

In the beginning, God created the heavens and the earth.
And the earth was formless and empty, and darkness was over the face of the deep, and the Spirit of God was hovering over the waters.
And God said, "Let there be light," and there was light.
And God saw that the light was good; and God separated the light from the darkness.
And God called the light Day, and the darkness Night. And there was evening, and there was morning—the first day.
Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."
So God made the expanse, and separated the waters that were under the expanse from those that were above the expanse, and it was so.
And God called the expanse Heaven. And there was evening, and there was morning, the second day.
Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so.
And God called the dry land Earth, and the gathering of the waters he called Seas; and God saw that it was good.
Then God said, "Let the earth send forth its shoot, plants yielding seed, and fruit trees bearing fruit according to their kinds, in which is their seed, on the earth." And it was so.
So the earth brought forth its shoot, [namely] grass bearing seed according to its kind, and trees bearing fruit, which had their seed in themselves, according to their kind; and God saw that it was good.
And so it was evening, and so it was morning; [this was] the third day.
Then God said, "Let there be lights in the expanse of the heavens to separate the night from the day, and let them serve as signs for seasons, and for days, and for years;
And that they may be for lights in the expanse of the heavens, to give light on the earth; and it was so.
So God made two great lights, the greater light to rule the day, and the lesser light to rule the night; [he made] also the stars.
And God placed them in the expanse of the heavens to give light on the earth, And to have dominion over the day and over the night, and to separate the light from the darkness; and God saw that it was good.
And so it was evening, and so it was morning; [this was] the fourth day.
Then God said, "Let the waters swarm with living creatures, and let birds fly above the earth across the expanse of the heavens."
So God created the great whales and every moving animal, with which the waters swarmed, according to their kinds; [he created] also every winged bird, according to its kind; and God saw that it was good.
And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."
And there was evening, and there was morning; [it was] the fifth day.
Then God said, "Let the earth bring forth animals according to their kinds: livestock, creeping things, and beasts of the earth according to their kinds." And it was so.
So God made the beasts of the earth according to their kinds, and the livestock according to their kinds, and the creeping things of the earth according to their kinds; and God saw that it was good.
Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over every creeping thing that creeps on the earth."
So God created man in his own image, in the image of God he created them; male and female he created them.
And God blessed them, and said unto them, Be fruitful, and multiply, and fill the

earth; and subdue it, and have dominion over the fish of the sea, and over the birds of the heavens, and over every beast which creepeth upon the earth.

And God said, "Behold, I have given you every herb yielding seed which is upon all the earth, and every tree which has in itself the fruit of a tree yielding seed, [and they] shall be for you food.

But [I gave] to all the beasts of the earth, and to all the birds of the air, and to everything that creeps on the earth, having life in itself, every green herb to eat; and it was so.

And God saw all that he had made, and behold, he was very good; and there was evening, and there was morning, the sixth day.

So the heavens and the earth were completed, with all their host.

And God had finished on the seventh day his work that he had done, and he rested on the seventh day from all his work that he had done.

And God blessed the seventh day and made it holy, because on it he rested from all his work that he had created to be done.

These are the origins of the heavens and the earth when they were created; when the Lord God made the earth and the heavens,

And all the plants of the field, before they were in the earth, and all the herbs of the field, before they sprouted; for the Lord God had not caused it to rain on the earth, and there was no man to till the earth.

And no vapor rose from the earth to water the whole surface of the earth.

Now the Lord God had formed man from the dust of the ground, and had breathed into his nostrils the breath of life; and man was made a living soul.

So the Lord God had planted a garden in Eden, in the east, and there he put the man he had formed.

And the Lord God made to grow out of the earth every tree that was pleasing to the eye and good for food, and the tree of life in the middle of the garden, and the tree of the knowledge of good and evil.

And a river flowed out of Eden to water the garden; and from there it divided into four branches.

The name of the first is Pison; it is the river which flows winding through all the land of Havilah, where there is gold.

And the gold of that country is good; bdellion and onyx stone are also found there.

And the name of the second river is Gihon; it is the one that flows winding through the whole land of Cush.

And the name of the third river is the Hiddekel, which flows towards Assyria; and the fourth river is the Euphrates.

The Lord God took the man and put him in the garden of Eden to work it and take care of it.

Then the Lord God commanded the man, saying, "You may freely eat from every tree of the garden."

But as for the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat of it you shall surely die.

But the Lord God had said: It is not good for the man to be alone; I will make a helper suitable for him.

For the Lord God had formed out of the earth all the beasts of the field and all the birds of the heavens, and brought them to Adam to see what he would name them; and whatever Adam called each animal, that was its name.

And Adam gave names to all the cattle, and to the birds of the air, and to all the beasts of the field, but no helper was found for Adam, who was like him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and [God] took one of his ribs, and tightened the flesh in the place [of that rib].

And the Lord God made a woman from the rib he had taken out of Adam, and brought her to Adam.

Then Adam said, "This is now bone of my bones and flesh of my flesh; she shall be

called 'woman,' because she was taken out of man."

That is why a man shall leave his father and his mother, and shall be joined to his wife, and they shall be one flesh.

Now Adam and his wife were both naked, and they were not ashamed.

Now the serpent was the most crafty of all the wild animals the Lord God had made. He said to the woman, "What! Did God say, 'You shall not eat from any tree in the garden'?"

And the woman answered the serpent, "We eat fruit from the trees in the garden; But as for the fruit of the tree which is in the middle of the garden, God said: You shall not eat of it, nor shall you touch it, lest you die.

Then the serpent said to the woman: You will not certainly die;

But God knows that on the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.

So the woman, seeing that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining knowledge, took some of its fruit and ate it. She also gave some to her husband, who was with her, and he ate it.

Then the eyes of both were opened; they realized they were naked, and they sewed fig leaves together and made coverings for themselves.

Then they heard in the cool of the day the sound of the Lord God walking in the garden; and Adam and his wife hid from the presence of the Lord God among the trees of the garden.

But the Lord God called to Adam, and said to him, "Where are you?"

And he answered, "I heard your voice in the garden, and I was afraid because I was naked, and I hid."

And [God] said: Who showed you that you were naked? Did you not eat from the tree of which I commanded you not to eat?

And Adam answered, "The woman whom you gave me to be with me, she gave me some fruit from the tree, and I ate it."

And the Lord God said to the woman, "Why have you done this?" And the woman answered, "The serpent deceived me, and I ate."

Then the Lord God said to the serpent, "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; you shall go on your belly, and you shall eat dust all the days of your life."

And I will put enmity between you and the woman, and between your offspring and the offspring of the woman; this [offspring] will crush your head, and you will strike his heel.

[And] he said to the woman, "I will greatly increase your labor and your pregnancy; with pain you will give birth to children; your desire will be for your husband, and he will rule over you."

Then he said to Adam, "Because you have obeyed your wife's word and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it,' cursed is the ground because of you; you shall eat of its fruit in toil all the days of your life."

And it will produce thorns and thistles for you, and you will eat the plants of the field.

You will eat your bread by the sweat of your brow, until you return to the ground, for from it you were taken; because you are dust, and to dust you shall return.

And Adam called his wife Eve, because she was the mother of all the living.

And the Lord God made robes of skin for Adam and his wife, and clothed them.

And the Lord God said, "Behold, the man has become like one of us, knowing good and evil; but now [take care] that he does not put out his hand and take also from the tree of life and eat, and live forever."

And the Lord God put him out of the garden of Eden, to till the ground from which he had been taken.

So he drove out the man, and placed Cherubim toward the east of the garden of Eden,

and a sword which turned back and forth, to guard the way to the tree of life. Now Adam knew Eve his wife, and she conceived and bore Cain; and she said, I have acquired a man from the Lord. She also gave birth to Abel, his brother; and Abel was a shepherd, and Cain a plowman. Now it came to pass, after some time, that Cain offered to the Lord an offering of the fruits of the earth; And Abel also offered some of the firstborn of his flock, and of their fat; and the Lord had regard for Abel and for his offering. But he did not regard Cain or his offering; and Cain was very angry, and his face fell. And the Lord said to Cain, "Why are you angry, and why is your face downcast?" If you do well, will he not be received? But if you do not do well, sin is at the door; and its desires are for you, and you have lordship over it. Now Cain spoke with his brother Abel, and while they were in the field, Cain rose up against his brother Abel and killed him. And the Lord said to Cain, "Where is Abel your brother?" And he answered him, "I do not know; am I my brother's keeper?" And God said: What have you done? The voice of your brother's blood cries out to me from the ground. Now therefore you [will be] cursed, [even] from the earth, which opened its mouth to receive from your hand the blood of your brother. When you plow the land, it will no longer yield its fruit for you, and you will be a wanderer and a fugitive on the earth. And Cain said to the Lord, "My pain is greater than I can bear." Behold, you have driven me today from this land, and I shall be hidden from your face, and shall be a wanderer and a fugitive on the earth, and it shall come to pass that whoever finds me, shall kill me. And the Lord said to him, "Therefore whoever kills Cain shall be punished seven times more." So the Lord put a mark on Cain, so that no one who found him would kill him. Then Cain went out from the presence of the Lord and lived in the land of Nod, east of Heden. Then Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city, and called the city Enoch, after his son. Then Hiram was born to Enoch, and Hiram fathered Mehujael, and Mehujael fathered Methusel, and Methusel fathered Lamech. And Lamech took two wives; the name of the one was Hadah, and the name of the other, Zillah. And Hadah gave birth to Jabal, who was the father of those who dwell in tents, and of the shepherds. And the name of his brother was Jubal, who was the father of all those who play the violin and the organ. And Zillah also gave birth to Tubal-Cain, who was a forger of all kinds of bronze and iron tools; and Tubal-Cain's sister was Nahama. And Lamech said to Hadah and Zillah his wives, "Wives of Lamech, hear my voice, listen to my word; I will kill a man, even if I am wounded, even a young man, even if I am injured." For if Cain is avenged seven times more, Lamech will be avenged seventy-seven times. And Adam knew his wife again, and she bore a son, and he named him Seth, for God has, [he said], given me another son instead of Abel, whom Cain killed. A son was also born to Seth, and he named him Enos. Then people began to call on the name of the Lord. This is the census of Adam's descendants from the day God created man, [and] made him in his own image.

He created them male and female, and blessed them, and named them man on the day they were created.

And Adam lived one hundred and thirty years, and fathered [a son] in his own likeness, after his image, and named him Seth.

And the days of Adam, after he had fathered Seth, were eight hundred years, and he fathered sons and daughters.

So all the time that Adam lived was nine hundred and thirty years; then he died.

Seth also lived one hundred and five years, and fathered Enos.

And Seth, after he had fathered Enos, lived eight hundred and seven years; and he fathered sons and daughters.

So all the time that Seth lived was nine hundred and twelve years; then he died.

And Enos, having lived ninety years, fathered Kenan.

And Enos, after he had fathered Kenan, lived eight hundred and fifteen years, and he fathered sons and daughters.

All the time Enos lived, therefore, was nine hundred and five years; then he died.

And Kenan, having lived seventy years, fathered Mahalaleel.

And Kenan, after he had fathered Mahalaleel, lived eight hundred and forty years; and he fathered sons and daughters.

Therefore, the entire time that Kenan lived was nine hundred and ten years; then he died.

And Mahalaleel lived sixty-five years; and he fathered Jered.

And Mahalaleel, after he had fathered Jared, lived eight hundred and thirty years, and he fathered sons and daughters.

So all the time that Mahalaleel lived was eight hundred and ninety-five years; then he died.

And Jered, having lived one hundred and sixty-two years, fathered Enoch.

And Jered, after fathering Enoch, lived eight hundred years, and he fathered sons and daughters.

So all the time that Jered lived was nine hundred and sixty-two years; then he died.

And Enoch lived sixty-five years, and fathered Methuselah.

And Enoch, after he had fathered Methuselah, walked with God three hundred years; and he fathered sons and daughters.

All the time that Enoch lived, therefore, was three hundred and sixty-five years.

Enoch walked with God; but he [appeared] no more, because God took him.

And Methuselah, having lived one hundred and eighty-seven years, gave birth to Lamech.

And Methuselah, after he had fathered Lamech, lived seven hundred and eighty-two years; and he fathered sons and daughters.

So all the time that Methuselah lived was nine hundred and sixty-nine years; then he died.

Lamech also lived one hundred and eighty-two years, and he fathered a son.

And he named him Noah, saying, "This one will relieve us of our work and of the labor of our hands in the land that the Lord has cursed."

And Lamech, after he had fathered Noah, lived five hundred and ninety-five years; and he fathered sons and daughters.

So all the time that Lamech lived was seven hundred and seventy-seven years; then he died.

And Noah, at the age of five hundred years, fathered Shem, Ham, and Japheth.

Now it came to pass that when men began to multiply on the earth, and had daughters,

The sons of God, seeing that the daughters of men were beautiful, took wives for themselves from among all those they chose.

And the Lord said: My Spirit will not contend with men forever, for they are but flesh; but their days shall be six twenty years.

There were giants on the earth in those days, when, I say, the sons of God came in to the daughters of men, and they bore children to them. These are the powerful men who have always been people of renown.

And the Lord, seeing that the wickedness of men was very great in the earth, and that every imagination of the thoughts of their hearts was only evil continually;

He regretted having made man on earth, and felt displeasure in his heart.

And the Lord said, "I will wipe from the face of the earth the men I have created, both men and cattle, creeping things and birds of the air, for I regret that I have made them."

But Noah found favor in the sight of the Lord.

These are the generations of Noah. Noah was a righteous man [and] blameless in his time, walking with God.

And Noah fathered three sons, Shem, Ham, and Japheth.

And the earth was corrupt in God's sight, and filled with oppression.

So God looked at the earth, and behold, it was corrupt; for all flesh had corrupted its way on the earth.

And God said to Noah, "The end of all flesh has come before me; for they have filled the earth with oppression, and behold, I will destroy them with the earth."

Make yourself an ark of gopher wood; you shall make the ark in sections, and seal it with bitumen inside and out.

And you shall make it in this way; the length of the ark shall be three hundred cubits; its width fifty cubits, and its height thirty cubits.

You shall make light in the ark, and make its roof a cubit high, and you shall put the door of the ark in its side, and you shall make it with a lower, a second, and a third story.

And behold, I will bring a flood of water upon the earth, to destroy all flesh in which there is spirit of life under heaven; and all that is on the earth shall perish.

But I will establish my covenant with you; and you will enter the ark, you and your sons, and your wife, and your sons' wives with you.

And of every living thing of all flesh you shall bring two [of each kind] into the ark, to keep them alive with you, namely the male and the female;

Birds, according to their kinds; four-legged animals, according to their kinds; and all reptiles, according to their kinds. They will enter in pairs with you, so that you may keep them alive.

Take with you all that is eaten, and set it aside for yourself, so that it may serve as food for you and for the animals.

And Noah did according to all that God had commanded him; he did it thus.

And the Lord said to Noah, "Go into the ark, you and all your household, for I have seen you righteous before me at this time."

You shall take from all the clean animals seven of each kind, the male and its female; but from the animals that are not clean, one pair, the male and the female; [You shall] also take seven birds of every kind from the heavens, the male and its female, in order to preserve their breed throughout the earth.

For in seven days I will cause it to rain on the earth for forty days and forty nights; and I will destroy from the earth every living thing that I have made.

And Noah did according to all that the Lord had commanded him.

Now Noah was six hundred years old when the flood of waters came upon the earth.

Noah then entered the ark, and with him his sons, his wife, and his sons' wives, because of the waters of the flood.

Clean animals, and unclean animals, and birds, and everything that moves on the earth.

They entered the ark two by two to Noah, the male and the female, as God had commanded Noah.

And it came to pass that on the seventh day the waters of the flood were upon the

earth.

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 fountains of the great deep were broken up, and the floodgates of the heavens were opened.

And the rain fell on the earth for forty days and forty nights.

On that same day Noah, and Shem, Ham, and Japheth, Noah's sons, entered the ark, with Noah's wife, and the three wives of his sons with them.

They, and all beasts according to their kind, and all cattle according to their kind, and all reptiles that move on the earth, according to their kind, and all birds, according to their kind; [and] every small bird having wings, of every kind.

So they came from all flesh which has in itself the spirit of life, in pairs to Noah, in the ark.

The male, I say, and the female of all flesh came there, as God had commanded him; then the Lord closed the ark over him.

And the flood came for forty days upon the earth; and the waters rose, and lifted up the ark, and it was lifted above the earth.

And the waters grew stronger and increased greatly on the earth, and the ark floated above the waters.

So the waters rose exceedingly on the earth, and all the highest mountains under the heavens were covered.

The waters rose fifteen cubits above, and the mountains were covered.

And all flesh that moved on the earth perished, both birds and cattle, four-footed beasts, and all reptiles that creep on the earth, and all men.

All things that were on the dry land, having the breath of life in their nostrils, died.

Therefore everything that remained on the earth was exterminated, from men to beasts, to reptiles, and to birds of the heavens; they were, I say, exterminated from the face of the earth; but only Noah, and those who were with him in the ark, remained.

And the waters remained on the earth for one hundred and fifty days.

Then God remembered Noah, and all the beasts, and all the livestock that were with him in the ark; and God caused a wind to pass over the earth, and the waters stood still.

For the springs of the deep and the floodgates of the heavens were closed, and the rain from heaven was withheld.

And after one hundred and fifty days the waters receded without interruption from the earth, and diminished.

And on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat.

And the waters continued to recede until the tenth month; and on the first day of the tenth month the mountain peaks appeared.

And it came to pass that at the end of forty days Noah opened the window of the ark which he had made.

And he released the raven, which went out and came back, until the waters had dried up on the earth.

He also released a pigeon from him, to see if the waters had receded on the land.

But the dove, finding nowhere to set its foot, returned to him in the ark; for the waters were over all the earth; [and Noah] reached out his hand and took it back, and brought it back to himself into the ark.

And when he had waited another seven days, he released the pigeon out of the ark again.

And in the evening the dove came to; and behold, in its beak was an olive leaf which it had plucked; and Noah knew that the waters had receded from the earth.

And he waited another seven days, then he released the pigeon, which never returned to him.

And it came to pass that in the year six hundred and one [of the age of Noah], on the

first day of the first month the waters had dried up from the earth; and Noah took off the covering of the ark, and looked, and behold, the face of the earth was drying up.

And on the twenty-seventh day of the second month the land was dry.

Then God spoke to Noah, saying:

Get out of the ark, you and your wife, your sons, and your sons' wives with you. Bring out with you every living creature that is with you, of every kind of flesh, both birds and four-footed beasts, and every creeping thing that creeps on the earth; let them swarm over the earth, and let them multiply and increase in number on the earth.

So Noah went out, [and] with him his sons, his wife, and his sons' wives.

Every four-footed beast, every reptile, every bird, everything that moves on the earth, according to their kinds, came out of the ark.

And Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings of them on the altar.

And the Lord smelled the pleasing aroma, and said in his heart, I will no longer curse the ground because of men, although the inclination of men's hearts is evil from their youth; and I will no longer strike every living thing, as I have done. [But] as long as the earth exists, sowing and reaping, cold and heat, summer and winter, day and night will not cease.

And God blessed Noah and his sons, and said to them, "Be fruitful and multiply and fill the earth."

And let all the beasts of the earth, all the birds of the heavens, with all that creeps upon the earth, and all the fish of the sea fear and dread you; they are placed in your hand.

Everything that moves and lives will be food for you; I have given you all these things, just as I gave them green grass.

However, you shall not eat flesh with its life, [that is], its blood.

And indeed I will demand your blood, [the blood] of your souls, I will demand it from the hand of all the beasts, and from the hand of man, even from the hand of each of his brothers I will demand the soul of man.

Whoever sheds man's blood on man, his blood shall be shed; for God made man in his own image.

Therefore, be fruitful and multiply, and increase abundantly on the earth and multiply on it.

God also spoke to Noah and to his sons who were with him, saying:

And as for me, behold, I establish my covenant with you, and with your descendants after you.

And with every living animal that is with you, both birds, livestock, and all the beasts of the earth that are with you, all those that came out of the ark, even all the beasts of the earth.

Therefore I establish my covenant with you, and no more flesh will be destroyed by the waters of a flood, and there will never again be a flood to destroy the earth.

Then God said: This is the sign I give of the covenant between me and you and between every living creature with you, to last forever;

I will set my bow in the cloud, and it will be a sign of the covenant between me and the earth.

And when it comes to pass that I have covered the earth with clouds, the bow will appear in the cloud.

And I will remember my covenant that is between me and you, between every animal that lives in any flesh; and the waters will no longer make a flood to destroy all flesh.

The bow will therefore be in the cloud, and I will look at it, so that I may remember the everlasting covenant between God and every living animal, in all flesh that is on the earth.

So God said to Noah, "This is the sign of the covenant I have established between me and all flesh that is on the earth."

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

These were the three sons of Noah, from whom the whole earth was populated.

And Noah, a farmer of the earth, began to plant the vineyard.

And he drank some of the wine, and became drunk, and uncovered himself in the middle of his tent.

And Cam, the father of Canaan, having seen his father's nakedness, declared it outside to his two brothers.

And Shem and Japheth took a cloak and put it over their two shoulders, and walking backwards, they covered their father's nakedness; and their faces were turned backwards, so that they did not see their father's nakedness.

And Noah, awakened from his wine, knew what his youngest son had done to him.

That is why he said: Cursed be Canaan; he shall be a servant of the servants of his brothers.

He also said: Blessed be the Lord, the God of Shem; and may Canaan be made servant to them.

May God gently draw Japheth, and may [Japheth] dwell in the tabernacles of Shem; and may Canaan be made servant to them.

And Noah lived after the flood for three hundred and fifty years.

So all the time that Noah lived was nine hundred and fifty years; then he died.

These are the generations of the children of Noah, Shem, Ham, and Japheth; to whom children were born after the flood.

The children of Japheth are Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

And the children of Gomer, Ashkenaz, Riphath, and Togarmah.

And the children of Javan, Elisa, Tarsis, Kittim, and Dodanim.

From these, the islands of the nations were divided according to their lands, each according to their language, according to their families, among their nations.

And the children of Ham are Cush, Mizraim, Put, and Canaan.

And the children of Cush: Sheba, Havilah, Sabtah, Rahma, and Sebtaca. And the children of Rahma: Sheba and Dedan.

Cush also fathered Nimrod, who began to be powerful on earth.

He was a mighty hunter before the Lord; therefore it was said: Like Nimrod, the mighty hunter before the Lord.

And the beginning of his reign was Babel, Erec, Accad, and Calneh in the land of Sinhar.

From that land went Asshur, and he built Nineveh, and the streets of the city, and Calah,

And Resen, between Nineveh and Calah, which is a large city.

Mizraim begat Ludim, Hananim, Lehabim, Naphtuhim.

Pathrusim, Chasluhim, from whom the Philistines came, and Caphtorim.

And Canaan begat Sidon, his firstborn son, and Heth,

The Jebusites, the Amorites, the Girgashites,

The Hevians, the Harkians, and the Sinians,

The Arvadites, the Tsemarites, and the Hamathites. And then the families of the Canaanites dispersed.

And the boundaries of the Canaanites were from Sidon, when one comes to Gerar, as far as Gaza, extending towards Sodom and Gomorrah, Admah, and Zeboiim, as far as Laza.

These are the children of Ham according to their families [and their] languages, in their countries, and in [their] nations.

And children were born to Shem, the father of all the children of Eber, and brother of Japheth, [who was] the greatest.

And the children of Shem are Helam, Asshur, Arpachsad, Lud, and Aram.

And the children of Aram, Hus, Hul, Gether, and Mas.

And Arpachsad begat Selah, and Selah begat Heber.
 And to Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided; and the name of his brother was Joktan.
 And Joktan begat Almodad, Seleph, Hatsarmaveth, and Jerah.
 Hadoram, Uzal, Dikla,
 Hobal, Abimael, Sheba,
 Ophir, Havilah, and Jobab. All these are the sons of Joktan.
 And their dwelling was from Mesha, when one comes to Sephar, the mountain of the East.
 These are the children of Shem, according to their families [and] their languages, in their countries, and in [their] nations.
 These are the families of the children of Noah, according to their lineages in their nations; and from these the nations were divided on the earth after the flood.
 Then the whole earth had one language and one speech.
 But it happened that, having left the East, they found a countryside in the land of Sinhar, where they settled.
 And they said to one another, "Now let us make bricks, and bake them thoroughly in the fire." So they had bricks instead of stones, and bitumen instead of mortar.
 Then they said, "Now then, let us build ourselves a city and a tower with its top in the heavens, so that we may gain a name for ourselves, lest we be scattered over the face of the whole earth."
 Then the Lord came down to see the city and the tower that the sons of men were building.
 And the Lord said, "Behold, they are but one people, they have one language, and they begin to work; and now nothing will prevent them from carrying out what they have planned."
 Now let us go down and confuse their language there, so that they will not understand one another's speech.
 So the Lord scattered them from there over all the earth, and they stopped building the city.
 That is why its name was called Babel; for there the Lord confused the language of all the earth, and from there he scattered them over all the earth.
 This is the posterity of Shem: Shem, at the age of one hundred years, fathered Arpachsad, two years after the flood.
 And Shem, after he had fathered Arpachsad, lived five hundred years, and fathered sons and daughters.
 And Arpachsad lived thirty-five years, and fathered Selah.
 And Arpachhad, after he had fathered Selah, lived four hundred and three years, and fathered sons and daughters.
 And Selah, having lived thirty years, fathered Heber.
 And Selah, after he had fathered Eber, lived 403 years, and fathered sons and daughters.
 And Heber, having lived thirty-four years, fathered Peleg.
 And Heber, after he had fathered Peleg, lived four hundred and thirty years, and fathered sons and daughters.
 And Peleg, having lived for thirty years, fathered Rehu.
 And Peleg, after he had fathered Rehu, lived two hundred and nine years, and fathered sons and daughters.
 And Rehu, having lived thirty-two years, fathered Serug.
 And Rehu, after he had fathered Serug, lived two hundred and seven years, and fathered sons and daughters.
 And Sérug, having lived for thirty years, fathered Nacor.
 And Sérug, after he had fathered Nacor, lived two hundred years, and fathered sons and daughters.
 And Nacor, having lived for twenty-nine years, fathered Taré.

And Nacor, after he had fathered Taré, lived one hundred and nineteen years, and fathered sons and daughters.

And Taré, having lived seventy years, fathered Abram, Nahor, and Haran.

And this is the posterity of Tarah: Tarah fathered Abram, Nahor, and Haran; and Haran fathered Lot.

And Haran died in the presence of his father, in the land of his birth, in Ur of the Chaldeans.

And Abram and Nahor each took a wife. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, daughter of Haran, father of Milcah and Ishcah.

And Sarai was barren, [and] had no children.

And Tare took his son Abram, and Lot his son, [who was] the son of Haran, and Sarai his daughter-in-law, the wife of Abram his son, and they went out together from Ur of the Chaldeans to go to the land of Canaan, and they came to Haran, and dwelt there.

And Taré lived two hundred and five years; then he died at Caran.

But the Lord had said to Abram, "Go out from your country, from your relatives, and from your father's house, [and come] to the land that I will show you."

And I will make you into a great nation, and I will bless you, and I will make your name great, and you will be blessed.

I will bless those who bless you, and I will curse those who curse you; and all the families of the earth will be blessed in you.

So Abram went, as the Lord had told him, and Lot went with him; and Abram was seventy-five years old when he left Haran.

Abram also took Sarai his wife, and Lot his brother's son, and all their possessions which they had acquired, and the people whom they had had in Haran; and they set out to come to the land of Canaan, into which they entered.

And Abram passed through that land as far as the place of Shechem, [and] as far as the plain of Moreh; and the Canaanites were then in that land.

And the Lord appeared to Abram and said to him, "To your offspring I will give this land." So Abram built an altar there to the Lord who had appeared to him.

And he moved from there to the mountain, which is east of Bethel, and pitched his tents there, with Bethel on the west and Ai on the east; and there he built an altar to the Lord, and called on the name of the Lord.

Then Abram departed [from there], walking and advancing towards the South.

But when famine struck the land, Abram went down to Egypt to settle there, for the famine was severe in the land.

And it came to pass, as he was about to enter Egypt, that he said to Sarai, his wife: Behold, I know that you are a very beautiful woman;

That is why it will happen that when the Egyptians see you, they will say, "This is the wife of this man," and they will kill me, but they will let you live.

[Tell me], I beg you, that you are my sister, so that I may be well treated because of you, and that through you my life may be preserved.

So it happened that as soon as Abram came to Egypt, the Egyptians saw that this woman was very beautiful.

The principal officials of Pharaoh's court also saw her, and praised her before him, and she was taken [to be brought] into Pharaoh's house.

Who did good to Abram, because of her; so that he had sheep, oxen, donkeys, male servants, female servants, female donkeys, and camels.

But the Lord struck Pharaoh and his house with great plagues because of Sarai, Abram's wife.

Then Pharaoh summoned Abram and said to him, "What have you done to me? Why didn't you tell me that she was your wife?"

Why did you say, 'She is my sister'? For I had taken her for my wife; but now, here is your wife, take her, and go.

And Pharaoh gave orders to his people, and they led him, his wife, and all that belonged to him.

So Abram went up from Egypt to the South, he, his wife, and all that belonged to him, and Lot with him.

And Abram was very rich in livestock, silver, and gold.

And he returned, following the route he had taken from the South to Bethel, to the place where he had first pitched his tents, between Bethel and Hai,

In the same place where the altar had been, which he had built there at the beginning, Abram called on the name of the Lord.

Lot, who walked with Abram, also had sheep, oxen, and tents.

And the earth could not bear them to dwell together; for their possessions were so great that they could not dwell with one another.

So there was a quarrel between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock; and at that time the Canaanites and the Perizzites were still living in the land.

And Abram said to Lot, "I beg you, let there be no quarrel between you and me, nor between your herdsmen and my herdsmen, for we are brothers."

Is not the whole country at your disposal? Separate yourself, I beg you, from me. If you choose the left, I will take the right; and if you choose the right, I will go to the left.

And Lot lifted up his eyes and saw the whole plain of the Jordan, which, before the Lord destroyed Sodom and Gomorrah, was watered everywhere, until they came to Zohar, like the garden of the Lord, [and] like the land of Egypt.

And Abram was very rich in livestock, silver, and gold.

And Lot chose for himself all the plain of the Jordan, and went toward the east; thus they separated from one another.

Abram remained in the land of Canaan, and Lot remained in the cities of the plain, and pitched his tents as far as Sodom.

But the inhabitants of Sodom were wicked, and great sinners against the Lord.

And the Lord said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, toward the north, the south, the east, and the west. For I will give to you and to your descendants forever all the land that you see."

And I will make your offspring like the dust of the earth; if someone can count the dust of the earth, he will also count your offspring.

Arise, then, [and] walk throughout the land, its length and its breadth; for I will give it to you.

So Abram moved his tents and went to live in the plains of Mamre, which is in Hebron, and there he built an altar to the Lord.

Now it happened in the days of Amraphel king of Sinhar, and Ajoch king of Ellasar, and Chedor-lahomer king of Helam, and Tidal king of nations;

They waged war against Berah King of Sodom, and against Birsah King of Gomorrah, and against Sinab King of Admah, and against Shemeber King of Zeboiim, and against the King of Belah, who is Zohar.

All these gathered together in the valley of Siddim, which is the salt sea.

They had been enslaved for twelve years in Kédor-Lahomer, but on the thirteenth they had revolted.

In the fourteenth year, therefore, Chedorlaomer came, [and] the kings who were with him, and they defeated the Rephaim in Hasteroth of Carnaim, and the Zuzins in Ham, and the Emins in the plain of Kiriathaim,

And the Horites in their mountain of Sehir, as far as the fields of Paran, above the desert.

Then they returned, and came to Hen of Mispat, which is Kadesh; and they struck down all the land of the Hamaleites and the Amorites who lived in Hazazon-Tamar.

Then the King of Sodom, the King of Gomorrah, the King of Admah, the King of Zeboiim, and the King of Belah, which is Zohar, came out and arrayed their troops against them in the valley of Siddim.

[That is] against Kedor-Lahomer King of Helam, and against Tidal King of the nations, and against Amraphel King of Sinhar, and against Arioch King of Ellasar, four Kings against five.

Now the valley of Siddim was full of bitumen pits; and the kings of Sodom and Gomorrah fled and fell into them, and those who remained fled to the mountains. So they took all the wealth of Sodom and Gomorrah, and all their provisions; then they departed.

They also took Lot, the son of Abram's brother, who lived in Sodom, and all his possessions; then they departed.

And someone who had escaped came and warned Abram the Hebrew, who lived in the plains of Mamre the Amorite, brother of Escol, and brother of Haner, who had made an alliance with Abram.

So when Abram heard that his brother had been taken captive, he armed three hundred and eighteen of his servants, born in his house, and pursued [these kings] as far as Dan.

And [having] divided [his troops, he and his servants rushed] upon them by night, and defeated them, and pursued them as far as Hobar, which is to the left of Damascus.

And he brought back all the possessions [they had taken]; he also brought back Lot his brother, his possessions, the women, and the people.

And the King of Sodom went to meet him, as he was returning from the defeat of Chedorlaomer and the kings who were with him, to the valley of the plain, which is the royal valley.

Melchizedek, King of Salem, also brought out bread and wine (and he was Priest of the Mighty, Sovereign God).

And he blessed him, saying: Blessed be Abram by the Mighty God, Sovereign, possessor of heaven and earth.

And praised be the Mighty, Sovereign [God], who has delivered your enemies into your hand. And [Abram] gave him a tenth of everything.

And the King of Sodom said to Abram, "Give me the people, and take the possessions for yourself."

And Abram said to the King of Sodom, "I have raised my hand to the Lord, the Mighty One, Sovereign, Possessor of heaven and earth, [saying]:

If I take nothing of all that is yours, from a thread to a shoelace strap, so that you may not say: I have made Abram rich.

I only exclude what the young men ate, and the share of the men who came with me, Haner, Escol, and Mamré, who will take their share.

After these things, the word of the Lord came to Abram in a vision, saying, "Do not be afraid, Abram; I am your shield and your great reward."

And Abram answered, "Sovereign Lord, what will you give me? I am going away without [leaving] children [after me], and the one who has charge of my house is this Dammesek Eliezer."

Abram also said: Behold, you have given me no children; and behold, the servant born in my house shall be my heir.

And behold, the word of the Lord came to him, saying, "This one shall not be your heir, but one who shall come from your own body shall be your heir."

Then he brought him outside and said to him, "Now lift up your eyes to the sky and count the stars, if you are able to count them." And he said to him, "So shall your offspring be."

And [Abram] believed the Lord, who credited it to him as righteousness.

And he said to him, "I am the Lord who brought you out of Ur of the Chaldeans to give you this land to possess."

And he said, "Sovereign Lord, how shall I know that I shall possess it?"

And he answered him: Take a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a pigeon.

So he took all these things, and divided them in half, and placed each half opposite

the other; but he did not divide the birds.

And a flock of birds descended upon the dead animals, but Abram drove them away.

And it came to pass as the sun was setting, that a deep sleep fell upon Abram, and behold, a terror of great darkness fell upon him.

And [the Lord] said to Abram, "Know for certain that your descendants will live as strangers in a land not their own for four hundred years, and will be enslaved to the inhabitants [of the land], and will be afflicted;

But I will also judge the nation to which they will be enslaved, and after that they will come out with great possessions.

And you will go to your fathers in peace, and be buried at a good old age.

And in the fourth generation they will return here; for the iniquity of the Amorites has not yet reached its full measure.

It also happened that, when the sun had set, there was a complete blackness, and behold, a smoking furnace, and a burning brand that passed between these things which had been divided.

On that day the Lord made a covenant with Abram, saying, "To your descendants I have given this land, from the river of Egypt to the great river, the river Euphrates;

The Kenians, the Kenizians, the Kadmonians,

The Hittites, the Perizzites, the Rephaim,

The Amorites, the Canaanites, the Girgashites, and the Jebusites.

Now Sarai, Abram's wife, had borne him no children, but she had an Egyptian servant named Hagar.

And she said to Abram, "Now the Lord has prevented me from bearing children. Come, I pray you, in to my servant; perhaps I can have children through her." And Abram agreed to Sarai's words.

Then Sarai, Abram's wife, took Hagar her Egyptian servant, and gave her to Abram her husband as a wife, after he had stayed ten years in the land of Canaan.

So he went to Hagar, and she conceived. And [Hagar], seeing that she had conceived, despised her mistress.

And Sarai said to Abram, "The wrong done to me is upon you; I gave you my servant in your womb, but when she saw that she had conceived, she despised me; may the Lord judge between you and me."

Then Abram answered Sarai, "Here is your servant in your hands; do to her as you please." So Sarai mistreated her, and [Hagar] fled from her.

But the Angel of the Lord found her by a spring of water in the desert, by the spring that is on the road to Sur.

And he said to her, "Hagar, servant of Sarai, where have you come from? And where are you going?" And she answered, "I am running away from Sarai my mistress."

And the Angel of the Lord said to him, "Go back to your mistress and submit to her."

Furthermore, the Angel of the Lord said to him, "I will greatly multiply your offspring, so that they cannot be numbered, because they will be so numerous."

The Angel of the Lord also said to her, "Behold, you have conceived, and you shall bear a son, and you shall call his name Ishmael, for the Lord has heard your affliction."

And he will be a man [fierce as] a wild donkey; his hand will be against everyone, and everyone's hand against him; and he will live in the sight of all his brothers.

Then she called on the name of the Lord who spoke to her, "You are the [God] strong of vision," for she said, "Have I not also seen here after him who saw me?"

That is why this well was called the well of the living who sees me; which is between Kadesh and Bered.

Hagar therefore bore Abram a son; and Abram named the name of his son, whom Hagar had borne him, Ishmael.

Now Abram was eighty-six years old when Hagar bore him Ishmael.

Then Abram, when he was ninety-nine years old, the Lord appeared to him and said, "I

am the Mighty One, the Almighty; walk before me and be blameless.”

And I will put my covenant between me and you, and I will multiply you very abundantly.

Then Abram fell on his face; and God spoke to him, and said to him:

As for me, behold, my covenant is with you, and you shall become the father of a multitude of nations.

And your name will no longer be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations.

And I will make you increase very abundantly; and I will make you into nations; even kings will come from you.

I will therefore establish my covenant between me and you, and between your descendants after you throughout their generations, to be an everlasting covenant; so that I may be God to you, and to your descendants after you.

And I will give to you and to your descendants after you the land where you are residing as a foreigner, namely all the land of Canaan, as a perpetual possession, and I will be God to them.

God also said to Abraham: You shall therefore keep my covenant, you and your descendants after you throughout their generations.

And this is my covenant between me and you, and between your descendants after you, which you shall keep, [namely] that every male among you shall be circumcised.

And you shall circumcise the flesh of your foreskin; and this shall be for a sign of the covenant between me and you.

Every male child eight days old shall be circumcised among you throughout your generations, whether born in the house or bought with money from any foreigner who is not of your race.

Therefore, you must not fail to circumcise him who is born in your house, and him who is bought with your money, and my covenant shall be in your flesh, to be an everlasting covenant.

And the uncircumcised male, whose foreskin flesh has not been circumcised, shall be cut off from among his people, [because he] has violated my covenant.

God also said to Abraham: As for Sarai your wife, you shall no longer call her name Sarai, but her name shall be Sarah.

And I will bless her, and I will even give you a son by her. I will bless her, and she will become nations: And kings, leaders of peoples, will come from her.

Then Abraham bowed down with his face to the ground and smiled, saying in his heart, “Can a son be born to a man who is a hundred years old? And can Sarah, who is ninety years old, bear a child?”

And Abraham said to God, “I pray you, let Ishmael live before you.”

And God said, “Surely Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish my covenant with him to be an everlasting covenant for his offspring after him.”

I have also answered your prayer concerning Ishmael: behold, I have blessed him, and I will make him increase and multiply very abundantly. He will father twelve princes, and I will make him into a great nation.

But I will establish my covenant with Isaac, whom Sarah will bear to you in the coming year, at this same time.

And God, having finished speaking, went up from before Abraham.

And Abraham took his son Ishmael, with all those who were born in his house, and all those whom he had bought with his money, all the males who were men of his house, and he circumcised the flesh of their foreskins that same day, as God had told him.

And Abraham was ninety-nine years old when he circumcised the flesh of his foreskin;

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

On that same day Abraham was circumcised, and also his son Ishmael.

And all the people of his household, both those who were born in the household and those who had been bought from foreigners with money, were circumcised with him. Then the Lord appeared to him in the plains of Mamre, as he sat at the door of [his] tent in the heat of the day.

For lifting his eyes, he looked: and behold, three men appeared before him, and having seen them, he ran to meet them from the door of his tent, and bowed down to the ground;

And he said, "My Lord, I beseech you, if I have found favor in your sight, do not pass by, I beseech you, [and stay with] your servant."

Please take some water, wash your feet, and rest under a tree;

And I will bring a morsel of bread to strengthen your hearts, after which you may go on your way; for this is why you have come to your servant. And they said, "Do as you have said."

Abraham then went quickly into the tent to Sarah and said to her, "Hurry, take three measures of fine flour, knead it, and make cakes."

Then Abraham ran to the herd, and took a tender and good calf, which he gave to a servant, who hastened to prepare it.

Then he took butter and milk, and the calf that had been prepared, and put it before them; and he stood with them under the tree, and they ate.

And they said to him, "Where is Sarah your wife?" And he answered, "Here she is in the tent."

And [one of them] said, "I will certainly return to you at this time, and behold, Sarah your wife will have a son." And Sarah was listening to him at the tent door behind him.

Now Abraham and Sarah were old, very advanced in years; and Sarah no longer had what women are accustomed to having.

And Sarah laughed to herself, and said: Being old, and my Lord being very old, shall I have [this] satisfaction?

And the Lord said to Abraham, "Why did Sarah laugh and say, 'Will I really have a child, being as old as I am?'"

Is anything too difficult for the Lord? I will return to you at this time of year, at this very moment, and Sarah will have a son.

And Sarah denied it, saying, "I did not laugh," for she was afraid. [But] he said, "That is not so; for you did laugh."

And these men rose from there and looked towards Sodom; and Abraham walked with them to lead them.

And the Lord said, "Shall I hide from Abraham what I am about to do?"

Since Abraham is surely to become a great and powerful nation, and all the nations of the earth will be blessed in him?

For I know him, and [I know] that he will command his children and his household after him to keep the way of the Lord, to do what is just and right; so that the Lord may bring upon Abraham all that he has spoken to him.

And the Lord said: Because the outcry of Sodom and Gomorrah is increased, and their sin is greatly aggravated;

I will now go down and see whether they have done entirely according to the cry that came to me; and if not, I will know.

So these men set out from there and went towards Sodom; but Abraham stood still before the Lord.

And Abraham approached and said, "Will you destroy the righteous with the wicked?"

Perhaps there are fifty righteous people in the city; will you destroy them also?

Will you not spare the city for the sake of the fifty righteous people who are in it?

No, you will never do such a thing, putting the righteous to death with the wicked, and treating the righteous like the wicked! No, you will never do it. Will not the Judge of all the earth do justice?

And the Lord said, "If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake."

And Abraham answered, saying, "Behold, I have now taken the boldness to speak to the Lord, though I am but dust and ashes."

Perhaps five of the fifty righteous will be missing; will you destroy the whole city for those five? And he answered him, I will not destroy it if I find forty-five there.

And [Abraham] continued to speak to him, saying, "Perhaps forty will be found there?" And he said, "I will not destroy it for the sake of the forty."

And Abraham said, "I pray the Lord not to be angry if I speak [again]; perhaps thirty will be found there?" And he said, "I will not destroy it if I find thirty there."

And Abraham said, "Now I have taken the bold step of speaking to the Lord: perhaps twenty will be found?" And he said, "I will not destroy it for the sake of the twenty."

And [Abraham] said, "I pray the Lord not to be angry; I will speak just once more; perhaps ten will be found there." And he said, "I will not destroy it for the sake of ten."

And the Lord departed when he had finished speaking with Abraham; and Abraham returned to his place.

Now, in the evening the two angels came to Sodom, and Lot was sitting at the gate of Sodom, and when he saw them, he got up to meet them, and bowed down with his face to the ground.

And he said to them, "Behold, I beg you, gentlemen, now depart into the house of your servant, and stay there this night, and wash your feet; then you shall rise in the morning, and continue on your way." And they said, "No, but we shall spend this night in the street."

But he urged them so strongly that they withdrew to his house; and when they had entered his house, he made a feast for them, and baked unleavened bread, and they ate.

But before they went to bed, the men of the city, the men of Sodom, surrounded the house, from the youngest to the old, all the people from one end [to the other].

And calling to Lot, they said to him, "Where are the men who came to you last night? Bring them out so that we may know them."

But Lot went out of [his house] to [speak] to them at the door, and having closed the door behind him,

He said to them, "Please, my brothers, do not harm them."

Behold, I have two daughters who have not yet known a man; I will bring them to you, and you may do to them as you please, provided that you do not harm these men; for they have come under the protection of my roof.

And they said to him, "Get out of here." They also said, "This man has come here alone to live as a foreigner, and he wants to rule over us? Now we will treat you worse than them." And they were forcing Lot; and they came near to break down the door.

But these men reached out their hands, pulled Lot into the house, and shut the door.

And they so amazed the men who were at the door of the house, from the least to the greatest, that they grew weary of seeking the door.

Then these men said to Lot, "Who else do you have here who belongs to you, whether son-in-law, sons, daughters, or anyone else who belongs to you in the city? Bring them out of this place."

For we are going to destroy this place, because their cry has become great before the Lord, and he has sent us to destroy it.

So Lot went out and spoke to his sons-in-law, who were to take his daughters, and said to them, "Get up, leave this place, for the Lord is about to destroy the city."

But it seemed to his sons-in-law that he was mocking him.

And as soon as the dawn broke, the angels urged Lot, saying, "Get up, take your wife and your two daughters who are here, lest you perish in the punishment of the city."

And as he delayed, these men took him by the hand, and they also took his wife and his two daughters by the hand, because the Lord was sparing him; and they led him out of the city.

But as soon as they had brought them out, [one] said: Save your life, do not look behind you, and do not stop anywhere in the plain; save yourself on the mountain, lest you perish.

And Lot answered them, "No, Lord, I beg you."

Behold, your servant has now found favor in your sight, and the grace you have shown me to preserve my life is wonderfully great; but I cannot escape to the mountain, lest evil overtake me, and I die.

Behold, I pray you, that city is near; I can flee there, and it is small; I pray you, let me escape there; is it not small? And my soul shall live.

And he said to him, "Behold, I have granted your request also in this matter, not to destroy the city of which you spoke."

Hurry, escape there, for I cannot do anything until you have entered; therefore this city was called Zohar.

As the sun rose over the earth, Lot entered Zohar.

Then the Lord rained down burning sulfur on Sodom and Gomorrah from the Lord; and he destroyed those cities, and all the plain, and all the inhabitants of the cities, and the seed of the earth.

But Lot's wife looked back, and she became a pillar of salt.

And Abraham, rising early in the morning, came to the place where he had stood before the Lord;

And looking towards Sodom and Gomorrah, and towards all the land of that plain, he saw smoke rising from the land like the smoke of a furnace.

But it had come to pass, when God destroyed the cities of the plain, that he remembered Abraham, and sent Lot out of the subversion, when he destroyed the cities where Lot lived.

And Lot went up from Zohar, and dwelt on the mountain with his two daughters, for he was afraid to dwell in Zohar, and he withdrew to a cave with his two daughters.

And the older one said to the younger one: Our father is old, and there is no one on earth to come to us, according to the custom of all countries.

Come, let us give our father wine, and lie with him, so that we may preserve our father's race.

So they gave their father wine to drink that night; and the older daughter came and lay with her father, but he did not know when she lay down or when she got up.

And the next day the older daughter said to the younger, "Last night I lay with my father; let us give him wine to drink again tonight, and then go and lie with him, and we shall preserve our father's race."

That night they gave their father more wine to drink, and the younger one got up and lay with him; but he was not aware of it when she lay down or when she got up.

Thus Lot's two daughters conceived by their father.

And the firstborn gave birth to a son, and named him Moab; he is the father of the Moabites to this day.

And the younger one also gave birth to a son, and named him Ben-Hammi; he is the father of the children of Hammon to this day.

And Abraham went from there to the land of the South, and dwelt between Kadesh and Shur, and he lived as a stranger in Gerar.

Now Abraham said of Sarah his wife, "She is my sister"; and Abimelech, king of Gerar, sent and took Sarah.

But God appeared in a dream at night to Abimelech, and said to him, "Behold, you are dead because of the woman whom you took, for she has a husband."

But Abimelech had not approached her. And he said, "Lord, will you then put to death a righteous nation?"

Didn't he say to me, 'She is my sister'? And didn't she herself say, 'He is my brother'? I did this with the integrity of my heart and the purity of my hands. And God said to him in a dream: I know that you did it in the integrity of your heart, and also I prevented you from sinning against me; therefore I did not allow you to touch her.

Now therefore, return the wife to this man, for he is a prophet; and he will pray for you, and you will live. But if you do not return her, know that you will surely die, along with all that you have.

And Abimelech got up early in the morning, and called all his servants, and told them all these things, and they listened to him; and they were filled with fear.

Then Abimelech called Abraham and said to him, "What have you done to us? How have I offended you, that you have brought such great sin upon me and upon my kingdom? You have done to me things which should not have been done."

Abimelech also said to Abraham, "What did you see [that compelled you] to do this?"

And Abraham answered, "It is because I said, 'Surely there is no fear of God in this place, and they will kill me because of my wife.'"

And also, in truth, she is my sister, the daughter of my father; but she is not the daughter of my mother; and she was given to me as a wife.

And it came to pass that I said to him, when God led me here and there, out of my father's house; this is the grace that you shall do me, say of me in all the places where we go: He is my brother.

Then Abimelech took sheep, oxen, male servants, and female servants, and gave them to Abraham, and restored Sarah his wife to him.

And [he] said: Here is my country, which is at your disposal; stay wherever you please.

And he said to Sarah, "See, I have given your brother a thousand pieces of silver; see, he is a covering for your eyes from all those who are with you, and from all [others]." And so she was rebuked.

And Abraham prayed to God; and God healed Abimelech, his wife, and his maids; and they had children.

For the Lord had completely closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

And the Lord visited Sarah, as he had said; and did to her as he had spoken.

Sarah therefore conceived, and bore Abraham a son in his old age, at the very time that God had told her.

And Abraham named the name of his son, who was born to him, whom Sarah had borne him, Isaac.

And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

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

And Sarah said: God has given me something to laugh about; all who hear about it will laugh with me.

She also said: Who would have said to Abraham that Sarah would nurse children? For I bore him a son in his old age.

And the child grew and was weaned; and Abraham held a great feast on the day Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking him.

And she said to Abraham, "Drive out this slave woman and her son, for the son of this slave woman shall not inherit with my son, with Isaac."

And this greatly displeased Abraham concerning his son.

But God said to Abraham, "Do not grieve over the child, nor over your servant; in all things that Sarah tells you, agree to her word; for in Isaac you shall be called

seed.”

And yet I will also make the son of the slave girl into a nation, because he is your offspring.

Then Abraham got up early in the morning, and took some bread and a bottle of water, and gave them to Hagar, placing them on her shoulder. He also gave her the child and sent her away. She set out on her journey and wandered in the desert of Beersheba.

But when the water in the bottle ran out, she threw the child under a bush, and she went away to within arrow's range, and sat down opposite him; for she said, 'Let me not see the child die.' So she sat down opposite him, and lifted up her voice and wept.

And God heard the voice of the child, and the Angel of God called to Hagar from heaven, and said to her, "What is the matter with you, Hagar? Do not be afraid, for God has heard the voice of the child from where he is."

Arise, lift up the child, and take him by the hand; for I will make him into a great nation.

And God opened her eyes, and she saw a well of water, and, having gone there, she filled the bottle with water, and gave the child a drink.

And God was with the child, who grew up and lived in the desert; and became an archer.

He remained, I say, in the desert of Paran; and his mother took a wife for him from the land of Egypt.

And it came to pass at that time that Abimelech, and Phicol, the commander of his army, spoke to Abraham, saying, God is with you in all things that you do.

Now therefore, swear to me here by [the name of] God that you will not lie to me, nor to my children, nor to my children's children, and that according to the favor that I have shown you, you will act towards me, and towards the country in which you have resided as a stranger.

And Abraham replied, "I swear to you."

But Abraham complained to Abimelech about a well of water, which Abimelech's servants had seized by force.

And Abimelech said: I did not know who did this, nor did you tell me about it, nor have I heard of it until this day.

Then Abraham took sheep and oxen and gave them to Abimelech, and they made a covenant together.

And Abraham set apart seven young ewes from his flock.

And Abimelech said to Abraham, "What do these seven young ewes that you have set apart mean?"

And he answered: You will take these seven young ewes from my hand, as a testimony to me that I dug this well.

That is why that place was called Beer-Sebah, because they both swore an oath there.

So they made an alliance in Beersheba, then Abimelech arose with Phicol, the commander of his army, and they returned to the land of the Philistines.

And [Abraham] planted a grove of oaks in Beersheba, and there called on the name of the Lord, the [God] Mighty Eternal.

And Abraham remained as a stranger in the land of the Philistines for a long time.

Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he answered, "Here I am."

And God said to him, "Now take your son, your only son, whom you love—Isaac—and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall tell you about."

Abraham, therefore, having risen early in the morning, put the saddle upon his donkey, and took two of his servants with him, and Isaac his son; and having split the wood for the burnt offering, he set out on the way, and went to the place which God had told him.

On the third day Abraham raised his eyes and saw the place from afar.
And he said to his servants, "Stay here with the donkey; I and the child will walk over there and worship, and after that we will return to you."
And Abraham took the wood of the burnt offering, and put it on Isaac his son, and took the fire in his hand, and a knife; and the two of them went away together.
Then Isaac spoke to Abraham his father, and said, "My father!" Abraham answered, "Here I am, my son." And he said, "Here are the fire and the wood, but where is the animal for the burnt offering?"
And Abraham answered, "My son, God will provide himself an animal for the burnt offering." And the two of them walked on together.
And having arrived at the place which God had told him about, Abraham built an altar there, and arranged the wood, and then he bound Isaac his son, and laid him on the altar, on top of the wood.
Then Abraham reached out his hand and seized the knife to slit his son's throat. But the Angel of the Lord called to him from heaven, saying, "Abraham, Abraham!" He answered, "Here I am."
And he said to her, "Do not lay your hand on the child or do anything to him; for now I know that you fear God, since you have not spared your son, your only son, for me."

And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught on a bush by its horns; and Abraham went and took the ram, and offered it as a burnt offering in place of his son.
And Abraham called the name of that place, "The Lord will provide for it"; therefore it is said to this day, "In the mountain of the Lord it will be provided."
And the Angel of the Lord called out from heaven to Abraham a second time, Saying, "I have sworn by myself," declares the Lord, "because you have done this thing, and have not spared your son, your only son,"
Surely I will bless you, and I will multiply your descendants very abundantly as the stars of heaven, and as the sand that is on the seashore; and your descendants will possess the gate of their enemies.
And all nations of the earth will be blessed through your offspring, because you have obeyed my voice.
So Abraham returned to his servants, and they arose and went together to Beersheba; for Abraham was staying in Beersheba.
Now it came to pass after these things that someone brought news to Abraham, saying, Behold, Milcah has also borne children to Nahor your brother.
[Knowledge] Huts his firstborn, and Buz his brother, and Cemuel father of Aram, And Kesed, and Hazo, and Pildas, and Jidlaph, and Bethuel;
And Bethuel bore Rebekah. Milcah bore these eight to Nahor, Abraham's brother.
And his concubine named Reuma also gave birth to Tebah, Gaham, Tahas, and Mahaca.
Now Sarah lived one hundred and twenty-seven years; these were the years of her life.

And she died in Kiriath-Arbah, which is Hebron, in the land of Canaan; and Abraham came to grieve for Sarah, and to mourn for her.
And having risen from before his dead man, he spoke to the Hittites, saying:
I am a stranger and a foreigner among you; give me a burial plot among you, so that I may bury my dead, [and remove him] from my sight.
And the Hittites answered Abraham, and said to him:
My Lord, listen to us; you are among us an excellent Prince, bury your dead in the most distinguished of our sepulchers; none of us will refuse you his sepulcher, so that you may bury your dead there.
Then Abraham arose and bowed down before the people of the land; [that is], before the Hittites.
And he spoke to them, and said: If you please let me bury my dead, [and remove him] from before me, listen to me, and intercede for me with Hephron, son of Zohar;

So that he may give me his cave of Machpelah, which is at the end of his field; that he may give it to me in the midst of you, for the price it is worth, and that I may possess it to make it a sepulcher.

Now Hephron was sitting among the Hittites. Hephron the Hittite answered Abraham in the presence of the Hittites, who were listening to him—that is, all who entered the gate of his city—saying:

No, my Lord, listen to me: I give you the field, I also give you the cave that is in it, I give it to you in the presence of the children of my people; bury your dead there.

And Abraham bowed down before the people of the land.

And he spoke to Hephron, with all the people of the land hearing him, and said to him, "Please, I beg you, listen to me: I will give you the money for the field; receive it from me, and I will bury my dead there."

And Hephron answered Abraham, saying:

My Lord, listen to me: The land is worth four hundred shekels of silver between you and me; but what is that? Bury your dead then.

And Abraham, having heard Hephron, paid him the money of which he had spoken, the Hittites hearing him, [namely] four hundred shekels of silver, which was current among the merchants.

And the field of Hephron, which was in Machpelah before Mamre, both the field and the cave that was in it, and all the trees that were in the field, and in all its surrounding borders,

Everything was acquired as property by Abraham in the presence of the Hittites, [namely] of all those who entered by the gate of the city.

And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre, which is Hebron, in the land of Canaan.

The field, therefore, and the cave that is in it, was given by the Hittites to Abraham, so that he might possess it to make his tomb there.

Now Abraham grew old and very advanced in years, and the Lord had blessed Abraham in all things.

And Abraham said to the oldest of the servants in his house, who had authority over all that belonged to him, "Put your hand under my thigh."

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

But you will go to my country and to my relatives, and you will take a wife for my son Isaac there.

And this servant [answered] him: Perhaps the woman will not want to follow me to this country; will I necessarily have to bring your son back to the country from which you came?

Abraham said to him, "Be careful not to bring my son back there."

The Lord, the God of heaven, who took me from my father's house and from the land of my relatives, and who spoke to me and swore, saying, "To your offspring I will give this land," will himself send his angel before you, and you shall take a wife for my son from there.

If the woman refuses to go with you, you will be released from this oath I am making you swear. In any case, do not bring my son back there.

And the servant put his hand under the thigh of Abraham his Lord, and swore to him according to these things.

So the servant took ten camels from among his master's camels and went away, for he had all his master's possessions in his power. He departed, therefore, and went to Mesopotamia, to the city of Nachor.

And he made the camels rest on their knees outside the city, near a well of water, in the evening, at the time when those who go out to draw [water].

And he said, "O Lord! God of my Lord Abraham; grant me [a happy] encounter today; and

be favorable to my Lord Abraham."

Behold, I will stand by the fountain of water, and the daughters of the people of the city shall come out to draw water.

So let the young woman to whom I say, 'Please lower your pitcher so I may drink,' and who answers me, 'Drink, and I will also give your camels water to drink,' be the one you have chosen for your servant Isaac, and I will know by this that you have been favorable to my Lord.

And it came to pass that before he had finished speaking, behold, Rebekah, daughter of Bethuel, son of Milcah, wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder.

And the young girl was very beautiful to behold, and a virgin, and no man had known her. So she went down to the fountain, and as she was coming back up after filling her jug,

The servant ran to meet her and said, "Please give me a little water to drink from your jug."

And she said to him, "My lord, drink." And immediately lowering her pitcher onto his hand, she gave him a drink.

And after she had finished giving him a drink, she said: I will draw some more for your camels also, until they have finished drinking.

And having quickly emptied her jug into the trough, she ran again to the well to draw [water], and she drew some for all her camels.

And this man wondered at her, [considering], without saying a word, whether the Lord had made his journey prosperous or not.

And when the camels had finished drinking, this man took a gold ring, weighing half a shekel, and two bracelets [to put] on the hands of this [girl], weighing ten [shekels] of gold.

And he said to her, "Whose daughter are you? Please tell me; is there no place in your father's house where we can stay?"

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

And she also said to him: We have plenty of straw and fodder, and room to live.

And this man bowed down and prostrated himself before the Lord:

And he said: Blessed be the Lord, the God of my master Abraham, who has not ceased to show his grace and his truth to my master: and as I was on my way, the Lord led me to the house of my master's brothers.

And the girl ran, and brought all these things back to her mother's house.

Now Rebecca had a brother named Laban, who ran outside to this man near the fountain.

For as soon as he saw the ring and the bracelets on his sister's hands, and heard the words of his sister Rebekah, who had said, "This man spoke to me thus," he went to him; and behold, he was near the camels by the fountain.

And he said to him, "Come in, you who are blessed by the Lord; why are you standing outside? I have prepared the house, and a place for your camels."

So the man entered the house, and they unharnessed the camels and gave them straw and fodder; and they brought water, both to wash his feet and the feet of those who were with him:

And they presented him with food. But he said, "I will not eat until I have said what I have to say." And [Laban] said, "Speak."

He therefore said, "I am Abraham's servant."

But the Lord has richly blessed my Lord, and he has become great; for he has given him sheep, oxen, silver, gold, male and female servants, camels, and donkeys.

And Sarah, the wife of my Lord, bore my Lord a son in her old age, to whom he gave all that he had.

And my Lord made me swear an oath, saying: You shall not take a wife for my son from among the daughters of the Canaanites in whose land I dwell,

But you will go to my father's house and to my relatives, and you will take a wife for my son there.

And I said to my Lord: Perhaps the woman will not follow me.

And he answered me, "The Lord, before whose face I have lived, will send his angel with you and will make your journey prosperous, and you shall take for your son a wife from my relatives and from my father's house."

If you go to my relatives, you will then be free from the execration of the oath that I make you take: and if they do not give it to you, you will be free from the execration of the oath that I make you take.

So I came to the fountain today, and I said: O Eternal One! God of my Lord Abraham, if now you will grant success to the journey I have undertaken:

Behold, I will stand by the fountain of water. Let it happen then that the girl who comes out to draw water from it, and to whom I say, 'Please give me a little water to drink from your jug;

And who will answer me, "Drink, and I will also draw water for your camels," let that woman be the one whom the Lord has destined for the son of my Lord.

But before I had finished speaking in my heart, behold, Rebekah came out, with her pitcher on her shoulder, and went down to the fountain, and drew some water; and I said to her, Give me, I pray you, a drink.

And immediately she lowered her jug from [her shoulder], and said to me: Drink, and I will also give your camels a drink. So I drank, and she also gave the camels a drink.

Then I questioned her, saying, "Whose daughter are you?" She answered, "I am the daughter of Bethuel, son of Nahor, whom Milca bore to him." So I put a ring on her forehead and bracelets on her hands.

I bowed down and prostrated myself before the Lord, and I blessed the Lord, the God of my Master Abraham, who led me in the right way, so that I should take the daughter of my Master's brother for his son.

Now then, if you want to act freely and truthfully towards my Lord, tell me; if not, tell me also; and I will turn to the right or to the left.

And Laban and Bethuel answered, saying, "This matter is from the Lord; we cannot tell you either good or bad."

Behold, Rebekah is in your hands; take her and go; and let her be the wife of the son of your Lord, as the Lord has spoken.

And it came to pass that as soon as Abraham's servant heard their words, he bowed down to the ground before the Lord.

And the servant took out silver and gold rings and clothes and gave them to Rebecca. He also gave exquisite gifts to her brother and her mother.

Then they ate and drank, he and the people who were with him, and they stayed there that night; and when they got up early in the morning, he said: Send me back to my Lord.

And the brother and mother said to him: Let the girl stay with us for a few days, at least ten days, after which she will leave.

And he said to them, "Do not delay me, since the Lord has made my journey prosperous; send me back, so that I may go to my Lord."

So they said, "Let's call the girl and ask her for an answer from her own mouth."

So they called Rebecca and said to her, "Do you want to go with this man?" And she answered, "I will go."

So they let their sister Rebekah and her nurse go, along with Abraham's servant and his men.

And they blessed Rebekah, and said to her, "You are our sister; be fruitful a thousand times over [for generations], and may your offspring possess the gate of her enemies."

Then Rebecca and her maids got up, and they mounted the camels and followed the man. So the servant took Rebecca and went away.

Now Isaac was returning from the well of the Living One who sees me, and he was staying in the land of the South.

And Isaac had gone out to the fields in the evening to pray; and lifting up his eyes he looked, and behold, camels were coming.

Rebecca also lifted up her eyes and saw Isaac, and dismounted from the camel; For she had said to the servant, "Who is this man walking in the fields ahead of us?" And the servant had answered, "He is my Lord." And she took a veil and covered herself.

And the servant told Isaac all the things he had done.

Then Isaac brought Rebekah into the tent of Sarah his mother, and he took her as his wife, and loved her. So Isaac was comforted after his mother's death.

Now Abraham took another wife, named Keturah,

Who bore him Zimram, Joksan, Medan, Midian, Jisba, and Suah.

And Jokshan fathered Sheba and Dedan. And the children of Dedan were Ashurim, and Letusim, and Leummim.

And the children of Midian were Hepha, Hepher, Hanoch, Abidah, and Eldaha. All these were children of Keturah.

And Abraham gave everything that belonged to him to Isaac.

But he gave gifts to the sons of his concubines, and sent them away from his son Isaac, to the East to the land of the East, while he was still alive.

And the years that Abraham lived were one hundred and seventy-five years.

And Abraham, faint with age, died in a happy old age, very old, and full [of days], and was gathered to his people.

And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Hephron, son of Zohar the Hittite, which is opposite Mamre.

The field that Abraham had bought from the Hittites: there Abraham was buried with Sarah his wife.

Now it came to pass after the death of Abraham, that God blessed Isaac his son: and Isaac dwelt by the well of the Living One who sees me.

These are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.

These are the names of the children of Ishmael, by which names they were named throughout their generations. Ishmael's firstborn was Nebaioth, then Kedar, Adbeel, Mibsam,

Mismah, Duma, Massa,

Hadar, Téma, Jétur, Naphis, and Kedma.

These are the children of Ishmael, and these are their names, according to their villages, and according to their castles: twelve princes of their peoples.

And the years of Ishmael's life were one hundred and thirty-seven years; and he fainted, and died, and was gathered to his people.

And [his descendants] lived from Havilah to Sur, which is opposite Egypt, when one comes towards Assyria; and [the land] which had fallen to [Ishmael] was in the sight of all his brothers.

These are the generations of Isaac, Abraham's son. Abraham fathered Isaac.

And Isaac was forty years old when he married Rebekah, daughter of Bethuel the Syrian, of Paddan-Aram, sister of Laban the Syrian.

And Isaac prayed earnestly to the Lord concerning his wife, because she was barren; and the Lord was moved by his prayers; and Rebekah his wife conceived.

But the children struggled together in her womb, and she said, "If it is so, why am I?" And she went to inquire of the Lord.

And the Lord said to him, "Two nations are in your womb, and two peoples will come from your body; and one people will be stronger than the other people, and the greater will serve the lesser."

And when her time to give birth was fulfilled, behold, there were two twins in her womb.

The one who came out first was red-haired, and all [hairy], like a hairy cloak: and they called his name Esau.

Then his brother came out, holding Esau's heel in his hand; therefore he was called Jacob. Now Isaac was sixty years old when they were born.

Since then, the children grew up, and Esau was a skilled hunter and a man of the field; but Jacob was a blameless man and dwelt in the tents.

And Isaac loved Esau, for venison was his food. But Rebekah loved Jacob.

Now as Jacob was cooking soup, Esau came from the fields, and he was tired.

And Esau said to Jacob, "Please give me some of that red meat, that red meat, for I am weary." Therefore his name was called Edom.

But Jacob said to him, "Sell me your birthright today."

And Esau answered, "Behold, I am about to die; and what good will the birthright do me?"

And Jacob said, "Swear to me today," and he swore to him; thus he sold his birthright to Jacob.

And Jacob gave Esau bread and lentil stew; and he ate and drank; then he arose and went away; thus Esau despised his birthright.

Now there was a famine in the land, besides the first famine which had been in the days of Abraham; and Isaac went to Abimelech king of the Philistines, in Gerar.

For the Lord had appeared to him and said, "Do not go down to Egypt; stay in the land I will tell you about."

Stay in that land, and I will be with you and bless you; for I will give to you and to your descendants all these lands, and I will confirm the oath that I swore to your father Abraham.

I will multiply your descendants like the stars of heaven, and I will give these lands to your descendants, and all nations of the earth will be blessed through your offspring.

Because Abraham obeyed my voice, and kept my ordinance, my commandments, my statutes, and my laws.

So Isaac remained in Gerar.

And when the people of the place inquired who his wife was, he answered: She is my sister; for he was afraid to say: She is my wife; lest, [he said], it should happen that the inhabitants of the place should kill me because of Rebecca; for she is beautiful to see.

Now it came to pass after he had been there some days that Abimelech, King of the Philistines, was looking out of the window, and behold, he saw Isaac playing with Rebekah his wife.

Then Abimelech called Isaac and said to him, "Behold, she is truly your wife; and how is it that you said, 'She is my sister'?" And Isaac answered him, "Because I said, 'So that perhaps I may not die because of her.'"

And Abimelech said: What have you done to us? It was a close call that one of the people slept with your wife, and you caused us to fall into sin.

Abimelech therefore issued a decree to all the people, saying, "Anyone who touches this man or his wife shall surely be put to death."

And Isaac sowed in that land, and he reaped a hundredfold in that year; for the Lord blessed him.

So this man grew, and kept growing, until he was wonderfully grown.

He had both flocks and herds, and a great number of servants; and the Philistines envied him:

So much so that they blocked the wells that his father's servants had dug in the time of his father Abraham, and filled them with earth.

Abimelech also said to Isaac: Leave us, for you have become much more powerful than we are.

So Isaac departed from there and went to camp in the valley of Gerar, and remained there.

And Isaac dug again the wells of water that had been dug in the days of Abraham his father, which the Philistines had stopped up after the death of Abraham, and called them by the same names that his father had called them.

And Isaac's servants dug in that valley, and found there a well of living water. But the shepherds of Gerar had a dispute with Isaac's shepherds, saying, "The water is ours." And he named the well Heseq, because they had quarreled with him.

Then they dug another well, over which they also quarreled; and he called its name Sitnah.

So he withdrew from there and dug another well, over which they did not quarrel, and he named it Rehoboth, saying, "This is because the Lord has now given us room, and we have increased in this land."

And from there he went up to Beer-Sebah.

And the Lord appeared to him that same night, and said to him, "I am the God of Abraham your father; do not be afraid, for I am with you; I will bless you and multiply your descendants for the sake of Abraham my servant."

And he built an altar there, and called on the name of the Lord, and pitched his tents there; and Isaac's servants dug a well there.

And Abimelech came to him from Gerar with Ahuzat his friend, and Phicol the commander of his army.

But Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?"

And they answered, "We have clearly seen that the Lord is with you; and we have said, 'Let there now be an oath with a curse between us, [that is], between us and you; and let us make a covenant with you.

If you harm us, as we have not touched you, and as we have only done you good, and let you go in peace; you who are now blessed by the Lord.

So he prepared a feast for them, and they ate and drank.

And they rose early in the morning and swore to one another. Then Isaac sent them away, and they departed from him in peace.

It happened on that same day that Isaac's servants came and spoke to him concerning the well they had dug, and said to him, "We have found water."

And he called it Sibah; that is why the name of the city has been Beer-Sebah to this day.

Now Esau, at the age of forty, took as wives Judith, daughter of Beeri the Hittite, and Basemath, daughter of Elon the Hittite;

Which caused bitterness of spirit to Isaac and Rebecca.

And it came to pass that when Isaac grew old, and his eyes were so dim that he could not see, he called Esau his firstborn son, and said unto him, My son! And he answered him, Here I am.

And he said to him, "Behold, now I am old, and I do not know the day of my death."

Now then, I beg you, take your weapons, your quiver, and your bow, and go out to the fields, and get me some venison.

And prepare for me appetizing meats such as I like, and bring them to me, so that I may eat, and that my soul may bless you before I die.

Now Rebecca was listening while Isaac spoke to his son Esau. So Esau went out to the fields to get some venison and bring it back.

And Rebekah spoke to Jacob her son, and said to him, "Behold, I heard your father speak to Esau your brother, saying:

Bring me venison, and prepare for me meats to savor, so that I may eat them; and I will bless you before the Lord before I die.

Now then, my son, obey my word, and do what I am going to command you.

Now go to the sheepfold, and get me two good kids from among the goats, and I will prepare some tasty meat for your father, just the way he likes it.

And you shall take them to your father, so that he may eat them, and bless you, before his death.

And Jacob answered Rebekah his mother, "Behold, Esau my brother is a hairy man, and I am a hairless man."

Perhaps my father will feel me, and he will look upon me as a man who wanted to deceive him, and I will bring his curse upon myself, and not his blessing.

And his mother said to him, "My son, may the curse that you [fear] be upon me! Only obey my word, and go and take from me [what I have told you]."

So he went away, and took it, and brought it to his mother; and his mother prepared hearty meals, just as his father liked them.

Then Rebecca took the finest garments of Esau her older son, which she had in the house, and she dressed Jacob her younger son in them.

And she covered her hands and her neck, which were hairless, with the skins of the kids.

Then she put the food she had prepared and the bread she had made into the hands of her son Jacob.

So he came to his father and said to him, "Father!" He replied, "Here I am; who are you, my son?"

And Jacob said to his father, "I am Esau, your firstborn son; I have done as you commanded me; now rise, I pray you, sit down, and eat of my game, that your soul may bless me."

And Isaac said to his son, "What is this, that you have found it so quickly, my son?"

And he said, "The Lord your God has caused it to be found before me."

And Isaac said to Jacob, "My son, come near, I pray you, and I will feel you, [so that I may know] whether you yourself are my son Esau, or not."

So Jacob approached his father Isaac, who felt him and said, "This voice is the voice of Jacob, but these hands are the hands of Esau."

And he did not recognize him; for his hands were hairy like the hands of his brother Esau; and he blessed him.

He then said, "Are you yourself my son Esau?" He answered, "I am."

He also said to him, "Bring me [the meat], so that I may eat of my son's game, and that my soul may bless you." And he brought it to him, and [Isaac] ate; he also brought him wine, and he drank.

Then Isaac his father said to him, "Come near, I pray you, and kiss me, my son."

And he approached and kissed him. And [Isaac] smelled the scent of his garments and blessed him, saying, "This is the smell of my son, like the smell of a field that the Lord has blessed."

May God give you dew from heaven, and fatness from the earth, and an abundance of wheat and new wine!

Let the peoples serve you, and let the nations bow down before you! Be lord over your brothers, and let your mother's sons bow down before you! Whoever curses you, be cursed; and whoever blesses you, be blessed.

Now it happened that as soon as Isaac had finished blessing Jacob, Jacob having scarcely left before his father Isaac, his brother Esau returned from hunting; He also prepared some tasty meats and brought them to his father, and said to him, "Let my father get up and eat some of his son's game, so that your soul may bless me."

And Isaac his father said to him, "Who are you?" And he said, "I am your son, your firstborn son, Esau."

And Isaac was greatly troubled, and said, "Who is he, and where is he who took game and brought it to me? I ate it all before you came, and I blessed it; and indeed, it shall be blessed!"

As soon as Esau heard his father's words, he cried out with a loud and bitter cry, and said to his father, "Bless me also, bless me, my father!"

But he said: Your brother came with deceit, and took away your blessing.

And [Esau] said, "Is it not with good reason that they called his name Jacob? For he has already supplanted me twice; he has taken away my birthright, and now, behold, he

has carried off my blessing.” Then he said, “Have you not reserved a blessing for me?”

And Isaac answered Esau, saying, “Behold, I have made him your lord, and have given him all his brothers as servants, and have supplied him with wheat and new wine; and what shall I do now for you, my son?”

And Esau said to his father, “Do you have only one blessing, my father? Bless me also, bless me, my father!” And Esau raised his voice and wept.

And Isaac his father answered, and said, Behold, your dwelling shall be in the fatness of the earth, and in the dew of heaven above.

And you will live by your sword, and you will be enslaved to your brother; but it will come to pass that, having become master, you will break his yoke from off your neck.

And Esau hated Jacob because of the blessing with which his father had blessed him, and he said in his heart, “The days of mourning for my father are approaching, and then I will kill Jacob my brother.”

And the words of Esau, her older son, were reported to Rebekah; and she sent for Jacob, her second son, and said to him, “Behold, Esau your brother is comforted in the hope that he may kill you.”

Now then, my son, obey my word; get up, and flee to Haran, to Laban, my brother.

And stay with him for a while, until your brother's fury has passed;

May his anger be turned away from you, and may he forget the things you have done to him. Then I will send someone to rescue you. Why should I be deprived of both of you in one day?

And Rebekah said to Isaac, “My life has become tiresome because of these Hittite women. If Jacob marries one of these Hittite women, like the women of this land, what good will my life be to me?”

So Isaac called Jacob, and blessed him, and commanded him, saying, “You shall not take a wife from among the daughters of Canaan.”

Get up; go to Paddan-Aram, to the house of Bethuel, your mother's father, and take for yourself a wife from there from the daughters of Laban, your mother's brother.

And may the Almighty God bless you, and make you increase and multiply, so that you may become an assembly of peoples.

And may he give you the blessing of Abraham, to you and to your descendants with you, so that you may inherit the land where you were a stranger, which God gave to Abraham.

So Isaac sent Jacob away, and he went to Paddan-Aram, to Laban, son of Bethuel the Syrian, brother of Rebekah, the mother of Jacob and Esau.

And Esau saw that Isaac had blessed Jacob, and had sent him to Paddan-Aram, so that he might take a wife for himself from that land, and that he had commanded him, when he blessed him, saying: Do not take a wife from among the daughters of Canaan;

And that Jacob had obeyed his father and mother, and had gone to Paddan-Aram.

Therefore, when Esau saw that the daughters of Canaan displeased Isaac his father, He went to Ishmael, and took as his wife, in addition to his [other] wives, Mahalath, daughter of Ishmael, son of Abraham, sister of Nebaioth.

So Jacob left Beersheba and went to Haran.

And he found himself in a place where he spent the night, because the sun had set. So he took some stones from that place and made them his pillow, and fell asleep in that same place.

And he dreamed; and behold, a ladder was set up on the earth, and its top reached unto heaven; and behold, the angels of God were ascending and descending on it.

And behold, the Lord was standing on the ladder, and he said to him, I am the Lord, the God of Abraham your father, and the God of Isaac; I will give to you and to your offspring the land on which you sleep.

And your descendants shall be like the dust of the earth, and you shall spread to the west, to the east, to the north, and to the south, and all the families of the earth

shall be blessed in you and in your offspring.

And behold, I am with you; and I will keep you wherever you go; and I will bring you back to this land; for I will not leave you until I have done what I have said to you.

And when Jacob awoke from his sleep, he said, "Surely the Lord is in this place, and I did not know it."

And he was afraid, and said, How terrifying is this place! This is the house of God, and this is the gate of heaven.

And Jacob rose early in the morning, and took the stone which he had put under his head, and set it up as a pillar; and poured oil on top of it.

And he called the name of that place Bethel: but before that the city was called Luz.

And Jacob made a vow, saying, "If God will be with me, and will keep me safe on the journey I am taking, and will give me bread to eat and clothes to wear,

And if I return in peace to my father's house, surely the Lord will be my God.

And this stone that I have set up as a pillar shall be the house of God; and of all that you have given me, I will give you a full tenth.

So Jacob set out on his journey and went to the land of the Eastern peoples.

And he looked, and behold a well in a field, and there also three flocks of sheep lying down near the well (for the flocks were watered there), and there was a large stone over the opening of the well.

And when all the flocks were gathered there, they rolled the stone off the well's opening and watered the flocks; and then they put the stone back in its place over the well's opening.

And Jacob said to them, "My brothers, where are you from?" They answered, "We are from Haran."

And he said to them, "Do you not know Laban son of Nahor?" And they answered, "We know him."

He said to them, "Is he well?" They answered him, "He is well; and here is Rachel his daughter, coming with the flock."

And he said, "Look, it is still broad daylight; it is not time to bring the flocks away. Water the flocks and bring them back to pasture."

They replied: We cannot do it until all the flocks are gathered together, and the stone has been removed from over the well opening, in order to water the flocks.

And while he was still talking with them, Rachel arrived with her father's flock; for she was a shepherdess.

And it came to pass that when Jacob saw Rachel, daughter of Laban, his mother's brother, and the flock of Laban, his mother's brother, he approached and rolled the stone from above the mouth of the well, and watered the flock of Laban, his mother's brother.

And Jacob kissed Rachel, and raising his voice, he wept.

And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran to tell her father.

And it came to pass that as soon as Laban heard the news of Jacob, his sister's son, he ran to meet him, embraced him, and kissed him, and brought him into his house; and [Jacob] told Laban all that [had happened to him].

And Laban said to him, "Surely you are my own bone and my own flesh," and he stayed with him for a whole month.

Then Laban said to Jacob, "Will you serve me for nothing, just because you are my brother? Tell me, what will your wages be?"

Now Laban had two daughters, the elder of whom was named Leah, and the younger, Rachel.

But Leah had tender eyes, and Rachel was of good height and beautiful to behold.

And Jacob loved Rachel, and he said, I will serve you seven years for Rachel, your youngest daughter.

And Laban replied, "It is better that I give it to you than that I give it to another; stay with me."

So Jacob served seven years for Rachel, which seemed to him like a few days because of his love for her.

And Jacob said to Laban, "Give me my wife, for my time is fulfilled, and I will go to her."

So Laban gathered all the people of the place together and held a feast.

But when evening came, he took his daughter Leah and brought her to Jacob, who went to her.

And Laban gave Zilpah his servant to Leah, his daughter, as a servant.

But when morning came, there was Leah. And he said to Laban, "What have you done to me? Didn't I serve you for Rachel? Why then have you deceived me?"

Laban replied: We do not do that in this place, to give the younger daughter before the older one.

Complete this week, and we will also give you the other, for the service you will do with me for another seven years.

So Jacob did this, and he completed Leah's week; and Laban also gave him Rachel his daughter as a wife.

And Laban gave Bilhah his servant to Rachel his daughter as a servant.

So he also went to Rachel, and he loved Rachel more than Leah; and he served at his house for another seven years.

And the Lord, seeing that Leah was hated, opened her womb; but Rachel was barren.

And Leah conceived and bore a son, and she named him Reuben, for she said, "Because the Lord has seen my affliction; therefore now also my husband will love me."

She conceived again and gave birth to a son, and said, "Because the Lord has heard that I am hated, he has given me this one also." And she named him Simeon.

And she conceived again, and gave birth to a son, and said, Now my husband shall cling to me: for I have borne him three sons: Therefore his name was called Levi.

She conceived again and gave birth to a son, and said, "This time I will praise the Lord"; therefore she named him Judah; and she had no more children.

Then Rachel, seeing that she was not bearing children to Jacob, was jealous of Leah her sister; and said to Jacob, "Give me children, or I shall die."

And Jacob became very angry with Rachel, and said to her, "Am I in the place of God, who has prevented you from having children?"

And she said, "Here is my servant Bilhah; go in to her and she will bear children on my knees, and I will have children by her."

So she gave him Bilhah her servant as a wife, and Jacob went in to her.

And Bilhah conceived and bore Jacob a son.

And Rachel said, God has judged in my favor, and he has also answered my voice, and has given me a son; therefore she named him Dan.

And Bilhah, Rachel's servant, conceived again and bore Jacob a second son.

And Rachel said, "I have wrestled strongly with my sister, and I have prevailed." Therefore she named him Naphtali.

Then Leah, seeing that she had stopped bearing children, took Zilpah her servant, and gave her to Jacob as a wife.

And Zilpah, Leah's servant, bore Jacob a son.

And Leah said: A troop has arrived, that is why she named him Gad.

And Zilpah, Leah's servant, bore Jacob a second son.

And Leah said, "It is to make me happy; for the girls will call me blessed"; therefore she named him Asher.

Now Reuben went out at the time of the wheat harvest, found mandrakes in the fields, and brought them to Leah his mother; and Rachel said to Leah, "Please give me some mandrakes from your son."

And she answered him, "Is it a small thing that you have taken my husband from me, that you are also taking my son's mandrakes from me?" And Rachel said, "Let him lie

with you tonight, then, for the sake of your son's mandrakes."

And when Jacob returned from the fields in the evening, Leah went out to meet him and said to him, "You will come to me, for I have praised you for my son's mandrakes," and he lay with her that night.

And God listened to Leah, and she conceived and bore Jacob a fifth son.

And she said, "God has rewarded me because I gave my servant to my husband"; therefore she named him Issachar.

And Leah conceived again, and bore Jacob a sixth son.

And Leah said, "God has given me a good dowry; now my husband will remain with me, for I have borne him six children; therefore she named him Zebulun."

Then she gave birth to a daughter, and named her Dina.

And God remembered Rachel, and God having answered her prayer, opened her womb.

Then she conceived and gave birth to a son, and said, "God has taken away my disgrace."

And she named him Joseph, saying, "May the Lord add to me another son!"

And it came to pass that after Rachel had borne Joseph, Jacob said to Laban, "Give me leave, that I may return to my place and to my country."

Give me my wives and children, for whom I have served you, and I will go away; for you know how I have served you.

And Laban answered him, "Listen, I beg you, if I have found favor in your sight, I know that the Lord has blessed me because of you."

He also said to him: Tell me what salary [you want], and I will give it to you.

And he answered him: You know how I served you, and what became of your livestock with me.

For what you had before I came was little, but it has increased greatly, and the Lord has blessed you at my coming; and now, when shall I also do [something] for my house?

And [Laban] said to him, "What shall I give you?" And Jacob answered, "You shall give me nothing; but I will again tend your flocks and keep them, if you do this for me."

Let me pass today among your flocks, [and] let all the speckled and spotted sheep be set apart, and all the red lambs, and the speckled and spotted goats; and this shall be my wages.

And from now on my righteousness will testify for me; for it will come upon my wages, in your presence; and anything that is not pecked or spotted among the goats, and red among the lambs, will be considered stolen, if it is found with me.

And Laban said, "Behold, let it be done to you as you have said."

And on that day he separated the speckled and spotted goats, and all the spotted and speckled female goats, all those with white markings, and all the red lambs, and he put them into the hands of his sons.

And he put a distance of three days' journey between himself and Jacob; and Jacob tended the rest of Laban's flocks.

But Jacob took fresh rods of poplar, hazel, and chestnut, and removed the bark, exposing the white part of the rods.

And he placed the rods that he had peeled in front of the flocks, in the troughs, and in the watering places where the sheep came to drink; and they went into heat when they came to drink.

The ewes, therefore, went into heat at the sight of the rods, and they produced mottled, speckled, and spotted ewes.

And Jacob divided the lambs, and made the sheep of Laban's flock look after the speckled sheep, and all that was red; and he put his flocks apart, and did not put them near Laban's flocks.

And it happened that whenever the early ewes came into heat, Jacob would put the rods in the watering troughs before the eyes of the flock, so that they would come into heat by looking at the rods.

But when the sheep were late, he did not put them in; and the late ones belonged to Laban, and the early ones to Jacob.

So this man became very wealthy, and had large flocks, female and male servants, camels, and donkeys.

Now [Jacob] heard the words of Laban's sons, who said: Jacob took everything that belonged to our father, and from what belonged to our father, he acquired all this glory.

And Jacob looked at Laban's face, and behold, he was not toward him as before.

And the Lord said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you."

So Jacob sent word to Rachel and Leah to call them to the fields and their flocks, And he said to them, "I know by your father's face that he is not toward me as he was before; yet the God of my father has been with me."

And you know that I served your father with all my might.

But your father mocked me and changed my wages ten times; but God did not allow him to do me any harm.

When he said, "The speckled ones will be your wages," then all the sheep gave birth to speckled lambs; and when he said, "The spotted ones will be your wages," then all the sheep gave birth to spotted lambs.

So God took the cattle away from your father and gave them to me.

For it came to pass at the time when the ewes were in heat, that I lifted my eyes, and I saw in a dream, and behold, the male goats that were covering the female goats were speckled, spotted, and mottled,

And the Angel of God said to me in a dream: Jacob! And I answered: Here I am.

And he said: Now lift up your eyes, and look: all the male goats that are covering the female goats are speckled, spotted, and mottled; for I have seen all that Laban is doing to you.

I am the Mighty God of Bethel, where you anointed the stone [that you set up] as a monument, when you made a vow to me there; now [therefore], arise, leave this land, and return to the land of your relatives.

Then Rachel and Leah answered him, and said, "Do we still have any portion or inheritance in our father's house?"

Has he not treated us as foreigners? For he sold us, and even squandered all our money.

For all the riches that God took away from our father belonged to us and to our children. Now therefore, do everything that God has told you.

So Jacob arose, and made his children and his wives ride on camels;

And he took all his livestock and his possessions, which he had acquired, and all that he owned, which he had acquired in Paddan-Aram, to go to Isaac his father, in the land of Canaan.

Now, while Laban was away shearing his sheep, Rachel stole the marmosets that belonged to her father.

And Jacob hid from Laban the Syrian, having declared nothing [of his plan] to him, because he was fleeing.

So he fled with all that belonged to him, and left, and crossed the river, and advanced towards the mountain of Gilead.

And on the third day it was reported to Laban that Jacob had fled from him.

And he took his brothers with him, and pursued him for seven days' journey, and caught up with him at the mountain of Gilead.

But God appeared to Laban the Syrian in a dream at night, and said to him: Take care not to say anything to Jacob, good or bad.

So Laban reached Jacob; and Jacob had pitched his tents in the mountain; and Laban also pitched his tents with his brothers in the mountain of Gilead.

Now Laban said to Jacob, "What have you done? You have deserted me; you have taken my daughters away like prisoners of war."

Why did you flee secretly, and elude me, without giving me any notice? For I would have led you with joy and with songs, to the sound of drums and violins. You did not [only] let me kiss my sons and daughters; you did foolishly in that. I have the power to harm you, but the God of your father spoke to me last night, saying, "Be careful not to say anything to Jacob, good or bad." Now then, [good thing], that you have gone away in such haste, since you so earnestly wished [to return] to your father's house; [but] why have you stolen my Gods from me?

And Jacob answered Laban, "I went away because I was afraid; for I said [that he should be careful] that you would not take your daughters from me." [But] let him in whom you find your gods not live. Acknowledge before our brothers if there is anything with me that belongs to you, and take it; for Jacob did not know that Rachel had stolen them.

Then Laban came to Jacob's tent, and to Leah's tent, and to the tent of the two maids, but he did not find them; and having left Leah's tent, he went into Rachel's tent.

But Rachel took the marmosets, and having put them in the saddle of a camel, she sat on it; and Laban searched the whole tent, and did not find them.

And she said to her father, "May my Lord not be angry that I cannot rise before him; for I have what women are accustomed to having." And he searched, but he did not find the marmosets.

And Jacob became angry, and quarreled with Laban, and speaking to him, said: What is my crime? What is my sin, that you have pursued me so ardently?

For you have searched all my belongings; [but] what have you found of all the furniture of your house? Put it here before my brothers and yours, and let them judge between the two of us.

I have been with you these past twenty years; your ewes and your goats have not miscarried; I have not eaten the sheep of your flocks.

I did not charge you for what was torn [by wild beasts]; I bore the loss; [and] you demanded from my hand what had been stolen by day, and what had been stolen by night.

By day the sun consumed me, and by night the frost; and my sleep fled from before my eyes.

I served you these past twenty years in your house, fourteen years for your two daughters, and six years for your flocks, and you have changed my wages ten times. If it were not for the God of my father, the God of Abraham, and the fear of Isaac, you would surely have sent me away empty-handed by now. But God has seen my affliction and the toil of my hands, and he has rebuked you last night.

And Laban answered Jacob, and said, These daughters are my daughters, and these children are my children, and these flocks are my flocks, and all that you see is mine; and what shall I do today to these my daughters, or to their children whom they have borne?

Now then, let us make a covenant together, and it will be a testimony between me and you.

And Jacob took a stone and set it up as a pillar.

And he said to his brothers, "Gather stones." So they brought stones and made a heap of them, and ate there on the heap.

And Laban called him Jegar-Sahadutha; and Jacob called him Gal-hed.

And Laban said, "This heap will be a witness between you and me today"; therefore it was named Gal-hed.

He was also called Mizpah; because [Laban] said: May the Lord take heed to me and to you, when we have withdrawn from one another.

If you mistreat my daughters, and if you take a wife other than my daughters, it will not be a man [who will be a witness] between us, take heed to this; it is God who is witness between me and you.

And Laban said again to Jacob, "Look at this heap, and consider the monument that I have set up between me and you."

This heap will be a witness, and this monument will be a witness, that when I come to you I will not pass over this heap; nor when you come to me will you pass over this heap and this monument to harm me.

Let the gods of Abraham and the gods of Nahor, the gods of their father, judge between us; but Jacob swore by the fear of Isaac his father.

And Jacob offered a sacrifice on the mountain, and invited his brothers to eat bread; so they ate bread, and spent the night on the mountain.

And Laban, rising early in the morning, kissed his sons and daughters, and blessed them, and went away. So Laban returned home.

And Jacob continued on his way, and the Angels of God came to meet him;

And when Jacob saw them, he said, "This is the camp of God," and he named that place Mahanajim.

And Jacob sent messengers ahead of him to Esau his brother, to the land of Seir, in the territory of Edom.

And he commanded them, saying, "Speak to my lord Esau in this way: 'Thus says your servant Jacob; I have been a stranger with Laban, and have stayed there until now.'"

And I have oxen, donkeys, sheep, male and female servants; which I am sending to report to my Lord, so that I may find favor in his sight.

And the messengers returned to Jacob, and said to him, "We have come to your brother Esau, and indeed he is coming to meet you, with four hundred men with him."

Then Jacob was very afraid and greatly distressed; and having divided the people who were with him, and the sheep, and the oxen, and the camels into two flocks, he said:

If Esau comes to one of these bands and strikes it, the band that remains will escape.

Jacob also said: O God of my father Abraham, God of my father Isaac, O Lord who said to me: Return to your country, and to your relatives, and I will do you good.

I am too small in comparison to all your kindnesses and all the truth you have shown your servant; for I crossed this Jordan with my staff, but now I am returning with these two strips.

I beg you, deliver me from the hand of my brother Esau; for I fear that he will come and strike me, and [kill] the mother with the children.

But you have said: Surely I will do you good, and I will make your descendants like the sand of the sea, which cannot be counted because of its great number.

And he spent the night in that place, and took from what was in his hand to make a present for Esau his brother.

[Knowledge] two hundred goats, twenty rams, two hundred ewes, twenty sheep.

Thirty female camels that were nursing, and their young; forty young cows, ten young bulls, twenty female donkeys, and ten donkey foals.

And he placed them in the hands of his servants, each flock separately, and said to them, "Pass on before me, and make sure there is a distance between one flock and another."

And he commanded the first, saying: When Esau my brother meets you, and asks you, saying: Whose are you? and where are you going? and whose are these things that are before you?

Then you will say: I am your servant Jacob; this is a present he is sending to my lord Esau; and behold, he himself is after us.

He also gave the same command to the second, and to the third, and to all those who went after the flocks, saying: You shall speak these words to Esau when you find him;

And you shall say to him, "Look, even your servant Jacob is behind us." For he said, "I will appease his anger with this present that will go before me, and afterward I

shall see his face; perhaps he will look favorably upon me."

The present man therefore went before him; but for himself he remained that night with his troop.

And he got up that night, and took his two wives, and his two maids, and his eleven children, and crossed the ford of the Jabbok.

So he took them and brought them across the stream; he also brought across everything he had.

Now Jacob was left alone, and a man wrestled with him until the break of day.

And when [this man] saw that he could not overcome him, he touched the socket of his hip; so the socket of Jacob's hip bone was dislodged when the man wrestled with him.

And [this man] said to him, "Leave me, for it is dawning." But he said, "I will not leave you unless you bless me."

And [this man] said to him, "What is your name?" He answered, "Jacob."

Then he said: Your name will no longer be Jacob, but Israel; for you have been master [in struggle] with God and with men, and you have been the strongest.

And Jacob asked, saying, "Please tell me your name." And he replied, "Why do you ask my name?" And he blessed him there.

And Jacob named the place Peniel; for I have, [he said], seen God face to face, and my soul has been delivered.

And the sun rose as soon as it had passed Peniel, and it was limping on one hip.

That is why to this day the children of Israel do not eat the muscle that recedes, which is at the socket of the hip; because [that man] touched the place of the socket of Jacob's hip, at the place of the muscle that recedes.

And Jacob lifted up his eyes and looked; and behold, Esau was coming, and four hundred men with him; and [Jacob] divided the children [into three groups, namely] under Leah, and under Rachel, and under the two maids.

And he put the maids and their children in charge; Leah and her children after them; and Rachel and Joseph last.

And he passed before them, and bowed down to the ground seven times, until he came near to his brother.

But Esau ran to meet him, and embraced him, and threw himself on his neck and kissed him; and they wept.

Then he raised his eyes and saw the women and children, and said, "Who are these? Are they yours?" [Jacob] answered him, "They are the children whom God, by his grace, has given to your servant."

And the maids approached, they and their children, and prostrated themselves.

Then Leah also approached with her children, and they bowed down, and afterward Joseph and Rachel approached, and bowed down also.

And he said, "What do you want to do with all these people I have met?" And he replied, "It is to find favor with my Lord."

And Esau said, "I have plenty, my brother; let what is yours be yours."

And Jacob answered, "No, I beg you: if I have now found favor in your sight, accept this present from my hand; for I have seen your face, as though I had seen the face of God, and because you have been appeased toward me."

Please accept my gift that has been brought to you; for God has given it to me by his grace, and I have everything. So he urged him so strongly that he took it.

And [Esau] said, "Let us go, and let us walk, and I will walk before you."

But [Jacob] said to him, "My lord knows that these children are young, and I am burdened with sheep and cows that are nursing young, and if they are driven hard for a single day, the whole flock will die."

I pray that my Lord may pass before his servant, and I will go slowly, at the pace of this baggage which is before me, and at the pace of these children, until I arrive at my Lord in Sehir.

And Esau said, "I beg you, let me allow some of these people who are with me to stay

with you.” And he replied, “Why? [I beg you] that I may find favor with my Lord.” So Esau returned that day by his way to Seir.

And Jacob went to Succoth, and built a house for himself, and made shelters for his livestock; therefore he named the place Succoth.

And Jacob arrived safely at the city of Shechem, in the land of Canaan, from Paddan-Aram, and camped before the city.

And he bought a portion of the field in which he had pitched his tent, from the hand of the sons of Hamor, the father of Shechem, for one hundred pieces of silver.

And he set up an altar there, which he called the Mighty God, the God of Israel.

Now Dinah, the daughter whom Leah had borne to Jacob, went out to see the women of the land.

And Shechem, son of Hemorr-Hivite, prince of the land, saw her, and took her, and lay with her, and forced her.

And his heart was drawn to Dinah, daughter of Jacob, and he loved the young woman, and spoke according to the young woman's heart.

Shechem also spoke to his father Hemor, saying, “Take this girl for me to be my wife.”

And Jacob learned that he had raped Dinah his daughter. Now his sons were with his livestock in the fields; and Jacob kept silent until they had returned.

And Hemor, the father of Shechem, came to Jacob to speak with him.

And when the sons of Jacob came in from the fields, and heard [what had happened], they were greatly distressed, and were very angry at the outrage that [Shechem] had committed against Israel, by lying with the daughter of Jacob, which should not have been done.

And Hemor spoke to them, saying, “My son Shechem has set his affection on your daughter; please give her to him as his wife.”

And you will go with us, give us your daughters, and take our daughters for yourselves.

And live with us, and the land will be at your disposal; remain there, and trade there, and have possessions there.

Shechem also said to the girl's father and brothers, "Let me find favor in your sight, and I will give you everything you ask me."

Ask me for such dowry and such gift as you wish, and I will give them as you tell me; and give me the young girl as my wife.

Then Jacob's sons answered Shechem and his father Hamor; and acting deceitfully (because he had raped Dinah their sister :)

They said to them, “We cannot do that, to give our sister to an uncircumcised man; for that would be a disgrace to us.”

But we will come to terms with you, provided that you become like us by circumcising all the males among you.

Then we will give you our daughters, and we will take your daughters for ourselves, and we will dwell with you, and we will be one people.

But if you do not agree to be circumcised, we will take our daughter and leave.

And their speeches pleased Hamor and Shechem, Hamor's sons.

And the young man did not hesitate to do [what had been proposed to him]; for the daughter of Jacob pleased him greatly; and he was the most esteemed of all those in his father's house.

Hemor and his son Shechem came to the gate of their city and spoke to the people of their city, saying:

These people are peaceful; they are with us. Let them live in the land and trade here, for the land is large enough for them. We will take their daughters as wives, and we will give them our daughters.

And these people will adapt to us in this way, to live with us, [and] to become one people; provided that every male who is among us is circumcised, as they are circumcised.

Their livestock, their possessions, and all their animals, will they not be ours? Let us simply come to terms with them, and let them remain with us.

And all who went out of the gate of their city obeyed Hemor and Shechem his son; and every male among all who went out of the gate of their city was circumcised.

But on the third day, when they were in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords, boldly entered the city, and killed all the males.

They also put to the edge of the sword Hemor and Shechem his son, and took Dinah from the house of Shechem, and went out.

And when those men were killed, the sons of Jacob came and plundered the city, because their sister had been raped.

And they took their flocks, their oxen, their donkeys, and what was in the city and in the fields:

And all their possessions, and all their little children, and took their wives captive; and plundered them, with everything that was in the houses.

Then Jacob said to Simeon and Levi, "You have troubled me by making me detestable to the inhabitants of the land, both Canaanites and Perizzites, and I have only a few men; therefore they will gather together against me, and strike me, and destroy me and my house."

And they replied: Will our sister be treated like a harlot?

Then God said to Jacob, "Arise, go up to Bethel, and dwell there, and set up an altar there to the mighty God who appeared to you when you were fleeing from the presence of your brother Esau."

And Jacob said to his family and to all who were with him, "Put away the gods of the foreigners who are among you, and purify yourselves, and change your clothes."

And let us arise, and go up to Bethel, and there I will make an altar to the Mighty God who answered me in the day of my distress, and who was with me in the way I walked.

So they gave Jacob all the foreign gods they had in their possession, and the rings that were in their ears, and he hid them under an oak tree that was near Shechem.

Then they departed; and the fear of God fell upon the surrounding cities; so that they did not pursue the children of Jacob.

So Jacob, and all the people who were with him, came to Luz, which is in the land of Canaan, which is Bethel.

And there he built an altar, and named that place the [God] Strong of Bethel; for God had appeared to him there, when he was fleeing from his brother.

Then Deborah, Rebecca's nurse, died, and was buried below Bethel under an oak tree, which was called Allon-bacuth.

God appeared again to Jacob, when he came from Paddan-Aram, and blessed him,

And he said to him, "Your name is Jacob; but you shall no longer be called Jacob, for your name shall be Israel"; and he named him Israel.

God also said to him: I am the [God] Mighty, Almighty: increase and multiply: a nation, even a multitude of nations, will be born from you, even kings will come from your loins;

And I will give you the land that I gave to Abraham and Isaac, and I will give it to your descendants after you.

And God went up from him from the place where he had spoken to him.

And Jacob set up a monument at the place where [God] had spoken to him, [namely] a stone for a monument, and he sprinkled it with holy water and poured oil on it.

So Jacob named the place where God had spoken to him Bethel.

Then they left Bethel, and there was still a little bit of country to go before reaching Ephrat, when Rachel gave birth, and she was in great labor.

And as she was having great difficulty giving birth, the midwife said to her: Do not be afraid; for you still have a son here.

And as she breathed her last, (for she died,) she named the child Benoni; but his

father named him Benjamin.

So Rachel died, and she was buried on the way to Ephrat, which is Bethlehem.

And Jacob erected a monument over her tomb. This is the monument at Rachel's tomb [which still stands] today.

Then Israel departed, and pitched their tents beyond Migdal-Heder.

And it came to pass that when Israel was dwelling in that land, Reuben came and lay with Bilhah, his father's concubine; and Israel heard of it. Now Jacob had twelve sons.

The sons of Leah were Reuben, Jacob's firstborn, Simeon, Levi, Judah, Issachar, and Zebulun.

Rachel's sons, Joseph and Benjamin.

The sons of Bilhah, Rachel's servant, Dan, and Naphtali.

The sons of Zilpah, Leah's servant, Gad and Asher. These are the children of Jacob, who were born to him in Paddan-Aram.

And Jacob came to Isaac his father [in the plain of] Mamre at Kiriath-arbah, [which] is Hebron, where Abraham and Isaac had stayed as strangers.

And the time that Isaac lived was one hundred and eighty years.

So Isaac, faint with age, died, and was gathered with his people, old and full of days; and Esau and Jacob his sons buried him.

Now these are the generations of Esau, who is Edom.

Esau took his wives from among the daughters of Canaan: namely Hadah daughter of Elon the Hittite, and Aholibamah daughter of Hana, [grand-]daughter of Zibhon the Hivite.

He also took Basmath, daughter of Ishmael, sister of Nebaioth.

And Hadah bore Eliphaz to Esau; and Basemath bore Reuel.

And Aholibamah fathered Jehus, Jahlam, and Korah. These were the children of Esau, who were born to him in the land of Canaan.

And Esau took his wives and his sons and his daughters and all the persons of his household, all his flocks and animals and all the property which he had acquired in the land of Canaan, and he went to another country, away from Jacob his brother.

For their possessions were so great that they could not have remained together; and the country where they dwelt as strangers could not have contained them because of their flocks.

So Esau dwelt in the mountain of Seir; Esau is Edom.

And these are the generations of Esau, father of Edom, in the mountain of Seir.

These are the names of the children of Esau: Eliphaz son of Hadah, Esau's wife; Reuel son of Basemath, Esau's wife.

And the children of Eliphaz were Teman, Omar, Zepho, Gahtam and Kenaz.

Timnaph became a concubine of Eliphaz, son of Esau, and she bore Hamalech to Eliphaz.

These were the children of Hadah, Esau's wife.

These are the sons of Reuel: Nahath, Zerah, Shammah, and Miza. These were the sons of Basemath, the wife of Esau.

And these were the children of Aholibamah, daughter of Hannah, [grand-]daughter of Zibom, and wife of Esau, who bore to Esau Jehus, Jahlam, and Korah.

These are the Dukes of the children of Esau. Of the children of Eliphaz, Esau's firstborn: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

Duke Korah, Duke Gahtam, Duke Hamalech. These were the Dukes of Eliphaz in the land of Edom, who were descendants of Hadah.

These are the descendants of Reuel son of Esau: Duke Nahath, Duke Zerah, Duke Shammah, and Duke Miza. These are the dukes who came from Reuel in the land of Edom, who were the descendants of Basemath, Esau's wife.

And these are the sons of Aholibamah, wife of Esau: Duke Jehus, Duke Jalam, Duke Korah; who are the Dukes [descended] from Aholibamah, daughter of Hannah, wife of Esau.

These are the children of Esau, who is Edom, and these are their Dukes.

These are the children of Sehir Horien, who had lived in the land: Lotan, Sobal, Zibhon, and Hana.

Dison, Ezer, and Disan; who are the Dukes of the Horites, sons of Seir in the land of Edom.

And the children of Lotan were Hori and Heman; and Timnah was Lotan's sister.

And these are the children of Sobal: Halvan, Manahath, Hebal, Sepho, and Onam.

And these are the children of Tsibhon: Ajah and Hannah. This Hannah is the one who found the mules in the desert, when he was tending the donkeys of Tsibhon his father.

And these are the children of Hannah: Dishan, and Aholibamah, daughter of Hannah.

And these are the children of Disan: Hemdan, Esban, Jithran, and Keran.

And these are the children of Ezer: Bilhan, Zahavan, and Hakan.

And these are the children of Disan: Huts and Aran.

These are the Dukes of the Horians: Duke Lotan, Duke Sobal, Duke Tsibhon, Duke Hana.

Duke Dison, Duke Ezer, Duke Disan. These are the Dukes of the Horians, according to which their Dukes were [established] in the land of Sehir.

And these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel.

Belah, son of Behor, reigned in Edom, and the name of his city was Dinhabah.

And Belah died, and Jobab son of Zerah of Bozrah reigned in his place.

And Jobab died, and Husam of the land of the Temanites reigned in his place.

And Husam died, and Hadad son of Bedad reigned in his place, who defeated Midian in the territory of Moab; and the name of his city was Havit.

And Hadad died, and Samla of Masreka reigned in his place.

And Samlah died, and Saul of Rehoboth of the river reigned in his place.

And Saul died, and Bahal-hanan son of Habor reigned in his place.

And Bahal-hanan son of Habor died, and Hadar reigned in his place; and the name of his city [was] Pahu; and the name of his wife Mehetabel, daughter of Matred, [grand-]daughter of Mezahab.

And these are the names of the Dukes of Esau according to their families, according to their places, according to their names: Duke Timnah, Duke Halva, Duke Jetheth.

Duke Aholibama, Duke Ela, Duke Pinon.

Duke Kenaz, Duke Teman, Duke Mibtsar,

Duke Magdiel and Duke Hiram. These were the Dukes of Edom, according to their dwellings in the land of their possession. Esau was the father of Edom.

Now Jacob remained in the land where his father had remained as a stranger, [that is] in the land of Canaan.

These are the generations of Jacob. Joseph, seventeen years old, was tending the flocks with his brothers, and he was a young boy among the descendants of Bilhah and among the descendants of Zilpah, his father's wives. And Joseph reported their wicked talk to their father.

Now Israel loved Joseph more than all his [other] sons, because he had him in his old age, and he made him a robe of many colors.

And his brothers, seeing that their father loved him more than all of them, hated him, and could not speak to him gently.

Now Joseph had a dream, which he told to his brothers; and they hated him even more.

So he said to them, "Listen, I pray you, to the dream that I have dreamed."

Behold, we were binding sheaves in the middle of a field; and behold, my sheaf arose and stood upright; and behold, your sheaves surrounded it and bowed down before my sheaf.

Then his brothers said to him, "Do you really reign over us? Do you really rule over us?" And they hated him even more because of his dreams and his words.

He had yet another dream, and he told it to his brothers, saying, "Behold, I had yet

another dream, and behold, the sun, and the moon, and eleven stars were bowing down before me."

And when he recited it to his father and brothers, his father rebuked him and said, "What does this dream you had mean? Must I, your mother, and your brothers come and bow down to the ground before you?"

And his brothers envied him; but his father restrained his words.

But his brothers went to tend their father's flocks in Shechem.

And Israel said to Joseph, "Are not your brothers grazing [the flocks] in Shechem? Come, I will send you to them." And he answered him, "Here I am."

And he said to him, "Now go and see if your brothers are well, and if the flocks [are in good condition], and bring it back to me." So he sent him from the valley of Hebron, and he came as far as Shechem.

And a man found him wandering in the fields; and this man asked him, and said to him: What are you looking for?

And he replied: I am looking for my brothers; please tell me where they graze.

And the man said, "They have left from here; and I heard them saying, 'Let us go to Dothain.'" So Joseph went after his brothers and found them in Dothain.

And they saw him from afar; and before he approached them, they plotted against him to kill him.

And they said to one another, "Behold, this dreaming master is coming."

Now then, let us come and kill him, and throw him into one of these pits; and we shall say that a bad beast has devoured him, and we shall see what will become of his dreams.

But Reuben heard this, and delivered him from their hands, saying: Let us not take his life.

Reuben also said to them, "Do not shed blood; throw him into this pit in the desert, but do not lay a hand on him." This was to rescue him from their hands and send him back to his father.

As soon as Joseph came to his brothers, they stripped him of his robe, that multicolored robe that was on him.

And having taken him, they threw him into the pit; but the pit was empty, and there was no water.

Then they sat down to eat bread; and lifting their eyes they looked, and behold a band of Ishmaelites passing by, coming from Gilead, and their camels carrying spices, balm, and myrrh; and they were going to take these things to Egypt.

And Judah said to his brothers, "What will we gain if we kill our brother and conceal his blood?"

Come, let us sell him to these Ishmaelites, and let us not lay a hand on him; for our brother is our flesh; and his brothers agreed.

And as the Midianite merchants passed by, they pulled Joseph out of the pit and sold him for twenty pieces of silver to the Ishmaelites, who took Joseph to Egypt.

Then Reuben returned to the pit, and behold, Joseph was no longer in the pit; and [Reuben] tore his clothes.

He returned to his brothers and said to them, "The child is not found; and I! Where shall I go?"

And they took Joseph's robe, and having killed a male goat, they stained the robe with blood.

Then they sent and had the multicolored robe brought to their father, saying to him: We have found this; now see whether this is your son's robe or not.

And he recognized it, and said: This is my son's robe; a nasty beast has devoured it: surely Joseph has been torn.

And Jacob tore his clothes, and put sackcloth on his loins, and mourned for his son for several days.

And all his sons and daughters came to comfort him. But he rejected all comfort, and said, "Surely I will go down to the tomb mourning for my son," for his father mourned

for him.

And the Midianites sold him in Egypt to Potiphar, Pharaoh's eunuch, Provost of the palace.

It came to pass that at that time Judah came down from his brothers and withdrew to a Hadullamite man named Hira.

And Judah saw there the daughter of a Canaanite, named Shuah, and he took her and went to her.

And she conceived and gave birth to a son, and they named him Her.

And she conceived again and gave birth to a son, and she named him Onan.

She gave birth to another son, and she named him Sela. And [Judah] was in Chesib when she gave birth to him.

And Judah married Her, his firstborn, to a daughter whose name was Tamar.

But Her, the firstborn of Judah, was wicked in the sight of the Lord, and the Lord put him to death.

Then Judah said to Onan, "Go in to your brother's wife and take her as your wife [as her brother-in-law], and raise up children for your brother."

But Onan, knowing that the children would not be his, would slander himself against the ground every time he came to his brother's wife, so that he would not give children to his brother.

And what he was doing displeased the Lord, so he also put him to death.

And Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house until my son Sela grows up," for he said, "We must be careful that he does not die like his brothers." So Tamar went and remained in her father's house.

And after several days the daughter of Shuah, Judah's wife, died; and Judah, having consoled himself, went up to the shearers of his sheep at Timnath, with Hirah the Hadullamite, his close friend.

And Tamar was informed, and was told: Behold, your father-in-law is going up to Timnath to shear his sheep.

And she took off her widow's garments, and covered herself with a veil, and wrapped herself in it, and sat at a crossroads which [was] on the road leading to Timnath; because she saw that Sela had grown up, and that she had not been given to him as a wife.

And when Judah saw her, he thought she was a prostitute; for she had covered her face.

And he turned to her on the road and said, "Please let me come to you," for he did not know that she was his daughter-in-law. She replied, "What will you give me to come to me?"

And he said, "I will send you a young goat from among the flock." And she replied, "Will you give me a pledge until you send it?"

And he said, "What pledge shall I give you?" And she replied, "Your signet ring, your handkerchief, and your staff that you have in your hand." And he gave them to her; and he went in to her, and she conceived by him.

Then she got up and left, and having removed her veil, she resumed her widow's clothes.

And Judah sent a young goat from among the goats by the Hadullamite, his close friend, so that he might take back the pledge from the woman's hand; but he did not find her.

And he questioned the men of the place where she had been, saying, "Where is that prostitute who was at the crossroads on the road?" And they answered, "There was no prostitute here."

And he returned to Judah, and said to him, I did not find her; and even the people of the place told me, There has never been a prostitute here.

And Judah said, "Let her keep the pledge, lest we be disgraced. Behold, I sent this young goat, but you did not find it."

Now it came to pass that about three months later, a report was made to Judah,

saying, "Tamar your daughter-in-law has committed adultery, and behold, she is even pregnant." And Judah said, "Bring her out, and let her be burned."

And as they were leading her out, she sent word to her father-in-law: I am pregnant by the man to whom these things belong. She also said: Please find out whose seal, handkerchief, and staff this is.

Then Judah recognized them, and he said, "She is more righteous than I, because I did not give her to my son Shelah," and he did not know her again.

And as she was about to give birth, behold, two twins were in her womb;

And while she was giving birth, [one of them] gave his hand, and the midwife took it, and tied a scarlet thread on his hand, saying: This one comes out first.

But when he had withdrawn his hand, behold, his brother came out; and she said, What opening have you made for yourself! The opening be upon you; and he was named Perez.

Then his brother came out, having the scarlet thread on his hand, and he was named Zara.

Now when Joseph was brought to Egypt, Potiphar, Pharaoh's eunuch, provost of the palace, an Egyptian, bought him from the hand of the Ishmaelites, who had brought him there.

And the Lord was with Joseph; and he prospered, and remained in the house of his Egyptian master.

And his master saw that the Lord was with him, and that the Lord made everything he did prosper in his hand.

Therefore Joseph found favor in his master's eyes and served him. And [his master] put him in charge of his household and entrusted to him all that belonged to him.

And it came to pass that from the time he had put him over his house, and over all that he had, the Lord blessed the house of that Egyptian because of Joseph; and the blessing of the Lord was on all things that were his, both in the house and in the fields.

So he entrusted everything that belonged to him to Joseph, without going into any knowledge of anything except the bread he ate. Now Joseph was of fine stature and handsome to behold.

And it came to pass after these things that his master's wife cast her eyes upon Joseph, and said to him, "Lie with me."

But he refused, and said to his master's wife, "Look, my master does not enter into any knowledge with me of the things that are in his house, and he has entrusted to me everything that belongs to him."

There is no one in this house greater than I, and he has forbidden me nothing except you, because you are his wife; and how could I do such a great evil, and sin against God?

And although she spoke to Joseph about it every day, he did not allow her to sleep beside her, nor to be with her.

But one day it happened that he had come home to do what he had to do, and there were none of the servants in the house,

She grabbed him by his robe and said, "Lie with me." But he left her robe in her hands, ran away, and went outside.

And when she saw that he had left her dress in her hands, and that he had fled from it,

She called the people of her house, and spoke to them, saying: Look, a Hebrew man has been brought to us to mock us, he came to me to lie with me; but I cried out loudly.

And as soon as he heard that I raised my voice and cried out, he left his garment beside me, ran away, and went outside.

And she kept Joseph's garment until her master returned home.

Then she spoke to him in these same words, and said: The Hebrew servant whom you brought to us has come to me to mock me.

But when I raised my voice and cried out, he left his garment beside me and fled. And as soon as [Joseph's] master heard the words of his wife, who said to him, "Your servant has done to me as I told you," his anger was kindled. And Joseph's master took him and put him in a narrow prison, in the place where the king's prisoners were confined, and he was there in prison. But the Lord was with Joseph; he extended [his] grace to him, and enabled him to find favor with the master of the prison. And the master of the prison put into Joseph's hands all the prisoners who were in the prison, and he did everything that needed to be done. [And] the master of the prison saw nothing of all that [Joseph] had in his hand; because the Lord was with him, and the Lord made everything he did prosper. After these things, it happened that the Cupbearer of the King of Egypt, and the Baker offended the King of Egypt, their Lord. And Pharaoh was very angry with those two eunuchs, with the chief cupbearer, and with the chief baker. And he warned them in the house of the Provost of the inn, in the narrow prison, in the [same] place where Joseph was confined. And the Provost of the hotel put them in the hands of Joseph, who served them; and they were [some] days in prison. And both had a dream, each his own dream on the same night, [and] each according to the interpretation of his dream; both the Cupbearer and the Baker of the King of Egypt, who [were] confined in the prison. And Joseph came to them in the morning, and looked at them; and behold, they were very sad. And he asked Pharaoh's eunuchs, who were with him in his master's prison, and said to them, "Why do you look so bad today?" And they answered him, "We have dreamed dreams, and there is no one who can interpret them." And Joseph said to them, "Are interpretations not from God? Please tell me [your dreams]."

And the chief cupbearer told Joseph his dream, and said to him: [It seemed to me] in my dream [that] I saw a vine before me. And there were three branches on that vine; and it was about to blossom; its flower came out, and its clusters ripened the grapes. And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup, and I gave the cup into his hand. And Joseph said to him: Here is his explanation: The three branches are three days. In three days Pharaoh will lift up your head, and restore you to your [first] position, and you will give the cup to Pharaoh in his hand, according to your former office, when you were Cupbearer. But remember me when this happiness has come to you, and do me, I pray you, this favor, that you mention me to Pharaoh, and that he let me out of this house. For I was certainly stolen from the land of the Hebrews; and indeed I have done nothing here for which I should be put in this pit. Then the great baker, seeing that Joseph had interpreted [this dream] favorably, said to him: I also had a dream, and it seemed to me that [there were] three white baskets on my head. And in the highest basket [there was] all kinds of meat from the baker's trade, for Pharaoh; and the birds ate them from the basket [which was] on my head. And Joseph answered, and said: This is his explanation: The three baskets are three days. In three days Pharaoh will lift your head from you and hang you on a tree, and the birds will eat your flesh from you. And it came to the third day, [which was] the day of Pharaoh's birth, that he made a feast for all his servants, and he brought out from prison the chief cupbearer and the chief baker, his servants.

And he restored the chief cupbearer to his office as cupbearer, who then gave the cup to Pharaoh.

But he hanged the chief baker, as Joseph had explained to them.

However, the chief cupbearer did not remember Joseph; but forgot him.

But it came to pass that after two whole years Pharaoh reflected, and it seemed to him that he was near the river.

And behold, seven fine young cows, fat and in good condition, came up [out] of the river, and grazed in the marshes.

And behold, seven other young cows, ugly to look at and thin, came up [out] of the river after the others, and stood beside the other young cows on the bank of the river.

And the ugly, thin young cows ate the seven beautiful, fat young cows. Then Pharaoh awoke.

Then he fell asleep again, and dreamed for the second time, and it seemed to him that seven fine, grainy ears of corn were coming out of the same tube.

Then it seemed to him that seven other thin ears of corn, withered by the east wind, sprouted after those.

And the thin ears of grain swallowed up the seven full, grainy ears. Then Pharaoh awoke; and this was the dream.

And it came to pass in the morning that his spirit was frightened, and he sent for all the magicians and all the wise men of Egypt, and recited his dreams to them, but there was no one who interpreted them to him.

Then the chief cupbearer spoke to Pharaoh, saying: Today I will remind everyone of my sins.

When Pharaoh was angry with his servants, and put the chief baker and me in prison, in the house of the Provost of the palace;

Then he and I both dreamed a dream in the same night, each of us reflecting [on what happened to him] according to the interpretation of his dream.

Now there was with us a Hebrew boy, a servant of the Provost of the inn, and we told him our dreams, and he interpreted them to us, giving each one the interpretation according to his dream.

And it happened just as he had interpreted it to us; [for the King] restored me to my position, and hanged the other.

Then Pharaoh sent for Joseph, and he was brought out of prison quickly; and he was shaved, and his clothes were changed; then he came to Pharaoh.

And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it; but I have heard that you know how to interpret dreams."

And Joseph answered Pharaoh, saying, "God, and not I, will answer [regarding] Pharaoh's prosperity."

And Pharaoh said to Joseph, "I was thinking that I was standing on the bank of the river."

And behold, seven young, fat, and well-formed, and very beautiful cows came out of the river and grazed in the marshes.

And behold, seven other young cows came up after them, scrawny, so ugly, and so thin, that I have never seen such ugly ones in all the land of Egypt.

But the young, thin, ugly cows devoured the first seven fat young cows;

They entered their bellies, though it was not apparent that they had entered; for they were as ugly to behold as at the beginning; then I awoke.

I also saw in my thoughts, and it seemed to me that seven ears of corn were coming out of a [same] tube, full and beautiful.

Then came seven small, thin ears of grain, shriveled by the east wind, which sprouted afterward.

But the thin ears of corn swallowed up the seven beautiful ears; and I told [these dreams] to the magicians; but none of them explained them to me.

And Joseph answered Pharaoh, "What Pharaoh thought is one thing; God has told Pharaoh

what he is going to do."

The seven beautiful young cows are seven years old; and the seven beautiful ears of corn are seven years old; it is the same dream.

And the seven thin and ugly young cows that came up after them represent seven years; and the seven empty ears of grain withered by the east wind represent seven years of famine.

This is what I told Pharaoh, [knowing] that God showed Pharaoh what he was going to do.

Behold, seven years are coming [in which there will be] great abundance throughout the land of Egypt.

But after those years there will come seven years of famine; then all this abundance in the land of Egypt will be forgotten, and the famine will consume the land.

And this abundance will no longer be seen in the land, because of the famine that will follow; for it will be very great.

And as for the fact that the dream was repeated to Pharaoh a second time, it means that the matter is decided by God, and that God is hastening to execute it.

Now let Pharaoh choose a wise and discerning man and set him over the land of Egypt.

Let Pharaoh also do this: Let him appoint Commissioners over the land, and let him take a fifth [of the revenue] from the land of Egypt during the seven years of plenty.

And let them gather all the provisions of those good years to come, and let the grain that they gather remain under the power of Pharaoh for food in the cities, and let them keep it.

And these provisions will be for the supply of the country during the seven years of famine that will be in the land of Egypt, so that the country will not be consumed by famine.

And the thing pleased Pharaoh and all his servants.

And Pharaoh said to his servants, "Can we find a man like this man, who has the Spirit of God?"

And Pharaoh said to Joseph, "Since God has shown you all these things, there is no one so knowledgeable or wise as you."

You will be over my house, and all my people will kiss your mouth; only I will be greater than you in regard to the throne.

Pharaoh also said to Joseph, "Look, I have appointed you over all the land of Egypt."

Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and dressed him in fine linen garments, and put a gold chain around his neck.

And he made him ride on the chariot that was second to his own, and they cried out before him, "Kneel down!" And he established him over all the land of Egypt.

And Pharaoh said to Joseph, "I am Pharaoh, but without you no one will lift a hand or a foot in all the land of Egypt."

And Pharaoh named Joseph Zaphenath-Pahaneah, and gave him Asenath, daughter of Potiphera, governor of On, as his wife; and Joseph went [to visit] the land of Egypt.

Now Joseph was thirty years old when he stood before Pharaoh King of Egypt, and having gone out from before Pharaoh, he went throughout all the land of Egypt.

And the land yielded abundantly during the seven years of fertility.

And [Joseph] gathered all the grain of those seven years, which was [collected] in the land of Egypt, and put this grain in the cities; in each city the grain from the surrounding fields.

So Joseph amassed a great quantity of grain, like the sand of the sea; so much so that they ceased to measure it, because it was without number.

But before the [first] year of the famine came, two children were born to Joseph, whom Asenath, daughter of Potiphera, Governor of On, bore to him.

And Joseph named the firstborn Manasseh; because, [he said], God has made me forget all my labors, and all my father's house.
And he named the second Ephraim; because, [he said], God has made me fruitful in the land of my affliction.
Then came to an end the seven years of abundance that had been in the land of Egypt.

And the seven years of famine began, as Joseph had predicted. And the famine was in all the lands; but there was bread throughout the land of Egypt.
Then all the land of Egypt was hungry, and the people cried out to Pharaoh for bread. And Pharaoh answered all the Egyptians, "Go to Joseph, and do whatever he tells you."

Since the famine was throughout the land, Joseph opened all the granaries that were with the Egyptians and distributed grain to them; and the famine increased in the land of Egypt.

People also came from all countries to Egypt to buy grain, because the famine was very great throughout the whole land.

And when Jacob saw that there was grain to be sold in Egypt, he said to his sons, "Why are you looking at each other?"

He also said to them, "Look, I have heard that there is grain for sale in Egypt. Go down there and buy some for us, so that we may live and not die."

Then ten of Joseph's brothers went down to Egypt to buy grain.

But Jacob did not send Benjamin, Joseph's brother, with his brothers; for he said, "We must take care that some fatal accident does not happen to him."

So the Israelites went [to Egypt] to buy grain, along with those who were going there; for the famine was in the land of Canaan.

Now Joseph was governor over the land, and he sold grain to all the peoples of the earth. So Joseph's brothers came and bowed down before him with their faces to the ground.

And Joseph, having seen his brothers, recognized them; but he pretended to be a stranger with them, and spoke harshly to them, saying: Where do you come from? And they answered: From the land of Canaan, to buy food.

Joseph then recognized his brothers; but they did not recognize him.

Then Joseph remembered the dreams he had had about them, and said to them, "You are spies; you have come to spy on the weak points of the land."

And they [answered] him: No, my Lord, but your servants have come to buy food.

We are all children of the same man, we are good people; your servants are not spies.

And he said to them, "That is not so; but you have come to notice the weak points of the land."

And they answered: We were twelve brothers your servants, children of one man, in the land of Canaan, of whom the youngest is now with our father, and one is no more.

And Joseph said to them, "That's what I told you, that you are spies."

You will be tested in this way: Long live Pharaoh, if you leave here, would your younger brother not have come here.

Send one of you to bring your brother; but you will be prisoners, and I will test whether you have told the truth; otherwise, long live Pharaoh, you are spies.

And he had them all put in prison together for three days.

And on the third day Joseph said to them, "Do this, and you will live; I fear God."

If you are good people, let one of you who are brothers be bound in the prison where you have been confined, and go, [and] take some grain with you to provide for the famine of your families.

Then bring me your younger brother and your words will be found to be true; and you will not die; and they did so.

And they said to one another, "We are truly guilty toward our brother; for we saw the anguish of his soul when he begged for mercy from us, and we did not grant him his

request; therefore this anguish has come upon us.”

And Reuben answered them, saying, “Did I not tell you, ‘Do not commit this sin against the child’? But you did not listen to me; therefore, behold, his blood is required of you.”

And they did not know that Joseph could hear them; because he was speaking to them through an interpreter.

And he turned away from them to weep. Then he returned to them and spoke to them again, and had Simeon taken from among them and bound before their eyes.

And Joseph commanded that their sacks be filled with wheat, and that the money be put back into each of their sacks, and that they be given provisions for their journey; and this was done.

So they loaded their wheat onto their donkeys and went away.

And one of them opened his bag to feed his donkey at the inn; and he saw his money, and behold, he was there at the opening of his bag.

And he said to his brothers, “My money has been returned to me; indeed, here it is in my bag.” And their hearts trembled, and they were seized with fear, and said to one another, “What has God done to us?”

And when they arrived in the land of Canaan, they told Jacob their father all the things that had happened to them, saying:

The man in charge of the country spoke harshly to us and took us for spies of the country.

But we answered him: We are good people, we are not spies.

We were twelve brothers, children of our father; one is no more, and the youngest is now with our father in the land of Canaan.

And this man, who is in charge of the country, said to us: I will know by this that you are good people; leave me one of your brothers, and take [grain] for your families [against] the famine, and go.

Then bring me your younger brother, and I will know that you are not spies, but good people; I will give you back your brother, and you will trade in the country.

And it came to pass that as they emptied their bags, behold, the bundle of money of each was in his bag; and they saw they and their father, the bundles of their money, and they were all frightened.

Then Jacob their father said to them, “You have deprived me of children: Joseph is no more, and Simeon is no more, and you would take Benjamin? All these things are between me.”

And Reuben spoke to his father, and said to him, “Put two of my sons to death, if I do not bring him back to you; give him to me in charge; and I will bring him back to you.”

And he replied: My son will not go down with you, for his brother is dead, and this one is left alone, and some fatal accident would befall him on the way you will go, and you would send my white hair down in sorrow to the tomb.

But the famine became very great in the land.

And it came to pass that when they had finished eating the food which they had brought from Egypt, their father said unto them, Go back, and buy us a little food.

And Judah answered him, and said to him, “This man expressly protested to us, saying, ‘You will not see my face unless your brother is with you.’”

If you send our brother with us, we will go down [to Egypt] and buy you food.

But if you do not send him, we will not go down there; for that man told us, ‘You will not see my face unless your brother is with you.’

And Israel said, “Why have you wronged me by telling this man that you still had a brother?”

And they [answered] said: This man inquired carefully about us and our relatives, and said to us, “Is your father still alive? Do you have no brother?” And we told him, as he had asked us; could we have known that he would say, “Bring down your brother?”

And Judah said to Israel his father, “Send the child with me, and we will set out on

a journey and go away, and we will live, and neither we nor you nor our little ones will die."

I guarantee it, ask for it again from my hand; if I do not bring it back to you; and if I do not present it to you, I will be subject to punishment towards you all my life.

If we hadn't delayed so long, we would certainly have already returned a second time.

Then Israel their father said to them, "If that is so, do this: take in your ships some of the finest things in the land, and bring to this man a present, some balm, some honey, spices, myrrh, dates, and almonds."

And take double the money into your hands, and return what was given to you when you opened your bags; perhaps it was done unknowingly.

And take your brother, and set out on the way, [and] return to this man.

May the Almighty grant you mercy before this man, so that he may release to you your other brother, and Benjamin; and if I must be deprived [of these two sons], so be it.

So they took the present, and having taken double the money in their hands, and Benjamin, they set out on the way, and went down to Egypt; then they presented themselves before Joseph.

Then Joseph saw Benjamin with them, and said to his steward, "Bring these men into the house, and kill some animal, and prepare it; for they shall eat with me at noon."

And the man did as Joseph had told him; and brought these men into Joseph's house. And these men were afraid that they were being led into the house of Joseph, and they said, "We have been brought here because of the money that was put in our bags the first time, so that he may turn and fall upon us, and take us as slaves, and take our donkeys."

Then they approached Joseph's steward and spoke to him at the door of the house, Saying: Alas, my Lord! Indeed, we went down at the beginning to buy provisions.

And when we arrived at the inn, and opened our bags, behold, each man's money was in his bag when he opened it, our money according to its weight; but we brought it back into our hands.

And we brought other money with us to buy food; and we do not know who put our money back in our bags.

And he said to them, "All is well with you; do not be afraid. Your God and the God of your father have given you treasure in your bags; your money has reached me." And he brought Simeon to them.

And this man brought them into Joseph's house, and gave them water, and they washed their feet; he also gave food to their donkeys.

And they prepared the present while waiting for Joseph to return at noon; for they had learned that they would eat bread there.

And Joseph returned home, and they presented to him in the house the gift that they had in their hands, and bowed down to the ground before him.

And he asked them how they were doing, and said to them: Is your father, that [good] old man you told me about, doing well? Is he still alive?

And they answered, "Your servant our father is well; he is still alive." And bowing low, they prostrated themselves.

And raising his eyes, he saw Benjamin, his brother, his mother's son, and he said, "Is this your younger brother of whom you spoke?" And then he said, "My son, may God be gracious to you!"

And Joseph withdrew quickly, for his heart was moved at the sight of his brother, and he sought a place where he could weep, and entering his chamber, he wept there.

Then, having washed his face, he came out of there, and forcing himself, he said: Put the bread on.

And Joseph was served separately, and they were served separately, and the Egyptians

who ate with him were also served separately, because the Egyptians could not eat bread with the Hebrews; for it is an abomination to the Egyptians. So they sat down in his presence; the elder according to his birthright, and the younger according to his age; and these men showed each other their astonishment. And he had food brought to them from before him; but Benjamin's portion was five times larger than all the others, and they drank and feasted with him. And [Joseph] instructed his steward, saying: Fill these men's bags with provisions, as much as they can carry, and give each man his money when he opens his bag. And put my cup, the silver cup, in the opening of the sack of the youngest, with the money for his grain; and he did as Joseph had told him. As soon as it was light in the morning, these men were sent back with their donkeys.

And when they had left the city, before they were very far away, Joseph said to his steward, "Go, pursue those men, and when you catch them, say to them, 'Why have you repaid evil for good?'"

Is this not the cup from which my Lord drinks, and by which he will most surely divine? It is wrong of you to have done this.

And he reached them, and said these [same] words to them.

And they answered him, "Why does my Lord speak thus? May God forbid that your servants should do such a thing!"

Behold, we brought you silver from the land of Canaan, which we found when we opened our bags, and how could we steal silver or gold from your master's house?

Let the one of your servants in whose possession [the cup] is found die; and we also shall be servants of my Lord.

And he said to them, "Now let it be done according to your words; let it be so; let the one in whose possession [the cup] is found be my slave, and you shall be innocent."

And immediately each one laid his sack on the ground; and each one opened his sack.

And he searched, beginning with the largest, and ending with the smallest; and the cup was found in Benjamin's bag.

So they tore their clothes, and each one reloaded his donkey, and they returned to the city.

And Judah came with his brothers to the house of Joseph, who was still there, and they threw themselves down before him in the dust.

And Joseph said to them, "What have you done? Don't you know that a man like me never fails to guess?"

And Judah said to him, "What shall we say to my Lord? How shall we speak? And how shall we justify ourselves? God has found the iniquity of your servants; behold, we are slaves of my Lord, both we and he in whose hand the cup was found."

But he said, "God forbid that I should do this! The man in whose hand the cup was found shall be my slave; but you, go up in peace to your father."

Then Judah approached him, saying, "Alas, my Lord! I beg you, let your servant speak a word, and let my Lord hear him, and do not let your anger burn against your servant; for you are like Pharaoh."

My Lord questioned his servants, saying: Do you have a father or a brother?

And we answered my Lord: We have our father who is old, and a child who was born to him in his old age, and who is the youngest [of us]; his brother is dead, and this one is left only from his mother; and his father loves him.

But you said to your servants, "Bring him down to me, and I will see him."

And we said to my Lord: This child cannot leave his father; for if he leaves him, his father will die.

Then you say to your servants: Unless your little brother comes down with you, you will never see my face again.

Now it happened that, upon returning to your servant my father, we reported to him the words of my Lord.

Since then, our father has been telling us: Go back and buy us some food.
And we said to him: We cannot go down there; but if our little brother is with us, we will go down there, for we cannot see the face of that man unless our younger brother is with us.
And your servant, my father, answered us: You know that my wife has borne me two sons,
One of them has gone away from me, and I said, 'Surely he has been torn apart'; and I have not seen him since.
And if you take this one with you and some fatal accident befalls him, you will send my white hair down to the grave with sorrow.
Therefore, when I come to your servant my father, if the child, whose soul is closely bound to his, is not with us,
It will come to pass that as soon as he sees that the child will not be [with us], he will die; thus your servants will bring down with sorrow the white hair of your servant our father to the grave.
Moreover, your servant has answered for the child [to bring him] from my father, saying: If I do not bring him back to you, I shall be liable to my father all my life.
Therefore now, I pray you, let your servant be a slave to my Lord instead of the child, and let him go up with his brothers.
For how can I go back to my father if the child is not with me? I do not want to see the grief my father would feel!
Then Joseph could no longer restrain himself in front of all those who were present, and he cried out: "Get everyone out!" And no one remained with him when he revealed himself to his brothers.
And weeping he raised his voice, and the Egyptians heard it, and the house of Pharaoh heard it also.
Then Joseph said to his brothers, "I am Joseph; is my father still alive?" But his brothers could not answer him, for they were greatly troubled by his presence.
Joseph said again to his brothers, "Please come near to me." And they came near, and he said to them, "I am Joseph your brother, whom you sold to be taken to Egypt."
But now do not be distressed, and do not regret that you sold me here, for God has sent me before you for the preservation of your life.
For behold, there have been two years of famine in the land, and there will be five more years, during which there will be neither plowing nor harvesting.
But God has sent me ahead of you to preserve you on the earth and to give you life by a great deliverance.
So now it is not you who sent me here, but God, who has appointed me as a father to Pharaoh, and as Lord over all his house, and to rule over all the land of Egypt.
Hurry to my father and tell him: This is what your son Joseph said: God has appointed me Lord over all Egypt, come down to me, do not stop.
And you shall dwell in the land of Goscen, and you shall be near me, you and your children, and your children's children, and your flocks, and your oxen, and all that is yours.
And I will support you there, for there are still five years of famine, lest you and your household and all that you have perish through misery.
And behold, you see with your own eyes, and Benjamin my brother sees also with his own eyes, that it is I who speak to you with my own mouth.
Report to my father about my glory in Egypt, and all that you have seen; and hurry, and bring my father down here.
Then he threw himself on his brother Benjamin's neck and wept. Benjamin wept on his neck too.
Then he kissed all his brothers and wept over them; after that his brothers spoke with him.
And the sound was heard in Pharaoh's house, saying, "Joseph's brothers have come";

this greatly pleased Pharaoh and his servants.
Then Pharaoh said to Joseph, "Tell your brothers, 'Do this: load your animals and set out to return to the land of Canaan;
And take your father and your families, and return to me, and I will give you the best of the land of Egypt; and you shall eat the fat of the earth.
But you have the power to command: Do this, take with you from the land of Egypt wagons for your little ones and for your wives; and bring your father, and come. Do not regret your furniture; for the best of all the land of Egypt will be yours. And the children of Israel did so. And Joseph gave them chariots according to Pharaoh's command; he also gave them provisions for the journey.
He gave each of them a change of robes; and he gave Benjamin three hundred [pieces] of silver, and five changes of robes.
He also sent his father ten donkeys loaded with the finest things [that there was] in Egypt, and ten female donkeys carrying wheat, bread, and provisions for his father for the journey.
So he sent his brothers away, and they departed; and he said to them, "Do not quarrel on the way."
So they went up from Egypt and came to Jacob their father in the land of Canaan. And they reported to him and said: Joseph is still alive, and even rules over all the land of Egypt; and his heart failed him, although he did not believe them. And they told him all the words that Joseph had spoken to them; then he saw the chariots that Joseph had sent to carry him; and the spirit returned to Jacob their father.
Then Israel said, "It is enough; Joseph my son still lives. I will go and see him before I die."
So Israel set out with all that belonged to them, and came to Beersheba, and offered sacrifices to the God of their father Isaac.
And God spoke to Israel in the visions of the night, saying: Jacob, Jacob! And he answered: Here I am.
And [God] said to him, "I am the Mighty God, the God of your father; do not be afraid to go down to Egypt, for I will make you into a great nation there."
I will go down with you to Egypt, and I will certainly bring you back up there as well; and Joseph will put his hand on your eyes.
So Jacob departed from Beersheba, and the children of Israel put Jacob their father, and their little ones, and their wives, on the chariots that Pharaoh had sent to carry him.
They also brought their livestock and their possessions which they had acquired in the land of Canaan; and Jacob and all his family with him came to Egypt.
So he brought with him to Egypt his children, and his children's children, his daughters, and his sons' daughters, and all his family.
These are the names of the children of Israel who came to Egypt: Jacob and his children. Jacob's firstborn was Reuben.
And the children of Reuben, Enoch, Pallu, Hetron, and Carmi.
And the children of Simeon: Jemuel, Jamin, Ohab, Jachin, Zohar, and Saul, son of a Canaanite woman.
And the children of Levi, Gershon, Kohath, and Merari.
And the children of Judah, Her, Onan, Shelah, Perez, and Zerah; but Her and Onan died in the land of Canaan. The children of Perez were Hezron and Hamul.
And the children of Issachar: Tolah, Puvah, Job, and Simron.
And the children of Zebulun, Sered, Elon, and Jahleel.
These were the children of Leah, whom she bore to Jacob in Paddan-Aram, with Dinah her daughter; all the persons of her sons and daughters were thirty-three.
And the children of Gad, Ziphjon, Haggai, Suni, Ezbon, Heri, Arodi, and Areli.
And the children of Asher: Jimna, Jisua, Jisui, Beriah, and Serah, their sister. The children of Beriah: Heber and Malkiel.

These [are] the children of Zilpah whom Laban gave to Leah his daughter; and she bore them to Jacob, [namely], sixteen persons.

The children of Rachel, Jacob's wife, [were] Joseph and Benjamin.

And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, daughter of Potiphera, governor of On, bore to him.

And the children of Benjamin were Belah, Beker, Asbel, Gera, Nahaman, Ehi, Ros, Muphim, and Huphim, and Ard.

These are the children of Rachel, whom she bore to Jacob; fourteen persons in all.

And the children of Dan, Husim.

And the children of Naphtali, Jahaziel, Guni, Jezer, and Sillem.

These were the children of Bilhah, whom Laban gave to Rachel his daughter, and she bore them to Jacob; in all, seven persons.

All the persons belonging to Jacob who came to Egypt, who were descended from him, except the wives of the children of Jacob, were sixty-six in all.

And the children of Joseph who were born to him in Egypt were two. All the people [therefore] of the house of Jacob who came to Egypt were seventy.

Now [Jacob] sent Judah ahead of him to Joseph, to warn him to come to meet him at Goshen. So they came to the region of Goshen.

And Joseph had his chariot harnessed, and went up to meet his father Israel at Goshen. He appeared to him; he fell on his neck, and wept for a while on his neck.

And Israel said to Joseph, "Now let me die, since I have seen your face, and you still live."

Then Joseph said to his brothers and to his father's family, "I will go up again and tell Pharaoh, 'My brothers and my father's family, who were in the land of Canaan, have come to me.

And these men are shepherds, and have [always] been involved with livestock, and they brought their sheep and their oxen, and everything that belonged to them.

But it will happen that Pharaoh will summon you and ask you, "What is your profession?"

And you will say: Your servants have [always] been involved with livestock from their youth until now, both we and our fathers; so that you may remain in the land of Goshen; for the Egyptians abhor shepherds.

So Joseph came and told Pharaoh, saying, "My father and my brothers, with their flocks and herds and all that belongs to them, have come from the land of Canaan, and behold, they are in the land of Goshen."

And he took some of his brothers; [namely] five; and he presented them to Pharaoh.

And Pharaoh said to Joseph's brothers, "What is your occupation?" They answered Pharaoh, "Your servants are shepherds, as our fathers were."

They also said to Pharaoh, "We have come to live as strangers in this land because there is no pasture for the flocks of your servants, and there is a great famine in the land of Canaan; now therefore we beg you that your servants may live in the land of Goshen."

And Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you."

The land of Egypt is at your disposal; make your father and your brothers dwell in the best part of the land; let them live in the land of Goshen; and if you know that there are skilled men among them you shall appoint them governors over all my flocks.

Then Joseph brought Jacob his father, and presented him to Pharaoh; and Jacob blessed Pharaoh.

And Pharaoh said to Jacob, "How old are you?"

Jacob answered Pharaoh: The days of the years of my pilgrimages are one hundred and thirty years; the days of the years of my life have been few and evil, and have not attained the days of the years of the life of my fathers, in the days of their pilgrimages.

So Jacob blessed Pharaoh and went out from his presence.

And Joseph assigned a dwelling place to his father and his brothers, and gave them a possession in the land of Egypt, in the best part of the land, in the region of Rahmeses, as Pharaoh had commanded.

And Joseph provided bread for his father, and his brothers, and all his father's household, according to the number of their families.

But there was no bread in all the earth, for the famine was very great; and the land of Egypt, and the land of Canaan, did not know what to do because of the famine.

And Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan, for the grain that was bought; and he brought the money to the house of Pharaoh.

And the money from the land of Egypt and from the land of Canaan ran out; and all the Egyptians came to Joseph, saying, "Give us bread; why should we die before your eyes because the money has run out?"

Joseph replied: Give your livestock, and I will give you some for your livestock, since the money has run out.

So they brought their livestock to Joseph, and Joseph gave them bread for horses, for flocks of sheep, for flocks of oxen, and for donkeys; thus he provided them with bread that year, for all their flocks.

When that year was over, they returned to him the following year and said: We will not hide from my Lord that, with the money exhausted and the herds of animals [having been brought] to my Lord, we have nothing left before my Lord but our bodies and our lands.

Why should we die before your eyes? Buy us and our lands, us and our lands, for bread; and we shall be slaves to Pharaoh, and our lands shall be his; give us also with which to sow, so that we may live, and not die, and that the land may not be desolate.

So Joseph acquired for Pharaoh all the lands of Egypt; for the Egyptians each sold their field, because the famine had increased, and the land belonged to Pharaoh.

And he led the people into the cities, from one end of the borders of Egypt to its other end.

However, he did not acquire the lands of the Priests; because there was a portion assigned to the Priests by order of Pharaoh; and they ate the portion that Pharaoh had given them, therefore they did not sell their lands.

And Joseph said to the people, "Behold, I have acquired for you today, you and your lands from Pharaoh, and this is seed to sow the land."

And when the time of harvest comes, you shall give one fifth to Pharaoh, and the other four shall be yours, to sow the fields, and for your food, and for the food of those who are in your houses, and for the food of your little children.

And they said, "You have saved our lives; may we find favor in the sight of my Lord, and we shall be slaves of Pharaoh."

And Joseph made it a law [that lasts] to this day, concerning the lands of Egypt, [to pay] Pharaoh a fifth [of the revenue]; only the lands of the priests did not belong to Pharaoh.

Now Israel lived in the land of Egypt, in the region of Goshen; and they enjoyed it, and increased, and multiplied exceedingly.

And Jacob lived in the land of Egypt seventeen years; and the years of Jacob's life were one hundred and forty-seven years.

Now when the time of Israel's death drew near, he called Joseph his son, and said to him, I beg you, if I have found favor in your sight, put your hand under my thigh now, and [swear to me] that you will deal with me freely and truthfully; I beg you, do not bury me in Egypt;

But let me sleep with my fathers. You will therefore carry me out of Egypt, and bury me in their tomb. And he answered, I will do it according to your word.

And [Jacob] said to him, "Swear to me"; and he swore to him. And Israel bowed down at

the head of the bed.

Now it came to pass after these things that Joseph was told, "Behold, your father is sick"; and he took with him his two sons, Manasseh and Ephraim.

And Jacob was told, and said to him, "Here is Joseph your son coming to you." Then Israel exerted himself and sat down on the bed.

Then Jacob said to Joseph, "The Mighty One, the Almighty, appeared to me at Lus in the land of Canaan, and blessed me."

And he said to me, "Behold, I will make you increase and multiply, and I will make you into a community of peoples, and I will give this land to your descendants after you as a perpetual possession."

Now your two sons, who were born to you in the land of Egypt before I came to you there, are mine: Ephraim and Manasseh will be mine as Reuben and Simeon.

But the children you have after them will be yours, [and] they will be called according to the name of their brothers in their inheritance.

Now, when I came from Paddan, Rachel died to me in the land of Canaan on the way, there being only a little bit of land left to reach Ephrat; and I buried her there, on the way to Ephrat, which is Bethlehem.

Then Israel saw the sons of Joseph, and he said, Who are these?

And Joseph answered his father, "These are my sons whom God has given me here"; and he said, "Bring them to me, I pray, so that I may bless them."

Now the eyes of Israel were dim with age, and he could not see; and he drew them near to himself, and kissed them, and embraced them.

And Israel said to Joseph, "I never expected to see your face; and now God has shown me both you and your children."

And Joseph removed them from between his [father's] knees, and bowed down with his face to the ground.

So Joseph took them both, [and put] Ephraim on his right, on the left of Israel, and Manasseh on his left, on the right of Israel; and brought them near to him.

And Israel put forth his right hand, and laid it upon the head of Ephraim, who was the younger; and his left hand upon the head of Manasseh, thus deliberately transposing his hands, for Manasseh was the firstborn.

And he blessed Joseph, saying: May the God, before whose face my fathers Abraham and Isaac lived, the God who has shepherded me from the beginning of my life until this day;

May the Angel who has protected me from all harm bless these children; and may my name and the name of my fathers Abraham and Isaac be claimed upon them; and may they increase in number like the fish, [multiplying] on the earth.

And Joseph, seeing that his father laid his right hand on Ephraim's head, was displeased, and he lifted up his father's hand, to turn it away from Ephraim's head and onto Manasseh's head.

And Joseph said to his father, "Not so, my father! For this one is the firstborn; put your right hand on his head."

But his father refused, saying, "I know, my son, I know. This one too will become a people, and indeed he will be great; but his younger brother will be greater than he, and his descendants will be a multitude of nations."

And on that day he blessed them, and said: Israel will bless [taking example] in you, [and] saying: May God make you like Ephraim and Manasseh; and he put Ephraim before Manasseh.

Then Israel said to Joseph, "Behold, I am about to die, but God will be with you, and will bring you back to the land of your fathers."

And I give you a portion more than your brothers, which I took with my sword and my bow from the Amorites.

Then Jacob called his sons together and said to them, "Gather around, and I will tell you what will happen to you in the last days."

Assemble yourselves, and listen, sons of Jacob; listen, [I say], Israel your

[father].

RUBEN, who are my firstborn, my strength, and the beginning of my vigor; who excels in dignity, and who excels [also] in strength;

You rushed like water; you will not have preeminence, for you went up onto your father's bed, and you defiled my bed by going up onto it.

SIMEON and LEVI, brothers, [were] instruments of violence [in] their homes.

May my soul not enter into their secret council; may my glory not be joined with [their] company, for they killed people in their anger, and carried off oxen for their pleasure.

Cursed be their anger, for it was violent; and their fury, for it was harsh; I will divide them in Jacob, and scatter them in Israel.

Judah, as for you, your brothers will praise you: your hand will be on the collar of your enemies; your father's sons will bow down before you.

Judah is a lion's fan: My son, you have returned from tearing; he has bowed down and lain down like a lion in his strength, and like an old lion; who will awaken him?

The scepter will not depart from Judah, nor the Lawgiver from between his feet, until Shiloh comes; and the assembly of the peoples is his.

He ties his donkey to the vine, and his donkey's colt to the choice vine; he washes his garment in wine, and his robe in the blood of grapes.

He has eyes as red as wine, and teeth as white as milk.

Zebulun will dwell in the harbor of the seas, and will be in the harbor of ships; his sides [will extend] toward Sidon.

ISSACAR is a bony donkey, lying between the bars of the stables.

He saw that rest was good, and that the land was beautiful, and he lowered his shoulder to bear and submitted to the tribute.

Dan will judge his people, as well as any other of the tribes of Israel.

Dan will be a serpent by the road, and a snake by the path, biting the horse's pasterns, so that its rider falls backward.

O Eternal One! I have waited for your salvation.

As for GAD, troops will come to ravage it, but it will ravage in the end.

Excellent bread will come from Asher, and it will provide royal delicacies.

NEPHTHALI is a doe set free; he speaks words that have grace.

JOSEPH is a fruitful branch, a fruitful branch near a fountain; its branches spread over the wall.

They bitterly angered him; they shot at him, and the master archers became his enemies.

But his bow remained in [his] strength, and the arms of his hands were strengthened by the hand of the Mighty One of Jacob, who also made him to be the Shepherd, [and] the Rock of Israel.

[This is from] the Mighty God of your father, who will help you; and from the Almighty, who will fill you with blessings from the heavens above; blessings from the deep below; blessings of the breasts and the womb.

The blessings of your father have surpassed the blessings of those who begot me, to the ends of the hills of eternity; they shall be upon the head of Joseph, and upon the crown of the head of the Nazarene among his brothers.

BENJAMIN is a wolf who will tear; in the morning he will devour the prey, and in the evening he will divide the spoils.

These are the twelve tribes of Israel, and this is what their father said to them when he blessed them; and he blessed each of them with the blessing that was proper to him.

He also gave them this command, and said to them: I am going to be gathered to my people; bury me with my fathers in the cave that is in the field of Hephron the Hittite:

In the cave, I say, which is in the field of Machpelah, opposite Mamre, in the land of Canaan, which Abraham acquired from Hephron the Hittite, with the field to possess

it [as the place] of his burial.

This is where Abraham and Sarah his wife were buried; this is where Isaac and Rebekah his wife were buried; and this is where I buried Leah.

The field was acquired from the Hittites along with the cave that is in it.

And when Jacob had finished giving his commandments to his sons, he drew his feet back to the bed, and breathed his last, and was gathered to his people.

Then Joseph threw himself on his father's face, and wept over him, and kissed him.

And Joseph commanded those of his servants who were physicians to embalm his father; and the physicians embalmed Israel.

And they spent forty days embalming him: for it was the custom to embalm bodies [for forty] days; and the Egyptians mourned him for seventy days.

Now when the time of mourning was over, Joseph spoke to those of Pharaoh's house, saying, "Please, if I have found favor with you, tell Pharaoh about this;

That my father made me swear, and said to me, Behold, I am about to die; you shall bury me in my tomb, which I have dug for myself in the land of Canaan; now therefore, I pray you, let me go up there, and bury my father there: and then I shall return.

And Pharaoh replied: Go up and bury your father, as he made you swear.

Then Joseph went up to bury his father, and Pharaoh's servants, the elders of Pharaoh's house, and all the elders of the land of Egypt went up with him.

And all the house of Joseph, and his brothers, and the house of his father [also went up there], leaving only their families, and their flocks, and their oxen in the land of Goshen.

He also brought with him wagons and horsemen; so that there was a very large camp.

And when they came to the threshing floor of Atad, which is beyond the Jordan, they made great and sorrowful lamentations there; and [Joseph] wept for his father for seven days.

And the Canaanites, inhabitants of the land, seeing this mourning at the threshing floor of Atad, said: This mourning is great for the Egyptians; therefore this threshing floor, which is beyond the Jordan, was named Abel-Mizraim.

So the sons of [Jacob] did to his body as he had commanded them.

For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, opposite Mamre, which Abraham had acquired from Hethron the Hittite with the field, to possess it [as the place] of his sepulcher.

And after Joseph had buried his father, he returned to Egypt with his brothers and all those who had gone up with him to bury his father.

And when Joseph's brothers saw that their father was dead, they said to one another, "Perhaps Joseph will hate us and will not fail to repay us for all the harm we have done to him."

That is why they sent word to Joseph: Your father commanded before he died, saying: You shall say to Joseph, "Please forgive your brothers' wickedness and their sin, for they have wronged you. Now therefore, I beg you, forgive this wickedness of the servants of the God of your father." And Joseph wept when they spoke to him.

Then his brothers also went there and bowed down before him, and said to him, "Behold, we are your servants."

And Joseph said to them, "Do not be afraid; for am I in the place of God?"

[What] you had thought evil against me, God intended good, to do according to what this day [shows], in order to give life to a great people.

Therefore do not be afraid now; I myself will speak to you and your families; and he comforted them, and spoke to them according to their hearts.

So Joseph and his father's household remained in Egypt, and he lived one hundred and ten years,

And Joseph saw the children of Ephraim to the third generation. Manasseh also, son of Manasseh, had children who were brought up on Joseph's lap.

And Joseph said to his brothers, "I am about to die, and God will surely visit you, and he will bring you up out of this land to the land of which he swore to Abraham,

Isaac and Jacob."

And Joseph made the children of Israel swear an oath, and said to them: God will surely visit you, and then you will carry my bones away from here.

Then Joseph died, aged one hundred and ten years; and they embalmed him, and put him in a coffin in Egypt.

These are the names of the children of Israel who went into Egypt, each of whom went there with Jacob and their families.

Reuben, Simeon, Levi, and Judah,

Issachar, Zebulun, and Benjamin,

Dan, and Naphtali, Gad, and Asher.

All the people descended from Jacob's hip were seventy, with Joseph [who] was in Egypt.

But Joseph died, and all his brothers, and all that generation.

And the children of Israel multiplied and grew in very great abundance and increased greatly and became very powerful, so that the land was filled with them.

Since then a new King arose over Egypt, who had not known Joseph.

And he said to his people: behold, the people of the children of Israel are greater and mightier than we.

Let us therefore act prudently with it, lest it multiply, and if some war were to come, it would join our enemies and wage war against us, and leave the country.

So they appointed tax collectors over the people to afflict them by overburdening them; for the [people] built fortified cities for Pharaoh, [namely] Pithom and Rahamses.

But the more they afflicted it, the more it multiplied and grew abundantly; therefore they hated the children of Israel.

And the Egyptians made the children of Israel serve rigorously:

So much so that they made their lives bitter by harsh servitude, [employing them] to make mortar, bricks, and all kinds of work that is done in the fields; all the service that was taken from them [was] with rigor.

The King of Egypt also commanded the Hebrew midwives, one of whom was named Siphra, and the other was named Puha;

And he said to them, "When you receive the children of the Hebrew women, and see them on the thrones, if it is a son, put him to death; but if it is a daughter, let her live."

But the midwives feared God, and did not do as the King of Egypt had told them; for they let the sons live.

Then the King of Egypt summoned the midwives and said to them, "Why have you done this, letting the sons live?"

And the midwives answered Pharaoh: because the Hebrew women are not like the Egyptian women; for they are vigorous, [and] they gave birth before the midwife arrived at her house.

And God was kind to the midwives, and the people multiplied and became very powerful.

And because the midwives feared God, he built houses for them.

Then Pharaoh commanded all his people, saying: throw into the river all the sons that will be born, but let all the daughters live.

Now a man from the house of Levi went away and took a daughter of Levi.

She conceived and gave birth to a son, and seeing that he was beautiful, she hid him for three months.

But unable to keep him hidden any longer, she took a box of rushes, coated it with bitumen and pitch, put the child inside, and placed it among reeds on the bank of the river.

And the sister of that [child] stood far away to see what would happen.

Now Pharaoh's daughter went down to the river to bathe, and her daughters were walking along the riverbank, and having seen the chest among the reeds, she sent one

of her servants to get it.

And when she opened it, she saw the child, and behold, the child was crying; and she was moved with compassion, and said, This is one of the children of these Hebrews. Then the sister [of the child] said to Pharaoh's daughter, "Shall I go and call a Hebrew woman who is nursing, and she will nurse this child for you?"

And Pharaoh's daughter answered her, "Go." So the girl went away and called for the child's mother.

And Pharaoh's daughter said to him, "Take this child and nurse him for me, and I will give you your wages." So the woman took the child and nursed him.

And when the child grew up, she brought him to Pharaoh's daughter; and he became her son, and she named him Moses; because, she said, I drew him out of the water.

Now it came to pass at that time, when Moses had grown up, he went out to his brothers and saw their works; he also saw an Egyptian beating a Hebrew of his brothers.

And having looked here and there, and seeing that there was no one, he killed the Egyptian, and hid him in the sand.

He went out again on the second day, and behold, two Hebrew men were quarreling; and he said to the one who was in the wrong, "Why do you strike your neighbor?"

Who replied: Who made you Prince and Judge over us? Do you want to kill me, as you killed the Egyptian? And Moses was afraid, and said: Surely the matter is known.

Now when Pharaoh heard of this, he sought to kill Moses, but Moses fled from Pharaoh and settled in the land of Midian, and sat down by a well.

Now the priest of Midian had seven daughters, who came to draw water, and they filled the troughs to water their father's flock.

But some shepherds came and drove them away; and Moses got up and helped them, and watered their flock.

And when they returned to Reuel their father, he said to them: how did you come back so early today?

They replied: an Egyptian man rescued us from the hand of the shepherds; and he even drew plenty of water for us and watered the flock.

And he said to his daughters, "Where is he? Why have you left this man like this? Call him, and let him eat some bread."

And Moses agreed to stay with that man, who gave his daughter Zipporah to Moses.

And she gave birth to a son, and he named him Gersom; because, he said, I had been staying in a foreign country.

Now it came to pass long afterward that the King of Egypt died, and the children of Israel groaned because of their bondage, and they cried out; and their cry came up to God because of their bondage.

So God heard their weeping, and God remembered the covenant he had made with Abraham, Isaac, and Jacob.

So God looked at the children of Israel, and he paid attention to their condition.

Now Moses was shepherd of the flock of Jethro his father-in-law, the priest of Midian; and leading the flock to the far side of the desert, he came to the mountain of God as far as Horeb.

And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush, and he looked, and behold, the bush was burning, yet the bush was not consumed.

Then Moses said, "I will now turn away and look at this great sight, why the bush is not burned up."

And the Lord saw that [Moses] had turned aside to look; and God called to him from the midst of the bush, saying, Moses, Moses! And he answered, Here I am.

And [God] said: do not come near here; take your sandals off your feet, for the place where you are standing is holy ground.

He also said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, because he was afraid to look toward God.

And the Lord said: I have indeed seen the affliction of my people who are in Egypt, and I have heard their cry because of their oppressors, for I have known their sufferings.

That is why I have come down to deliver him from the hand of the Egyptians, and to bring him up out of that land, into a good and spacious land, a land flowing with milk and honey; to the place where the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites are.

And now, behold, the cry of the children of Israel has reached me, and I have also seen the oppression with which the Egyptians oppress them.

Now come, and I will send you to Pharaoh, and you will bring my people, the children of Israel, out of Egypt.

And Moses answered God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?"

And [God] said to him, "Go, for I will be with you; and this will be the sign to you that it is I who have sent you: when you have brought my people out of Egypt, you will worship God near this mountain."

And Moses said to God, "Behold, when I come to the children of Israel, and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is his name?' what shall I tell them?"

And God said to Moses, "I AM WHO I AM." He also said, "Say this to the children of Israel: 'I AM has sent me to you.'"

God also said to Moses: you shall 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 forever, and this is the memorial of me throughout all generations.

Go, and assemble the elders of Israel, and say to them, The Lord, the God of your fathers, the God of Abraham, Isaac, and Jacob, appeared to me, saying, Surely I have visited you, and [I have seen] what is being done to you in Egypt.

And I said, I will bring you up out of Egypt, where you are afflicted, to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, [which is a land] flowing with milk and honey.

And they will obey your word, and you and the elders of Israel will go to the King of Egypt, and you will say to him: The Lord, the God of the Hebrews, has come to meet us; now therefore we pray that we may go on the three-day journey into the wilderness, and that we may sacrifice to the Lord our God.

But I know that the King of Egypt will not allow you to leave unless he is forced to.

But I will stretch out my hand and strike Egypt with all the wonders I will perform in its midst; and after that, he will let you go.

And I will cause this people to find favor with the Egyptians, and it will come to pass that when you depart, you will not go empty-handed.

But each woman will ask her neighbor and the hostess of her house for ships of silver and ships of gold, and for clothing, which you will put on your sons and daughters: in this way you will plunder the Egyptians.

And Moses answered, and said, "But behold, they will not believe me, nor obey my word; for they will say, 'The Lord has not appeared to you.'"

And the Lord said to him, "What is that in your hand?" He answered, "A staff."

And [God] said to him, "Throw it on the ground." So he threw it on the ground, and it became a snake. And Moses ran away from it.

And the Lord said to Moses, "Stretch out your hand and take hold of its tail." So he stretched out his hand and took hold of it, and it became a staff in his hand.

And [this], so that they may 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.

The Lord said to him again, "Now put your hand inside your bosom." So he put his hand

inside his bosom, and when he took it out, behold, his hand was leprous, like snow. And [God] said to him: put your hand back into your bosom; and he put his hand back into his bosom; then he took it out of his bosom; and behold, it had become like his other flesh.

But if it happens that they do not believe you, and do not obey the voice of the first sign, they will believe the voice of the second sign.

And if it happens that they do not believe in these two signs, and do not obey your word, you shall take water from the river, and pour it on the earth, and the water that you have taken from the river shall become blood on the earth.

And Moses answered the Lord, "Alas, Lord! I am not a man who has spoken well, neither from yesterday nor from before yesterday, even since you have spoken to your servant; for I have a speech impediment.

And the Lord said to him, "Who made man's mouth? Who made the mute, or the deaf, or the seeing, or the blind? Is it not I, the Lord?"

Go now, and I will be with your mouth, and I will teach you what you shall say.

And [Moses] replied: Alas! Lord, please send the one you are going to send.

And the anger of the Lord was kindled against Moses, and he said to him, "Is not Aaron the Levite your brother? I know that he will speak well, and indeed he is coming out to meet you, and when he sees you, he will rejoice in his heart."

You will therefore speak to him and put these words in his mouth; and I will be with your mouth and with his, and I will teach you what you must do.

And he will speak for you to the people, and thus he will be your spokesperson, and you will be his God.

You will also take this rod in your hand, with which you will make these signs.

So Moses went back to Jethro his father-in-law and said to him, "Please let me go back to my brothers in Egypt to see if they are still alive." Jethro said to him, "Go in peace."

But the Lord said to Moses in the land of Midian, "Go back to Egypt, for all those who sought your life are dead."

So Moses took his wife and sons, put them on a donkey, and returned to the land of Egypt. Moses also took the staff of God in his hand.

And the Lord had said to Moses: When you go back to Egypt, you shall be careful to perform all the miracles that I have given you the power to do, and you shall do them before Pharaoh; but I will harden his heart, and he will not let the people go.

You shall therefore say to Pharaoh, thus says the Lord: Israel is my son, my firstborn.

And I told you, 'Let my son go, so that he may serve me,' but you refused to let him go. Behold, I am going to kill your son, your firstborn.

Now it happened that [while Moses was] on his way to the inn, the Lord met him and sought to kill him.

And Zipporah took a sharp knife, and with it cut off her son's foreskin, and threw it at her feet, and said: indeed you are a husband of blood to me.

Then [the Lord] withdrew from him; and she said: bridegroom of blood; because of the circumcision.

And the Lord said to Aaron, "Go to meet Moses in the wilderness." So he went, and met him at the mountain of God and kissed him.

And Moses told Aaron all the words of the Lord who had sent him, and all the signs that he had commanded him [to perform].

So Moses and Aaron continued on their way, and they gathered together all the elders of the children of Israel.

And Aaron spoke all the words that the Lord had spoken to Moses; and performed the signs before the eyes of the people.

And the people believed; and they learned that the Lord had visited the children of Israel, and had seen their affliction; and they bowed down and prostrated themselves.

After this Moses and Aaron went away and said to Pharaoh, "Thus says the Lord, the God of Israel: Let my people go, so that they may celebrate a solemn festival to me in the wilderness."

But Pharaoh said, "Who is the Lord, that I should obey his voice and let Israel go? I do not know the Lord, and I will not let Israel go."

And they said, "The God of the Hebrews has come to meet us. We beg you that we may go on the three-day journey into the wilderness and sacrifice to the Lord our God, lest he come upon us with plagues or with the sword."

And the King of Egypt said to them, "Moses and Aaron, why are you turning the people away from their work? Now go back to your duties."

Pharaoh also said: behold, the people of this land are now very numerous, and you are making them idle from their work.

And Pharaoh commanded the tax collectors [appointed] over the people and his officers that day, saying:

You shall no longer give straw to this people to make bricks, as before; [but] let them go and gather straw for themselves.

Nevertheless, you shall require them to produce the same quantity of bricks as before, without reducing it in any way; for they are people of leisure, and that is why they cry out, saying: come, [and] let us sacrifice to our God.

Let the servitude be increased upon these people, and let them occupy themselves, and no longer amuse themselves with words of lies.

Then the people's tax collectors and their commissioners went out and said to the people: This is what Pharaoh said: I will no longer give you straw.

Go yourselves [and] take straw wherever you find it; but nothing [will be] diminished from your labor.

So the people spread throughout the land of Egypt, to gather stubble instead of straw.

And the tax collectors pressed them, saying: finish your work, each day its task, as when the straw was [provided] to you.

Even the commissioners of the children of Israel, whom Pharaoh's extortioners had appointed over them, were beaten, [and they] were said: Why have you not finished your task of making bricks yesterday and today, as before?

Then the foremen of the children of Israel came crying to Pharaoh, saying, "Why are you doing this to your servants?"

Your servants are not given straw, yet we are told, "Make bricks"; and behold, your servants are beaten, and your people are treated as guilty.

And he replied: You are at leisure, [you are] at leisure; that is why you say: Come, let us sacrifice to the Lord.

Now go and work; for you will not be given straw, and you will produce the same quantity of bricks.

And the Commissioners of the children of Israel saw that they were in a bad state, since it was said: you will not reduce any of your bricks on the task of each day.

And as they left Pharaoh's presence, they met Moses and Aaron, who were standing in front of them.

And they said to them, "May the Lord look upon you and judge, because you have made us a foul odor before Pharaoh and his servants, putting the sword in their hands to kill us."

Then Moses returned to the Lord and said, "Lord, why have you mistreated this people? Why did you send me?"

For ever since I came to Pharaoh to speak in your name, he has mistreated this people, and you have not delivered your people.

And the Lord said to Moses, "Now you will see what I will do to Pharaoh; for he will let them go, [being compelled] by a mighty hand, [being, I say, compelled] by a mighty hand, he will drive them out of his country."

God spoke again to Moses, and said to him: I am the Lord.

I appeared to Abraham, to Isaac, and to Jacob as the Mighty, Almighty [God], but I was not known to them by my name, the Lord.

I have also made this covenant with them, that I will give them the land of Canaan, the land of their pilgrimages, in which they have resided as strangers.

And I heard the weeping of the children of Israel, whom the Egyptians hold captive, and I remembered my covenant.

Therefore say to the children of Israel: I am the Lord, and I will deliver you from under the burdens of the Egyptians, and I will free you from their bondage, I will redeem you with an outstretched arm, and with great judgments.

And I will take you to be my people, I will be God to you, and you will know that I am the Lord your God, who delivers you from under the burdens of the Egyptians.

And I will bring you into the land over which I have lifted up my hand, which I will give to Abraham, to Isaac, and to Jacob, and I will give it to you as an inheritance: I am the Lord.

So Moses spoke to the Israelites in this way. But they did not listen to Moses, because of the anguish of their spirit and their harsh bondage.

And the Lord spoke to Moses, saying:

Go, and tell Pharaoh King of Egypt to let the children of Israel leave his country.

Then Moses spoke before the Lord, saying, "Behold, the children of Israel have not listened to me, and how will Pharaoh listen to me, since I am uncircumcised in lips?"

But the Lord spoke to Moses and Aaron, and commanded them to go to the children of Israel, and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

These are the heads of their fathers' houses: the children of Reuben, the firstborn of Israel, Enoch and Pallu, Hezron and Carmi; these are the families of Reuben.

And the children of Simeon, Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul, son of a Canaanite woman; these are the families of Simeon.

These are the names of Levi's sons according to their birth: Gershon, Kohath, and Merari. And the years of Levi's life were one hundred and thirty-seven.

The children of Guerson, Libni and Simhi, according to their families.

And the children of Kohath, Hamram, Izhar, Hebron, and Huzziel. And the years of Kohath's life were one hundred and thirty-three.

And the children of Merari, Mahli and Musi; these are the families of Levi according to their generations.

Now Hamram took Jochebed his aunt as his wife, and she bore him Aaron and Moses; and the years of Hamram's life were one hundred and thirty-seven.

And the children of Izhar, Korah, Nepheg, and Zicri.

And the children of Huziel, Misaël, Eltsaphan, and Sithri.

And Aaron took as his wife Elisebah, daughter of Hamminadab, sister of Nahshon, who bore him Nadab, Abihu, Eleazar, and Ithamar.

And the descendants of Korah: Assir, Elkanah, and Abiasaph. These are the families of the Korahites.

But Eleazar son of Aaron married one of the daughters of Putiel, who bore him Phinehas. These are the heads of the Levite families.

[Now these are the same Aaron and Moses to whom the Lord said: Bring the children of Israel out of the land of Egypt in their divisions.

These were the ones who spoke to Pharaoh, King of Egypt, to bring the children of Israel out of Egypt. This is Moses, and this is Aaron.

So the day came when the Lord spoke to Moses in the land of Egypt,

The Lord spoke to Moses, saying, "I am the Lord; tell Pharaoh King of Egypt all the words that I have spoken to you."

And Moses said before the Lord, "Behold, I am uncircumcised in lips, and how will Pharaoh listen to me?"

And the Lord said to Moses, "Behold, I have appointed you to be God to Pharaoh, and

Aaron your brother shall be your Prophet.”

You shall say all the things that I have commanded you, and Aaron your brother shall tell Pharaoh to let the children of Israel go out of his country.

But I will harden Pharaoh's heart, and I will multiply my signs and wonders in the land of Egypt.

And Pharaoh will not listen to you; I will lay my hand on Egypt, and I will bring my armies, my people, the children of Israel, out of the land of Egypt, by great judgments.

And the Egyptians will know that I am the Lord, when I have stretched out my hand against Egypt and brought the children of Israel out of among them.

And Moses and Aaron did as the Lord had commanded them; they did so.

Now Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh.

And the Lord spoke to Moses and Aaron, saying:

When Pharaoh speaks to you, saying: perform a miracle; then you shall say to Aaron: take your staff, and throw it down before Pharaoh, [and] it will become a dragon.

So Moses and Aaron went to Pharaoh and did as the Lord had commanded; and Aaron threw down his staff before Pharaoh and before his servants, and it became a dragon.

But Pharaoh also brought in the wise men and enchanters; and the magicians of Egypt did the same by their enchantments.

So they each threw down their staffs, and they became dragons; but Aaron's staff swallowed up their staffs.

And Pharaoh's heart was hardened, and he did not listen to them; as the Lord had spoken.

And the Lord said to Moses, “Pharaoh's heart is hardened; he has refused to let the people go.”

Go early in the morning to Pharaoh; behold, he will come out to the water, so stand before him on the bank of the river, and take in your hand the staff that was changed into a serpent.

And you shall say to 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; but behold, you have not listened to me until now.

Thus says the Lord: You will know that I am the Lord; behold, I am going to strike the waters of the river with the staff that is in my hand, and they shall be turned into blood.

And the fish that are in the river will die, and the river will become foul-smelling, and the Egyptians will labor greatly to find water to drink from the river.

The Lord also said to Moses, “Tell Aaron, ‘Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their marshes, and over all their pools of water, and they shall become blood, and there shall be blood throughout the land of Egypt, in the vessels of wood and of stone.’”

So Moses and Aaron did as the Lord had commanded. And [Aaron] raised his staff and struck the waters of the river with it, while Pharaoh and his servants saw it; and all the waters of the river were turned into blood.

And the fish that was in the river died, and the river became foul-smelling, so that the Egyptians could not drink the waters of the river; and there was blood throughout the land of Egypt.

And the magicians of Egypt did the same by their enchantments; and Pharaoh's heart was hardened, so that he would not listen to them; according to the Lord had spoken.

And Pharaoh turned his back on them and went into his house, and did not yet apply his heart to the things [he had seen].

All the Egyptians dug around the river to find drinking water, because they could not drink the water from the river.

And seven days passed from the Lord's striking of the river.

After this 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.’”
If you refuse to let it go, behold, I will come and strike all your lands with frogs.

And the river will swarm with frogs, which will come up and enter your house, and the room where you sleep, and onto your bed, and into the house of your servants, and among all your people, into your ovens, and into your kneading troughs.

So the frogs will come up on you, on your people, and on all your servants.

The Lord then said to Moses, “Tell Aaron, ‘Stretch out your hand with your staff over the rivers, the streams, and the marshes, and make the frogs come up over the land of Egypt.’”

And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.

But the magicians did the same by their enchantments, and made frogs come up over the land of Egypt.

Then Pharaoh summoned Moses and Aaron and said to them, “Plead with the Lord by your prayers, that he may remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to the Lord.”

And Moses said to Pharaoh, “Glorify yourself over me. How long shall I incline my prayers to the Lord for you, for your servants, and for your people, that they may drive the frogs away from you and from your houses? They shall remain only in the river.”

Then he answered: tomorrow. And [Moses] said: [it will be done] according to your word, so that you may know that there is no [God] like the Lord our God.

The frogs will therefore depart from you, from your houses, from your servants, and from your people; only they will remain in the river.

Then Moses and Aaron went out from Pharaoh; and Moses cried out to the Lord about the frogs that he had brought upon Pharaoh.

And the Lord did according to the word of Moses. So the frogs died, and there were no more of them in the houses, nor in the villages, nor in the countryside.

And they piled them up in heaps, and the earth was infected with them.

But when Pharaoh saw that he had respite, he hardened his heart and did not listen to them, just as the Lord had spoken.

And the Lord said to Moses, “Tell Aaron, ‘Stretch out your staff and strike the dust of the ground, and it will become lice throughout all the land of Egypt.’”

And they did so. And Aaron stretched out his hand with his staff, and struck the dust of the ground, and it became lice on men and beasts; all the dust of the land became lice throughout all the land of Egypt.

And the magicians tried to do the same with their enchantments, to produce lice, but they could not. So the lice were found on both men and animals.

Then the magicians said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart was hardened, and he would not listen to them, just as the Lord had said.

Then the Lord said to Moses, “Get up early in the morning and present yourself before Pharaoh. He will be coming out to the water, and you shall say to him, ‘Thus says the Lord: Let my people go, that they may serve me.’”

For if you do not let my people go, behold, I am going to send against you, against your servants, against your people, and against your houses, a mixture of insects; and the houses of the Egyptians shall be filled with this mixture, and also the ground on which they are.

But on that day I will distinguish the land of Goshen, where my people are, so that there will be no mingling of insects, so that you may know that I am the Lord in the midst of the earth.

And I will put a difference between your people and my people; tomorrow this sign will take place.

And the Lord did so; and a great mixture of insects entered the house of Pharaoh, and into every house of his servants, and into all the land of Egypt, so that the land

was spoiled by this mixture.

And Pharaoh summoned Moses and Aaron and said to them, "Go, sacrifice to your God in this land."

But Moses said, "It is not right to do so, for we would be offering to the Lord our God the abomination of the Egyptians. If we offer up the abomination of the Egyptians before their very eyes, will they not stone us?"

We will go on a three-day journey into the desert, and we will sacrifice to the Lord our God, as he will tell us.

Then Pharaoh said, "I will let you go to sacrifice to the Lord your God in the wilderness; however, you must not go far at all. Prompt the Lord to me by your prayers."

And Moses said, "Behold, I am going out from you, and I will entreat the Lord by prayer, that the mixture of insects may depart tomorrow from Pharaoh, from his officials, and from his people. But let Pharaoh not continue to mock by refusing to let the people go to sacrifice to the Lord."

Then Moses left Pharaoh and persuaded the Lord by prayer.

And the Lord did according to the word of Moses; and the mixture of insects departed from Pharaoh, and from his servants, and from his people; not one [insect] remained.

But Pharaoh hardened his heart again this time, and did not let the people go.

Then the Lord said to 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.'"

For if you refuse to let them go, and if you still hold them back,

Behold, the hand of the Lord will be upon your livestock in the field, upon the horses, and upon the donkeys, and upon the camels, and upon the oxen, and upon the sheep, and there will be a very great mortality.

And the Lord will distinguish the livestock of the Israelites from the livestock of the Egyptians, so that nothing belonging to the children of Israel will die.

And the Lord set a deadline, saying: Tomorrow the Lord will do this in the land.

The Lord did this the next day, and all the livestock of the Egyptians died. But not one of the livestock of the children of Israel died.

And Pharaoh sent [to investigate], and behold, there was not a single dead animal of the livestock of the children of Israel. However, Pharaoh's heart was hardened; and he would not let the people go.

Then the Lord said to Moses and Aaron, "Take up your hands full of ashes from the furnace, and let Moses scatter them toward heaven in the presence of Pharaoh."

And they will become dust throughout the land of Egypt, and boils will break out in pustules on both men and beasts throughout the land of Egypt.

So they took ashes from the furnace and stood before Pharaoh; and Moses scattered them toward the heavens; and boils broke out in sores on both men and beasts.

And the magicians could not stand before Moses because of the sores; for the magicians had sores, like all the Egyptians.

And the Lord hardened Pharaoh's heart, and he did not listen to them, just as the Lord had spoken to Moses.

Then the Lord said to Moses, "Get up early in the morning and present yourself before Pharaoh and said to him, 'This is what the Lord, the God of the Hebrews, says: Let my people go, so that they may serve me.'"

For this time I will bring all my plagues into your heart, and upon your servants, and upon your people, so that you may know that there is no one [God] like me in all the earth.

For now, if I had stretched out my hand, I would have struck you and your people with death, and you would have been wiped off the face of the earth.

But I have certainly raised you up for this purpose, to show my power in you, and to make my name praised throughout the earth.

Do you still rise up against my people, refusing to let them go?

Behold, I am going to cause a great hail to rain down tomorrow at this same time, the likes of which have not been seen in Egypt from the day it was founded until now. Now therefore send and gather your livestock and all that you have in the field; for hail will fall on all people and on the livestock that are found in the field and have not been confined, and they will die.

The one of Pharaoh's servants who feared the word of the Lord quickly brought his servants and his animals back into their houses.

But he who did not apply his heart to the word of the Lord left his servants and his animals in the field.

And the Lord said to Moses, "Stretch out your hand toward the heavens, and there will be hail throughout the land of Egypt, on people, on animals, and on all the plants of the field in the land of Egypt."

So Moses stretched out his staff toward the heavens, and the Lord sent thunder and hail, and fire moved back and forth upon the earth. The Lord rained hail upon the land of Egypt.

So there was hail and fire mingled with the hail, which was so great that there had not been anything like it in all the land of Egypt since it had been inhabited.

And the hail struck everything in the fields throughout the land of Egypt, both people and animals. The hail also struck all the plants in the fields and broke all the trees in the fields.

There was only the region of Goshen, where the children of Israel were, [where] there was no hail.

Then Pharaoh sent for Moses and Aaron and said to them, "I have sinned this time; the Lord is righteous, but I and my people are wicked."

Bend the Lord with prayers; let it be enough; and let God not thunder or hail again, for I will let you go, and you will not be arrested anymore.

Then Moses said, "As soon as I go out of the city I will stretch out my hands to the Lord, and the thunder will cease and there will be no more hail, so that you may know that the earth is the Lord's."

But as for you and your servants, I know that you still do not fear the Lord God.

But the flax and the barley had been struck, for the barley was in ears and the flax was in stalks.

But the wheat and spelt were not affected, because they were hidden.

So Moses went out from Pharaoh outside the city and stretched out his hands to the Lord, and the thunder ceased, and the hail and rain no longer fell on the earth.

And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he continued to sin, and he hardened his heart, he and his servants.

Therefore Pharaoh's heart was hardened, and he did not let the children of Israel go; as the Lord had spoken through Moses.

And the Lord said to Moses, "Go to Pharaoh, for I have hardened his heart and the hearts of his servants, so that I may put within him the signs that I am about to perform."

And so that you may tell, when your son and your son's son hear it, what I did in Egypt, and my signs that I performed among them; and you will know that I am the Lord.

So Moses and Aaron came to Pharaoh and said to 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.'"

For if you refuse to let my people go, behold, I will bring locusts into your lands tomorrow.

They will cover the whole face of the earth, so that the earth cannot be seen: and they will graze on the remnant of what escaped, which the hail left you; and they will graze on all the trees that grow in the fields.

And they will fill your houses, and the houses of all your servants, and the houses of all the Egyptians—something your ancestors did not see, nor did your ancestors,

from the day they were on earth until this day. Then he turned his back on Pharaoh and went out from him.

And Pharaoh's servants said to him, "How long will this man keep us bound? Let these people go, so that they may serve the Lord their God. Will you wait until you know that Egypt is destroyed?"

So Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, serve the Lord your God." Who are all those who will go?

And Moses answered: we will go with our young men and our old men, with our sons and our daughters, with our flocks and herds; for we have a solemn feast to the Lord.

Then he said to them, "The Lord be with you, as I am letting your little children go; beware, for evil is before you."

It will not be so [as you have asked], but you men, go now and serve the Lord, for that is what you have asked. And they were driven out from Pharaoh's presence.

Then the Lord said to Moses, "Stretch out your hand over the land of Egypt to bring locusts up over the land of Egypt and eat all the grass of the earth and all that the hail has left."

So Moses stretched out his staff over the land of Egypt, and the Lord brought an east wind over the land all that day and all that night; and in the morning the east wind had taken away the locusts.

And he brought up locusts throughout the land of Egypt, and put them in all the regions of Egypt; they were very large, and there had been none like them before, and there will be none like them after.

And they covered the face of the whole land, so that the earth was covered with them; and they devoured all the grass of the earth, and all the fruit of the trees that the hail had left, and there remained no green thing on the trees, nor on the grass of the field, in all the land of Egypt.

Then Pharaoh summoned Moses and Aaron with all haste, and said to them, "I have sinned against the Lord your God and against you."

But now, I pray you, forgive me my sin, just this once; and incline the Lord your God in prayer, that he may take away this death from me only.

So he left Pharaoh and persuaded the Lord by prayer.

Then the Lord sent a very strong wind from the west, which swept away the locusts and drove them into the Red Sea. Not a single locust remained in all the lands of Egypt.

But the Lord hardened Pharaoh's heart, and he did not let the children of Israel go.

Then the Lord said to Moses, "Stretch out your hand toward the heavens, and let there be darkness over the land of Egypt, so thick that one can feel it with one's hand."

So Moses stretched out his hand toward the heavens, and there was very dark darkness over all the land of Egypt for three days.

They could not see one another, and no one rose from the place where he was for three days; but there was light for the children of Israel in the place of their dwellings.

Then Pharaoh summoned Moses and said to him, "Go, serve the Lord; only let your flocks and herds remain; even your little children shall go with you."

But Moses replied: you will also let us bring the sacrifices and burnt offerings that we will make to the Lord our God.

And even our flocks will come with us, not a hoof left behind; for we will take some of them to serve the Lord our God; and we do not know what we will offer to the Lord until we arrive at that place.

But the Lord hardened Pharaoh's heart, and he would not let them go.

And Pharaoh said to him, "Go back from me; beware of seeing my face again; for on the day you see my face you will surely die."

And Moses answered: You have spoken well; I will not see your face again.

But the Lord had said to Moses, I will bring yet another plague on Pharaoh and on

Egypt, and after that he will let you go from here, he will let you go completely, and he will drive you out entirely.

Now speak, while the people listen, and [tell them]: let each one ask his neighbor, and each woman her neighbor, for ships of silver and ships of gold.

Now the Lord had found favor in the sight of the people in the sight of the Egyptians; and even Moses was considered a great man in the land of Egypt, both among Pharaoh's servants and among the people.

And Moses said, "Thus says the Lord: 'About midnight I will pass through Egypt.'"

And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh, who was to sit on his throne, to the firstborn of the female servant who is employed to grind grain; even every firstborn of the animals.

And there will be such a great outcry throughout the land of Egypt, such as never was, nor will ever be.

But against all the children of Israel not even a dog will lash out with its tongue, from man to beast; so that you may know that God has made a distinction between the Egyptians and the Israelites.

And all these of your servants shall come to me and bow down before me, saying, 'Come out, you and all the people who are with you; and then I will come out.' So Moses went out from Pharaoh in a fierce rage.

The Lord had said to Moses, "Pharaoh will not listen to you, so that my miracles may be multiplied in the land of Egypt."

And Moses and Aaron performed all these miracles before Pharaoh. But the Lord hardened Pharaoh's heart, so that he would not let the Israelites go out of his country.

Now the Lord had spoken to Moses and Aaron in the land of Egypt, saying:

This month will be the beginning of months for you, it will be the first month of the year.

Speak to the whole assembly of Israel, saying: that on the tenth [day] of this month, each of them shall take a young one from among the sheep or from among the goats, according to the families of the fathers, a young one, [I say], from among the sheep or from among the goats, for each family.

But if the family is less than enough to eat a young sheep or goat, let him take his neighbor who is near his house, according to the number of persons; you shall calculate how many it will take to eat a young sheep or goat, taking into account what each of you can eat.

Now the young of the sheep or of the goats shall be without blemish, [and shall be] a male, a year old; you shall take it from among the sheep, or from among the goats.

And you shall keep it in guard until the fourteenth day of this month, and the whole congregation of the assembly of Israel shall slaughter it between the two vespers.

And they shall take some of his blood and put it on the two doorposts and on the lintel of the houses where they eat it.

And they shall eat the flesh roasted over the fire that night; and they shall eat it with unleavened bread, [and] with bitter herbs.

Do not eat any of it half-cooked, nor anything that has been boiled in water, but let it be roasted over the fire, its head, its legs, and its entrails.

And leave nothing of it until morning, but if anything remains until morning, you shall burn it with fire.

And you shall eat it in this way: your loins shall be girded, your sandals on your feet, and your staff in your hand, and you shall eat it in haste. It is the Lord's Passover.

For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both of men and of beasts, and I will execute judgments on all the gods of Egypt; I am the Lord.

And the blood will be a sign for you on the houses in which you are, for when I see the blood, I will pass over you, and there will be no plague of destruction among you

when I strike the land of Egypt.

And that day shall be a memorial for you, and you shall celebrate it as a solemn feast to the Lord throughout your generations; you shall celebrate it as a solemn feast, by perpetual ordinance.

For seven days you shall eat unleavened bread, and on the first day you shall remove the leaven from your houses; for whoever eats leavened bread from the first day until the seventh, that person shall be cut off from Israel.

On the first day there will be a holy convocation, and likewise on the seventh day there will be a holy convocation; no work will be done on those days, but food will be prepared for each person.

You will therefore be careful with unleavened bread; because on that same day I will have brought your bands out of the land of Egypt; you will therefore observe that day throughout your generations, as a perpetual ordinance.

In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening.

No leaven shall be found in your houses for seven days; for whoever eats leavened bread, that person shall be cut off from the congregation of Israel, whether he resides as a stranger or is born in the land.

You shall not eat leavened bread; [but] in all your dwellings you shall eat unleavened bread.

So Moses called together all the elders of Israel and said to them, "Choose one from among the sheep or goats, according to your families, and slaughter the Passover lamb."

Then you shall take a bunch of hyssop, and dip it in the blood that will be in a basin, and you shall sprinkle some of the blood that will be in the basin on the lintel and the two doorposts; and none of you shall leave the door of his house until morning.

For the Lord will pass through to strike Egypt, and he will see the blood on the lintel and on the two doorposts, and the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you down.

You shall keep this as a perpetual order for yourself and your children.

When you enter the land that the Lord will give you, as he has spoken, you shall keep this service.

And when your children ask you: what does this service mean to you?

Then you will answer: It is the Passover sacrifice to the Lord, which passed over the houses of the children of Israel in Egypt when he struck Egypt and spared our houses. Then the people bowed down and prostrated themselves.

So the children of Israel went away, and did as the Lord had commanded Moses and Aaron, they did so.

And it came to pass that at midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh, who was to sit on his throne, even to the firstborn of the captives who were in the prison, and all the firstborn of the beasts.

And Pharaoh arose in the night, he and his servants, and all the Egyptians; and there was a great outcry in Egypt, because there was not a house where there was not someone dead.

So he called Moses and Aaron at night and said to them, "Get up, leave from among my people, both you and the children of Israel, and go; serve the Lord, as you have spoken of."

Take also your small and large livestock, as you have spoken of, and go, and bless me.

And the Egyptians forced the people, and hurried to bring them out of the country; for they said: we are all dead.

So the people took their dough before it had risen, with their kneading troughs tied to their clothes, on their shoulders.

But the children of Israel had done according to the word of Moses, and had asked the Egyptians for ships of silver and gold, and for clothing.

And the Lord had made the people find favor with the Egyptians, who had lent them; so that they plundered the Egyptians.

So the children of Israel, having departed from Rahmeses, came to Succoth, about six hundred thousand men on foot, not counting the little children.

A great number of all kinds of people also went with them; and very large flocks of both small and large animals.

But because they had been driven out of Egypt, and could not delay any longer, and had not even made any provisions, they baked unleavened cakes of the dough which they had brought from Egypt; for they had not made it rise.

Now the dwelling that the children of Israel had made in Egypt was four hundred and thirty years.

So it came to pass, at the end of four hundred and thirty years, it came to pass, [I say], on that very day, that all the bands of the Lord came out of the land of Egypt.

This is the night that must be carefully observed in honor of the Lord, because [then] he brought them out of the land of Egypt; this same night is to be observed in honor of the Lord by all the children of Israel in their ages.

The Lord also said to Moses and Aaron: This is the ordinance of the Passover: no foreigner shall eat of it.

But every slave who has been bought with money shall be circumcised, [and] then he shall eat of it.

The foreigner and the mercenary will not eat of it.

It shall be eaten in one house, and you shall not carry any of its flesh outside the house, nor break its bones.

The whole assembly of Israel will do it.

And if any foreigner who lives among you wants to keep the Passover to the Lord, every male who belongs to him must be circumcised, and then he may come near to keep it, and he will be like one who was born in the land; but no uncircumcised man may eat of it.

There will be the same law for the one who was born in the land and for the foreigner who lives among you.

All the children of Israel did as the Lord had commanded Moses and Aaron; they did so.

So it came to pass on that very day that the Lord brought the children of Israel out of the land of Egypt, by their bands.

And the Lord spoke to Moses, saying:

Sanctify for me every firstborn, every one that opens the womb among the children of Israel, both of men and of beasts, [for it is] mine.

Moses then said to the people: Remember this day, on which you came out of Egypt, out of the house of bondage; for the Lord brought you out of it with a mighty hand; therefore you shall eat no leavened bread.

You are going out today in the month when the ears of corn are ripening:

When the Lord has brought you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, then you shall perform this service this month.

For seven days you shall eat unleavened bread, and on the seventh day there shall be a solemn feast to the Lord.

For seven days you shall eat unleavened bread; and no leavened bread shall be seen among you; indeed, no leaven shall be seen in any of your lands.

And on that day you shall tell your children these things, saying: It is because of what the Lord has done to me by bringing me out of Egypt.

And this shall be for you a sign on your hand, and a reminder between your eyes, so that the Law of the Lord may be in your mouth, because the Lord brought you out of

Egypt with a mighty hand.

You will therefore keep this prescription in its season, year after year.

Also, when the Lord has brought you into the land of the Canaanites, as he swore to you and to your fathers, and has given it to you.

Then you shall present to the Lord everything that opens the womb; even everything that comes out and opens the door of the beasts; what you have of males shall be the Lord's.

But you shall redeem with a young sheep or goat, the firstborn of any donkey, and if you do not redeem it, you shall cut off its throat. You shall also redeem every firstborn male among your children.

And when your son asks you in the future, saying, "What does this mean?" then you shall tell him, "The Lord brought us out of Egypt, out of the house of bondage, with a mighty hand."

For it came to pass that when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of men and the firstborn of beasts; therefore I sacrifice to the Lord every male who opens the door, and I redeem every firstborn of my children.

This will be a sign on your hand and a sign between your eyes, that the Lord brought us out of Egypt with a mighty hand.

But when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, although it was the shortest; for God said: it is so that it may not happen that the people should repent when they see war, and return to Egypt.

But God led the people around by way of the desert, towards the Red Sea. So the children of Israel went up armed from the land of Egypt.

And Moses had taken Joseph's bones with him; because [Joseph] had expressly made the children of Israel swear, [saying to them]: God will most certainly visit you, therefore you shall carry my bones with you from here.

And they departed from Succoth, and camped at Etham, which is at the end of the desert.

And the Lord went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, so that they might travel by day and by night.

[And] he did not remove the pillar of cloud by day, nor the pillar of fire by night, from before the people.

And the Lord spoke to Moses, saying:

Speak to the children of Israel; [and tell them], that they turn back, and that they encamp before Pi-Hahiroth, between Migdol and the sea, opposite Bahal-Zephon; you shall encamp opposite that [place] by the sea.

Then Pharaoh will say of the children of Israel: they are embarrassed in the land, the desert has confined them.

And I will harden Pharaoh's heart, and he will pursue you; so I will be glorified in Pharaoh and in all his army, and the Egyptians will know that I am the Lord; and they did so.

Now it had been reported to the King of Egypt that the people were fleeing, and the heart of Pharaoh and his servants changed toward the people, and they said, "What have we done, that we have let Israel go, so that they will no longer serve us?"

So he had his chariot harnessed, and he took his people with him.

So he took six hundred elite chariots, and all the chariots of Egypt; and there were captains over all of them.

And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel. Now the children of Israel had gone out with a show of arms.

So the Egyptians pursued them; and all the horses of Pharaoh's chariots, his horsemen, and his army overtook them as they were encamped by the sea, near Pi-Hahiroth opposite Bahal-Zephon.

And when Pharaoh had approached, the children of Israel lifted up their eyes, and

behold, the Egyptians were marching after them, and the children of Israel were very afraid, and cried out to the Lord.

And they said to Moses, "Were there no tombs in Egypt that you brought us to die in the desert? What have you done to us by bringing us out of Egypt?"

Isn't that what we told you in Egypt, saying: "Depart from us, so that we may serve the Egyptians? For it is better that we serve them than if we die in the desert."

And Moses said to the people, "Do not be afraid; stand still and see the deliverance of the Lord, which he will give you today; for as for the Egyptians whom you have seen today, you will see them no more."

The Lord will fight for you, and you will remain at peace.

But the Lord had said to Moses, "Why are you crying out to me? Speak to the children of Israel, that they may walk."

And you, lift up your staff, and stretch out your hand over the sea, and divide it, so that the children of Israel may go into the midst of the sea on dry ground.

And as for me, behold, I am going to harden the hearts of the Egyptians, so that they will go in after them; and I shall be glorified in Pharaoh, and in all his army, in his chariots and in his horsemen.

And the Egyptians will know that I am the Lord, when I have been glorified in Pharaoh, in his chariots, and in his horsemen.

And the angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them:

And it came between the camp of the Egyptians and the camp of Israel; and it was to the one a cloud and a darkness, and to the other, it gave light by night; and one [of the camps] did not approach the other all night long.

Now Moses had stretched out his hand over the sea; and the Lord drove the sea back all night by a very strong east wind, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea on dry ground, and the waters were a wall to them on their right and on their left.

And the Egyptians pursued them; and they went after them into the midst of the sea, [namely] all of Pharaoh's horses, his chariots, and his horsemen.

But it came to pass that in the morning watch, the Lord, being in the pillar of fire and in the cloud, looked down upon the camp of the Egyptians, and routed it.

He removed the wheels from his chariots and made them plodding heavily. Then the Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against the Egyptians."

And the Lord said to Moses, "Stretch out your hand over the sea, and the waters will return upon the Egyptians, upon their chariots, and upon their horsemen."

So Moses stretched out his hand over the sea, and the sea returned to its rushing state as the morning came; and the Egyptians, fleeing, met the sea [which had rejoined]; and so the Lord hurled the Egyptians into the midst of the sea.

For the waters returned and covered the chariots and the horsemen of all Pharaoh's army, who had gone into the sea after the Israelites, and not one of them was left.

But the children of Israel walked through the midst of the sea on dry ground; and the waters were a wall to them on their right and on their left.

So the Lord delivered Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead on the seashore.

So Israel saw the great power that the Lord had displayed against the Egyptians; and the people feared the Lord, and they believed in the Lord and in Moses his servant.

Then Moses and the children of Israel sang this song to the Lord, and said: I will sing to the Lord, for he has exalted himself greatly; he has thrown into the sea both horse and rider.

The Lord is my strength and my praise, and he has been my Savior, my mighty God. I will build him a tabernacle; he is the God of my father, and I will exalt him.

The Lord is a mighty warrior; his name is the Lord.

He threw Pharaoh's chariots and his army into the sea; the elite of his captains were submerged in the Red Sea.

The chasms covered them, they sank to the bottom [of the waters] like a stone.

Your right hand, O Lord, has shown itself magnificent in strength; your right hand, O Lord, has crushed the enemy.

You have ruined by the greatness of your Majesty those who rose up against you; you unleashed your anger, and it consumed them like stubble.

By the breath of your nostrils the waters were heaped up; the flowing waters stood still like a heap; the deeps were frozen in the middle of the sea.

The enemy said: I will pursue, I will overtake, I will divide the spoils, my soul will be satisfied with them, I will draw my sword, my hand will destroy them.

You blew with your wind, the sea covered them; they were sunk like lead in the beautiful waters.

Who is like you among the mighty, O Lord! Who is like you, majestic in holiness, worthy to be revered and praised, doing marvelous things?

You stretched out your right hand, the earth swallowed them up.

You have led by your mercy this people whom you have redeemed; you have led them by your strength to the dwelling place of your holiness.

The peoples heard it, and they trembled; grief seized the inhabitants of Palestine.

Then the Princes of Edom will be troubled, and trembling will seize the strongholds of Moab, all the inhabitants of Canaan will melt away.

Terror and dread will fall upon them; they will be made as dull as stone, by the greatness of your arm, until your people, O Lord, have passed away; until this people whom you have acquired have passed away.

You will bring them in and plant them on the mountain of your inheritance, in the place you have prepared for your dwelling, O Lord, in the sanctuary, O Lord, which your hands have established.

The Lord will reign forever and ever.

For Pharaoh's horse went into the sea with his chariot and his horsemen, and the Lord turned the waters of the sea back upon them, but the children of Israel walked on dry ground in the midst of the sea.

And Miriam the Prophetess, Aaron's sister, took a drum in her hand, and all the women went out after her with drums and flutes.

And Mary answered them: Sing to the Lord, for he has been exalted on high; he has thrown into the sea both horse and rider.

After this Moses led the Israelites away from the Red Sea, and they headed towards the desert of Shur, and having walked for three days through the desert, they found no water.

From there they came to Mara, but they could not drink the waters of Mara, because they were bitter; therefore the place was called Mara.

And the people murmured against Moses, saying, "What shall we drink?"

And [Moses] cried out to the Lord; and the Lord showed him a certain kind of wood, which he threw into the water; and the water became sweet. There he set before him a statute and a law, and there he tested him;

And he said to him, "If you listen carefully to the voice of the Lord your God, and do what is right in his sight, and pay attention to his commandments, and keep all his ordinances, I will not bring on you any of the afflictions that I brought on Egypt, for I am the Lord who heals you."

Then they came to Elim, where there were twelve springs of water, and seventy palms; and they camped there by the waters.

And the whole assembly of the children of Israel having departed from Elim came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of the land of Egypt.

And the whole assembly of the children of Israel murmured against Moses and Aaron in that desert.

And the children of Israel said to them, "Ah! If only we had died by the hand of the Lord in the land of Egypt, when we sat beside the stews of meat and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger."

And the Lord said to Moses, "Behold, I will rain down bread from heaven unto you, and the people shall go out, and gather forth a day's provision, that I may test them, [to see] whether they shall keep my Law, or not."

But on the sixth day they must prepare what they have brought in, and there must be double what they gather each day.

Moses and Aaron then said to all the children of Israel: This evening you will know that the Lord has brought you out of the land of Egypt.

And in the morning you will see the glory of the Lord; because he has heard your murmurings against the Lord; for why are we that you murmur against us?

Moses said then: it will be when the Lord has given you meat to eat this evening, and in the morning has filled you with bread, because he has heard your grumbling, with which you have grumbled against him; for what are we? Your grumbling is not against us, but against the Lord.

And Moses said to Aaron, "Tell all the congregation of the children of Israel, 'Come near to the presence of the Lord, for he has heard your murmurings.'"

Now it came to pass that as soon as Aaron had spoken to all the congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud.

And the Lord spoke to Moses, saying:

I have heard the murmurings of the children of Israel. Speak to them and tell them: between the two evenings you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the Lord your God.

So in the evening quails came up, which covered the camp, and in the morning there was a layer of dew around the camp.

And when this layer of dew has vanished, there is something small and round on the surface of the desert, like hail on the earth.

When the Israelites saw this, they asked one another, "What is it?" for they did not know what it was. Moses said to them, "It is the bread that the Lord has given you to eat."

But what the Lord has commanded is that each one should gather as much as he needs for his food, a homer per person, according to the number of your persons; each one should take some for those who are in his tent.

So the children of Israel did this; and some gathered more, and some less.

And they measured it by Homers; and he who had gathered much did not have more [than he needed]; nor did he who had gathered little have less; but each one gathered according to what he could eat.

And Moses had told them: no one should leave any of it until morning.

But there were some who did not obey Moses; for some of them kept some of it until morning; and worms were born in it, and it stank; and Moses became very angry with them.

Thus each person gathered as much as they needed to feed themselves every morning, and when the heat of the sun came, it melted.

But on the sixth day they gathered double the amount of bread, two Homers for each person; and the leaders of the assembly came to report it to Moses.

And he said to them, "This is what the Lord has said: 'Tomorrow is a Sabbath of rest, holy to the Lord; bake what you will bake, and boil what you will boil, and put away all that is left over, to keep it until morning.'"

So they kept it tight until morning, as Moses had commanded, and it did not stink, nor were there any worms inside.

Then Moses said, "Eat it today, for today is the Lord's Rest; today you will not find it in the fields."

For six days you shall gather it; but the seventh is the Sabbath; there shall be none on that day.

And on the seventh day some of the people went out to gather some, but they found none.

And the Lord said to Moses, "How long will you refuse to keep my commandments and my laws?"

Consider that the Lord has commanded you to observe the Sabbath; therefore he gives you bread for two days on the sixth day; let each one remain in his place, and let no one leave the place where he is on the seventh day.

So the people rested on the seventh day.

And the house of Israel called [this bread] Manna; and it was like coriander seed, white, and had the taste of honey cakes.

And Moses said: This is what the Lord has commanded: that a Homer be filled with it, to be kept throughout your generations, so that you may see the bread that I made you eat in the wilderness, after I brought you out of the land of Egypt.

Moses then said to Aaron, "Take a jar and put in it a full homer of manna, and set it before the Lord, to be kept throughout your generations."

And Aaron placed it before the Testimony to be kept there, as the Lord had commanded Moses.

And the children of Israel ate the manna for forty years, until they came to an inhabited land; they ate, [I say], the manna, until they came to the borders of the land of Canaan.

Now, a Homer is one-tenth of an Ephah.

And the whole assembly of the children of Israel set out from the desert of Sin, according to their journeys, following the command of the Lord, and they encamped in Rephidim, where there was no water for the people to drink.

And the people rebelled against Moses, and they said to him, "Give us water to drink." And Moses said to them, "Why are you rebelling against me? Why are you testing the Lord?"

So the people became thirsty in that place because there was no water; and so the people grumbled against Moses, saying, "Why did you bring us up out of Egypt to make us, our children, and our livestock die of thirst?"

And Moses cried out to the Lord, saying, "What shall I do to this people? They will soon stone me."

And the Lord answered Moses, go ahead of the people, and take with you some of the elders of Israel, and take in your hand the staff with which you struck the river, and come.

Behold, I will stand there before you on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people shall drink. So Moses did so, for the elders of Israel saw it.

And he named the place Massah and Meribah; because of the dispute of the children of Israel, and because they had tested the Lord, saying, Is the Lord among us, or not? Then Hamalech came and fought Israel at Rephidim.

And Moses said to Joshua, "Choose some men for us, and go out to fight against Hamalech, and tomorrow I will stand on the top of the hill, and the rod of God will be in my hand."

And Joshua did as Moses had commanded him, fighting against Hamalech; but Moses and Aaron and Hur went up to the top of the hill.

And it happened that when Moses raised his hand, Israel was then the strongest; but when he lowered his hand, then Hamalech was the strongest.

And Moses' hands became heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on this side and the other on the other; and so his hands were steady until the setting sun.

Joshua therefore defeated Hamalech and his people with the edge of the sword.

And the Lord said to Moses, "Write this in a book for the record, and tell Joshua

that I will utterly blot out the memory of Hammalek from under heaven."

And Moses built an altar, and named it: The Lord My Sign.

He also said: because the hand [was raised] on the throne of the Lord, the Lord will always have war against Hamalech.

Now Jethro, the priest of Midian, Moses' father-in-law, having heard of all the things that the Lord had done to Moses and to Israel his people, [namely], how the Lord had brought Israel out of Egypt,

He took Zipporah, Moses' wife, after [Moses] had sent her away;

And the two sons of this woman, one of whom was named Guersom, because, he said, I had been a traveler in a foreign country;

And the other Eliezer; for, [he had said], the God of my father has been to my aid, and has delivered me from the sword of Pharaoh.

Jethro, Moses' father-in-law, came to Moses with his children and his wife in the wilderness, where he was encamped, in the mountain of God.

And he sent word to Moses: Jethro your father-in-law, come to you, and your wife, and her two sons with her.

And Moses went out to meet his father-in-law, and having bowed down, kissed him; and they inquired of each other concerning their prosperity; then they entered the tent.

And Moses told his father-in-law all the things that the Lord had done to Pharaoh and to the Egyptians in favor of Israel, and all the hardship they had suffered on the way, and how the Lord had delivered them.

And Jethro rejoiced over all the good that the Lord had done for Israel, because he had delivered them from the hand of the Egyptians.

Then Jethro said: Blessed be the Lord, who has delivered you from the hand of the Egyptians, and from the hand of Pharaoh, who has, [I say], delivered the people from the hand of the Egyptians.

Now I know that the Lord is great above all gods, for in this very thing in which they boasted, he prevailed over them.

Jethro, Moses' father-in-law, also took a burnt offering and sacrifices [to offer] to God; and Aaron and all the Elders of Israel came to eat bread with Moses' father-in-law in the presence of God.

And it happened the next day, as Moses sat to judge the people, and the people stood before Moses from morning until evening,

Moses' father-in-law saw all that he was doing to the people, and he said to him, "What are you doing to these people? Why do you sit alone, while all the people stand before you from morning till evening?"

And Moses answered his father-in-law: [it is] because the people come to me to inquire about God.

When they have any case they come to me, and I judge between one and the other, and make them hear God's ordinances and his laws.

But Moses' father-in-law said to him, "What you are doing is not right."

Surely you will succumb, you and this people who are with you; for this is too heavy for you; you cannot do this alone.

Listen to my advice. I will advise you, and God will be with you; be for the people before God, and bring their cases to God.

And instruct them in the ordinances and the laws; and make them understand the way by which they shall walk, and what they shall do.

And choose for yourself, from among all the people, virtuous men, who fear God; true men, who hate dishonest gain, and appointed commanders of thousands, and commanders of hundreds, and commanders of fifties, and commanders of tens;

And let them judge the people at all times, but let them report to you all the great cases, and let them judge all the small cases; thus they will relieve you, and bear a part [of the burden] with you.

If you do this, and God commands you to do so, you will be able to survive, and all

the people will happily arrive at their place.

So Moses obeyed his father-in-law's word and did everything he had told him.

So Moses chose righteous men from all Israel and appointed them as leaders over the people, leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens;

They were to judge the people at all times, but they were to report difficult matters to Moses, and to judge all minor cases.

Then Moses let his father-in-law go, and he returned to his own country.

On the first day of the third month, after the children of Israel had come out of the land of Egypt, on that very day they came to the desert of Sinai.

Having therefore departed from Rephidim, they came to the desert of Sinai, and camped in the desert; and Israel camped opposite the mountain.

And Moses went up to God; for the Lord had called him from the mountain, saying to him, "Speak thus to the house of Jacob, and announce this to the children of Israel:

You have seen what I did to the Egyptians; how I carried you [as] on eagles' wings, and brought you to myself.

Now therefore, if you obey my voice exactly, and if you keep my covenant, you will also be among all peoples my most precious jewel, although all the earth belongs to me.

And you will be to me a kingdom of priests and a holy nation; these are the words that you shall speak to the children of Israel.

Then Moses came and called the elders of the people, and proposed before them all these things which the Lord had commanded him.

And all the people answered with one accord, saying, "We will do everything the Lord has said." And Moses reported to the Lord all the words of the people.

And the Lord said to Moses, "Behold, I am coming to you in a thick cloud, so that the people may hear when I speak with you, and may always believe you; for Moses had reported to the Lord the words of the people."

The Lord also said to Moses: Go to the people, and consecrate them today and tomorrow, and let them wash their clothes;

And let them be fully prepared for the third day, for on the third day the Lord will descend upon Mount Sinai in the sight of all the people.

You shall set up boundary markers for the people all around, and say: "Beware of going up the mountain or touching any of its extremities. Whoever touches the mountain shall surely be put to death."

No hand will touch it; it will certainly be stoned or pierced with arrows; whether beast or man, it will not live. When the trumpet sounds its long blast, they will go up to the mountain.

And Moses came down from the mountain to the people, and sanctified the people, and they washed their clothes.

And he said to the people: Be fully prepared for the third day, and do not approach your wives.

And on the morning of the third day there were thunders and lightnings, and a great cloud over the mountain, with a very loud sound of a trumpet, at which all the people in the camp were terrified.

Then Moses led the people out of the camp to meet God; and they stood at the foot of the mountain.

Now Mount Sinai was completely covered with smoke, because the Lord had descended upon it in fire; and its smoke rose like the smoke of a furnace, and the whole mountain trembled greatly.

And as the sound of the horn grew louder and louder, Moses spoke, and God answered him with a voice.

So the Lord came down on Mount Sinai, to the top of the mountain, and called Moses to the top of the mountain; and Moses went up.

And the Lord said to Moses, "Go down and command the people not to break through [the barriers to go up] to the Lord to look, lest many of them perish."

And even the priests who approach the Lord must consecrate themselves, lest the Lord should fall upon them.

And Moses said to the Lord, "The people cannot go up Mount Sinai, because you have commanded us, saying to me, 'Put limits on the mountain and consecrate it.'"

And the Lord said to him, "Go down; then you and Aaron with you shall go up; but let the priests and the people not break through [the boundary stones] to go up to the Lord, lest it happen that he should fall upon them."

So Moses went down to the people and told them.

Then God spoke all these words, saying:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

You shall have no other gods before me.

You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

You shall not bow down to them or serve them; for I am the Lord your God, the Mighty One, who is jealous, punishing the children for the sin of the parents to the third and fourth generation of those who hate me;

And showing mercy to a thousand [generations] those who love me and keep my commandments.

You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

Remember the Sabbath day, to keep it holy.

You shall work six days, and you shall do all your work;

But the seventh day is a Sabbath to the Lord your God. You shall not do any work on it, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor your foreigner residing in your towns.

For the Lord made the heavens and the earth, the sea, and all that is in them in six days, and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy.

Honor your father and your mother, so that your days may be prolonged in the land that the Lord your God is giving you.

You shall not kill.

You shall not commit lewd acts.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's.

Now all the people saw the thunder, the lightning, the sound of the trumpet, and the mountain smoking; and when the people saw this, they trembled and stood at a distance.

And they said to Moses, "You speak to us, and we will listen; but let not God speak to us, lest we die."

And Moses said to the people, "Do not be afraid; for God has come to test you, and so that the fear of him may be before you, and that you may not sin."

So the people stood at a distance, but Moses approached the darkness in which God was.

And the Lord said to Moses, "Say this to the children of Israel: 'You have seen that I have spoken to you from heaven:'"

You shall not make for yourselves gods of silver or gods of gold.

You shall make for me an altar of earth, on which you shall sacrifice your burnt offerings, and your peace offerings, your flocks and your herds; wherever I put the

memorial of my Name, I will come there to you, and I will bless you.

If you make me an altar of stones, do not cut them; for if you pass an iron over them, you will defile it.

And you shall not go up to my altar by steps, lest your nakedness be uncovered in going up.

These are the laws you will propose to them.

If you buy a Hebrew slave, he will serve you for six years, and in the seventh he will go out to be free, without paying anything.

If he came with his body [only], he will leave with his body; if he had a wife, his wife will also leave with him.

If his master has given him a wife who has borne him sons or daughters, his wife and the children he has by her shall belong to his master, but he shall go out with his body.

But if the slave says positively: I love my master, my wife, and my children, I will not go out to be free.

Then his master will bring him before the judges, and will bring him near the door or the doorpost, and his master will pierce his ear with an awl; and he will serve him forever.

If someone sells his daughter into slavery, she will not go out as other slaves go out.

If she displeases her master, who has not betrothed her, he will make her bought; but he will not have the power to sell her to a foreign people, after she has been unfaithful to him.

But if he has betrothed her to his son, he shall do for her according to the law of daughters.

If he takes another one for himself, he will not deprive himself of his food, his clothes, or the friendship that is due to him.

If he doesn't do these three things for her, she'll leave without paying any money.

If someone strikes a man, and he dies, he shall be put to death.

If he has not laid a trap for him, but God has allowed him to fall into his hands, I will establish for you a place where he will flee.

But if anyone deliberately rises up against his neighbor, to kill him by cunning, you shall take him from my altar, so that he may die.

Anyone who strikes his father or mother shall be punished with death.

If anyone kidnaps a man and sells him, or if he is found in his possession, he shall be put to death.

Anyone who curses their father or mother will be punished with death.

If some have quarreled, and one has struck another with a stone, or with his fist, and he does not die, but is forced to take to his bed;

If he gets up, and walks outside leaning on his staff, the one who struck him will be absolved; however, he will compensate him for what he has lost, and make him fully healed.

If someone has struck his male or female servant with a stick, and he dies under his hand, punishment will not fail.

But if he survives a day or two, no punishment will be done, because it is his money.

If men quarrel, and one of them strikes a pregnant woman, and she gives birth, if there is no death, he shall be fined as the woman's husband imposes on him, and he shall pay it according to the Judges ordain.

But if there is a death, you shall give life for life.

An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot,

Burn for burn, wound for wound, bruise for bruise.

If anyone strikes the eye of his servant, or the eye of his female servant, and damages the eye, he shall let him go free for his eye;

And if he causes his male or female servant to lose a tooth, he shall let him go free

for the sake of his tooth.

If an ox butts a man or a woman with its horn, and [the person] dies, the ox shall be stoned without exception, and no one shall eat of its flesh, but the owner of the ox shall be acquitted.

If the ox had previously been accustomed to butting with its horn, and its master had been warned with protest, and had not confined it, if it kills a man or a woman, the ox shall be stoned, and its master shall also be put to death.

If a price is imposed on him to redeem himself, he will give the ransom of his life, according to whatever is imposed on him.

If the ox butts a son or daughter with its horn, it shall be done to him according to this same law.

If the ox butts a slave, male or female, with its horn, [the one to whom the ox belongs] shall give thirty shekels of silver to the master of the slave, and the ox shall be stoned.

If someone uncovers a pit, or if someone digs a pit, and does not cover it, and an ox or a donkey falls into it,

The owner of the pit will give satisfaction, [and] return the money to the owner [of the ox], but the dead animal will belong to him.

And if anyone's ox injures his neighbor's ox, and it dies, they shall sell the live ox and divide the money in half, and they shall also divide the dead ox in half.

[But] if it is known that the ox had previously been accustomed to butting with its horn, and that the owner did not keep it, he shall give ox for ox; but the dead ox shall be his.

If someone steals an ox, or a kid, or a lamb, and kills it or sells it, he must restore five oxen for the ox, and four lambs or kids for the lamb or kid.

If a thief is found broken and is struck so that he dies, the one who struck him will not be guilty of murder.

[But] if the sun rises upon him, he will be guilty of murder. He shall therefore make full restitution; [and] if he has no means, he shall be sold for his theft.

If what was stolen is found alive in his possession, whether ox, donkey, sheep or goat, he shall return double.

If someone lets their livestock graze in another's field or vineyard, they will give back some of the best of their own field and vineyard.

If the fire goes out and finds thorns, and the wheat that is in the heap, or standing, or the field is consumed, he who kindled the fire must fully repay what has been burned.

If someone gives his neighbor money or vessels to keep, and it is stolen from his house, if the thief is found, he must pay back double.

[But] if the thief is not found, the master of the house shall be brought before the Judges [to swear] if he has not laid his hand on his neighbor's property.

When there is a question of anything involving wrongdoing, whether it concerns an ox, a donkey, a sheep, a goat, or a garment, or anything lost, which [someone] claims belongs to him, the case of both [parties] shall come before the Judges; and he whom the Judges have condemned shall pay double to his neighbor.

If someone entrusts to their neighbor a donkey, an ox, or any small or large animal, and it dies, or breaks [a limb], or is taken away without anyone seeing it,

The Lord's oath will come between the two [parties, to know] whether he has not laid his hand on his neighbor's property, and the owner [of the beast] will be satisfied [with the oath], and [the other] will not [give it] back.

But if it is true that it was stolen from him, he will return it to his master.

If it is true that it was torn [by wild beasts], he will bring her marks of it, [and] he will not restore what was torn.

If someone has borrowed some animal from his neighbor, and it breaks [some limb], or dies, while its owner is not present, he will not fail to return it.

[But] if her master is with him, he will not return her; if she has been hired out,

only her hire will be paid.

If someone seduces a virgin who is not betrothed, and lies with her, he must provide her with a dowry, taking her as his wife.

But if the girl's father absolutely refuses to give her to him, he will charge her as much money as is given for the dowry of virgins.

You shall not let the witch live.

Anyone who has kept company with an animal will be punished with death.

Whoever sacrifices to other gods, besides the Eternal One alone, will be destroyed in the manner of the forbidden.

You shall not trample or oppress the foreigner; for you were foreigners in the land of Egypt.

You shall not grieve the widow or the orphan.

If you afflict them in any way, and they cry out to me, I will certainly hear their cry.

And my anger will blaze, and I will put you to death with the sword, and your wives will be widows, and your children orphans.

If you lend money to my people, to the poor among you, you shall not act as a usurer towards them; you shall not charge them usury.

If you take your neighbor's garment as a pledge, you must return it to him before the sun sets.

For it is his only covering, it is his garment to cover his skin; where else would he sleep? If he should cry out to me, I will hear him; for I am merciful.

You shall not speak ill of the judges, nor shall you curse the prince of your people.

You will not delay in offering me from your abundance and your liquors; you will give me the firstborn of your sons.

You shall do the same with your cow, your sheep, and your goat. It shall be with its mother for seven days, and on the eighth day you shall give it to me.

You shall be holy to me; and you shall not eat flesh torn in the field, [but] you shall throw it to the dogs.

You shall not raise a false rumor, [and] you shall not join with the wicked to be a witness, so that violence may be done.

You shall not follow the multitude to do evil; and you shall not answer in a lawsuit in such a way that you turn aside after many to pervert [the law].

You shall not honor the poor man in his lawsuit.

If you come across your enemy's ox, or his stray donkey, you shall not fail to bring it back to him.

If you see the donkey of the one who hates you, bowed down under its load, you will stop to help it, and you will not fail to assist it.

You shall not pervert the rights of the needy person who is among you, in his legal proceedings.

You shall turn away from [all] false speech, and you shall not put to death the innocent and the righteous; for I will not justify the wicked.

You shall not accept a bribe; for a bribe blinds even the most enlightened, and perverts the words of the righteous.

You shall not oppress a stranger; for you know what it is to be a stranger, because you were strangers in the land of Egypt.

For six years you will sow your land, and reap its harvest.

But in the seventh year you shall give it rest, and let it lie fallow, so that the poor of your people may eat of it, and the beasts of the field may eat what remains; you shall do the same with your vineyard and your olive trees.

You shall work six days; but you shall rest on the seventh day, so that your ox and your donkey may rest, and that the son of your servant and the stranger may be strengthened.

You shall be careful to do all the things that I have commanded you. You shall not

mention the names of foreign gods; they shall not be heard from your mouth.
Three times a year you will celebrate a solemn feast for me.
You shall keep the solemn feast of unleavened bread; you shall eat unleavened bread for seven days, as I commanded you, in the season [and] in the month when the ears of grain ripen; for in that month you came out of Egypt; and no one shall appear before me empty-handed.
And the solemn feast of the harvest of the first fruits of your labor, of what you have sown in the field; and the solemn feast of the ingathering, after the end of the year, when you have gathered from the field [the fruits of] your labor.
Three times a year all your males shall appear before the Lord God.
You shall not sacrifice the blood of my sacrifice with leavened bread; and the fat of my solemn feast shall not remain overnight until morning.
You shall bring into the house of the Lord your God the firstfruits of the firstfruits of your land. You shall not boil a young goat in its mother's milk.
Behold, I send an angel before you, to guard you on the way, and to bring you to the place that I have prepared for you.
Beware of provoking his anger, and listen to his voice, and do not provoke him; for he will not forgive your sin; because my Name is in him.
But if you listen carefully to his voice, and if you do all that I tell you, I will be an enemy to your enemies, and I will afflict those who afflict you.
For my angel will walk before you and bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites, and I will destroy them.
You shall not bow down to their gods, nor serve them, nor do according to their works, but you shall utterly destroy them, and you shall utterly smash their statues.

You shall serve the Lord your God; and he will bless your bread and your water; and I will remove the diseases from among you.
There will be no miscarrying or barren woman in your land; I will fulfill the number of your days.
I will send the terror of my Name before you, and I will terrify every people you come to, and I will make all your enemies turn their backs before you.
And I will send hornets before you, which will drive out the Hivites, the Canaanites, and the Hittites from before your face.
I will not drive them out from before you in one year, lest the land become a desolate wasteland, and the beasts of the field multiply against you.
But I will drive them out little by little from before you, until you have increased and possess the land.
And I will set up boundaries from the Red Sea to the Sea of the Philistines, and from the desert to the river; for I will deliver the inhabitants of the land into your hands, and I will drive them out from before you.
You shall not make any alliance with them, nor with their gods.
They will not dwell in your land, lest they cause you to sin against me; for you would be serving their Gods; and [this] would be a snare to you.
Then he said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from a distance."
And Moses alone will approach the Lord, but they will not approach him, nor will the people go up with him.
Then Moses came and recited to the people all the words of the Lord and all his laws, and all the people answered with one voice and said, "We will do everything the Lord has said."
Now Moses wrote down all the words of the Lord, and rising early in the morning, he built an altar at the foot of the mountain, and set up twelve stones as a pillar for the twelve Tribes of Israel.
And he sent young men from the children of Israel who offered burnt offerings, and who sacrificed calves to the Lord as peace offerings.

And Moses took half of the blood and put it in basins, and sprinkled the other half on the altar.

Then he took the book of the covenant and read it, and the people listened to him, and said, "We will do everything the Lord has said, and we will obey."

So Moses took the blood and sprinkled it on the people, saying, "This is the blood of the covenant that the Lord has made with you, according to all these words."

Then Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel went up; And they saw the God of Israel, and under his feet something like a work of sapphire tiles, resembling the sky when it is clear.

And he did not lay his hand on those who had been chosen from among the children of Israel; so they saw God, and they ate and drank.

And the Lord said to Moses, "Come up to me on the mountain and stay here, and I will give you tablets of stone and the law and the commandments that I have written, to teach you."

Then Moses arose with Joshua who served him; and Moses went up to the mountain of God;

And he said to the Elders of Israel, "Stay here and wait for us until we return to you. Aaron and Hur will be with you; whoever has any matter, let him go to them."

So Moses went up on the mountain, and a cloud covered the mountain.

And the glory of the Lord remained on Mount Sinai, and the cloud covered it for six days; and on the seventh day he called to Moses from within the cloud.

And what was seen of the glory of the Lord on the top of the mountain was like a consuming fire, the children of Israel seeing it.

And Moses entered the cloud, and went up the mountain; and Moses was on the mountain forty days and forty nights.

And the Lord spoke to Moses, saying:

Speak to the children of Israel, and let an offering be taken for me. You shall accept my offering from every man whose heart offers it willingly.

And this is the offering you will take from them: gold, silver, and bronze.

Purple, scarlet, crimson, fine linen, goat hair,

Sheepskins dyed red, squirrel hides, Sittim wood,

Oil for the lamp, aromatic scents for the anointing oil, drugs for perfume,

Onyx stones, and filling stones for the Ephod and for the Breastplate,

And they shall make me a sanctuary, and I shall dwell among them.

[They will do it] according to everything I am going to show you, according to the pattern of the pavilion, and [according to] the pattern of all its utensils; you will therefore do it in this way.

And they shall make an Ark of Shittim wood; and its length shall be two and a half cubits, and its width one and a half cubits, and its height one and a half cubits.

And you shall cover it with pure gold, you shall cover it outside and inside; and you shall make a crown of gold all around it.

And you shall cast for it four gold rings, which you shall put on its four corners, two rings on one side of it, and two others on the other side.

You shall also make poles of Sittim wood, and you shall cover them with gold.

Then you will insert the poles into the rings on the sides of the Ark, to carry the Ark with them.

The poles will be in the rings of the Ark, and they will not be taken out.

And you shall place in the Ark the Testimony that I will give you.

You shall also make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide.

And you shall make two cherubim of gold; you shall make them of work stretched with a hammer, [taken] from the two ends of the mercy seat.

Make therefore one Cherub taken from the end on this side, and the other Cherub from the end on the other side: you shall make the Cherubim taken from the Mercy Seat on its two ends.

And the cherubim shall spread their wings upward, covering the mercy seat with their wings, and their faces shall be opposite one another; and the gaze of the cherubim shall be toward the mercy seat.

And you shall place the mercy seat on top of the Ark, and you shall put into the Ark the Testimony which I will give you.

And I will be there with you, and I will tell you from above the mercy seat, from between the two cherubim that are on the Ark of the Testimony, all the things that I will command you for the children of Israel.

You shall also make a table of Sittim wood: its length shall be two cubits, and its width one cubit, and its height one and a half cubits.

You shall cover it with pure gold, and you shall make a crown of gold around it.

You shall also make around it a fence one hand's width, and all around its fence you shall make a crown of gold.

You shall also make for him four gold rings, which you shall put on the four corners, which shall be on his four feet.

The rings will be at the location of the fence, in order to attach the bars to support the table.

You shall make the wooden poles from Shittim, and you shall cover them with gold, and the table shall be carried with them.

You shall also make its dishes, its cups, its goblets, and its basins, with which the sprinkling will be done; you shall make them of pure gold.

And you shall place the bread of the Presence on this table, continually before me.

You shall also make a lampstand of pure gold; the lampstand shall be hammered out; its shaft and its branches, its plates, its finials, and its flowers shall be made from it.

Six branches will come out of its sides; three branches on one side of the lampstand, and three others on the other side of the lampstand.

In one of the branches there will be three small almond-shaped dishes, a pommel and a flower; in the other branch three small almond-shaped dishes, a pommel and a flower; [it will be] the same for the six branches coming from the lampstand.

There will also be four small almond-shaped dishes on the chandelier, along with its handles and flowers.

One pommel under two branches [taken] from the lampstand, one pommel under two [other] branches [taken] from it, and one pommel under two [other] branches taken from it; it [will be] the same for the six branches proceeding from the lampstand. Their pommels and their branches will be [made] from it, [and] the whole lampstand will be a single piece of work hammered out, [and] of pure gold.

You shall also make its seven lamps, and they shall be lit, so that they give light opposite the lampstand.

And its snuffers, and its crucibles will be of pure gold.

We will do it with all our tools, with a talent of pure gold.

Look, then, and do according to the pattern shown to you in the mountain.

You shall also make the pavilion of ten rolls of fine twisted linen, purple, scarlet, and crimson; and you shall make them strewn with cherubim of exquisite workmanship.

The length of a roll shall be twenty-eight cubits, and the width of the same roll four cubits; all the rolls shall have the same measurement.

Five of these rolls will be joined together, and the other five will also be joined together.

Also make purple laces on the edge of one roll, at the edge of the [first] assembly; and you will do the same thing on the edge of the last roll in the other assembly.

You will make fifty laces in one roll, and you will make fifty laces on the edge of the roll that is in the second assembly; the laces will be opposite each other.

You shall also make fifty gold hooks, and you shall fasten the rollers one to the other with the hooks; thus a pavilion shall be made.

You shall also make scrolls of goat's hair to serve as a Tabernacle over the

pavilion; you shall make eleven of these scrolls.

The length of one roll will be thirty cubits, and the width of the same roll will be four cubits; the eleven rolls will have the same measurement.

Then you shall join five separate scrolls, and six separate scrolls; but you shall double the sixth scroll on the front of the Tabernacle.

You will also make fifty laces on the edge of one of the rollers, [namely] on the last one that is coupled, and fifty laces on the edge of the other roller that is coupled.

You shall also make fifty bronze hooks, and you shall put the hooks into the loops; and you shall assemble the Tabernacle in this way, so that it may be one.

But what will be in excess of the scroll of the Tabernacle, [namely] the half of the scroll which will remain, will float on the back of the pavilion.

And a cubit on this side and a cubit on the other, of what is extra in the length of the scrolls of the Tabernacle, shall float beside the pavilion on this side and on that side, to cover it.

You shall also make for this Tabernacle a covering of sheepskins dyed red, and a covering of catkins over it.

And you will make wooden planks for the pavilion from Sittim, which will be made to stand upright.

The length of a board shall be ten cubits, and the width of the same board one and a half cubits.

There shall be two tenons in each plank, like rungs one after the other; [and] you shall do thus with all the planks of the pavilion,

You will therefore make the planks of the pavilion, [namely] twenty planks on the side that faces towards the South.

And below the twenty boards you shall make forty silver bases; two bases under one board for its two tenons, and two bases under the other board for its two tenons.

And twenty beams on the other side of the pavilion, on the northern side.

And their forty bases shall be of silver, two bases under one plank, and two bases under the other plank.

And for the back of the pavilion facing west, you shall make six planks.

You will also make two boards for the corners of the pavilion, on both sides of the back.

And they shall be equal at the bottom, and they shall be joined and united at the top with a ring; the same shall be true of the two [boards] which shall be at the two corners.

There will therefore be eight boards, and sixteen silver bases; two bases under one board, and two bases under the other board.

After that you will make five bars of Sittim wood, for the shingles on one side of the pavilion.

Likewise [you shall make] five bars, for the boards on the other side of the pavilion; and five bars for the boards on the side of the pavilion, for the bottom, towards the West side.

And the middle bar will be in the middle of the planks, running from one end to the other.

You shall also cover the boards with gold, and you shall make their rings of gold, to put the bars in, and you shall cover the bars with gold.

You shall therefore set up the Tabernacle according to the form shown to you on the mountain.

And you shall make a veil of purple, scarlet, and crimson, and of fine twisted linen; it shall be made of exquisite workmanship, strewn with cherubim.

And you shall place it on four pillars of Shittim wood overlaid with gold, having their hooks of gold, and they shall be on four bases of silver.

Then you shall put the veil under the hooks, and you shall bring into it, [that is to say], inside the veil, the Ark of the Testimony, and this veil shall be a separation

between the Holy Place and the Most Holy Place.

And you shall place the Mercy Seat on the Ark of the Testimony, in the Most Holy Place.

And you shall put the table outside this veil, and the lampstand opposite the table, on the side of the pavilion, towards the South; and you shall place the table on the North side.

And at the entrance of the Tabernacle you shall make a tapestry of purple, scarlet, crimson, and fine twisted linen, the work of an embroiderer.

You shall also make for this tapestry five pillars of Shittim wood, which you shall cover with gold, and their hooks shall be of gold; and you shall cast for them five bronze bases.

You shall also make an altar of Shittim wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits.

You shall make its horns at its four corners; its horns shall be [taken] from it, and you shall cover it with bronze.

You shall make its cauldrons to receive its ashes, and its scrapers, and its basins, and its forks, and its censers; you shall make all its utensils of bronze.

You shall make for it a bronze grating in the form of a lattice, and you shall make for the lattice four bronze rings at its four corners;

And you shall place it below the altar enclosure at the bottom, and the lattice shall extend to the middle of the altar.

You shall also make poles for the altar, poles of Shittim wood, and you shall overlay them with bronze.

And we will pass its poles through the rings; the poles will be on both sides of the altar to carry it.

You shall make it of planks, [and it shall be] hollow; they shall make it as it was shown to you in the mountain.

You shall also make the courtyard of the pavilion, on the side that faces south; the curtains of the courtyard shall be of fine twisted linen; the length of one side shall be one hundred cubits.

There will be twenty pillars with their twenty bronze bases; [but] the hooks of the pillars and their nets will be of silver.

Thus on the northern side there will be a hundred [cubits] of curtains in length, and its twenty pillars with their twenty bronze bases; but the hooks of the pillars with their nets will be of silver.

The width of the forecourt on the western side will be fifty cubits of curtains, which will have ten pillars, with their ten bases.

And the width of the courtyard on the eastern side, directly towards the rising sun, shall be fifty cubits.

On one side there will be fifteen cubits of curtain walls, with their three pillars and their three foundations.

And on the other side, fifteen [cubits of] curtain walls, with their three pillars and their three foundations.

There will also be for the gate of the courtyard a tapestry twenty cubits long, made of purple, scarlet, crimson, and fine twisted linen, the work of an embroiderer, with four pillars and four bases.

All the pillars of the courtyard shall be encircled with a silver net, and their hooks shall be of silver, but their bases shall be of bronze.

The length of the courtyard shall be one hundred cubits, and the width fifty on each side; and the height five cubits. It shall be of fine twisted linen, and the bases of the pillars shall be of bronze.

All the utensils of the pavilion, for all its service, and all its stakes, along with the stakes of the courtyard, shall be of bronze.

You shall also command the children of Israel to bring you virgin olive oil for the light, so that the lamps may shine continually.

Aaron and his sons shall arrange them in the presence of the Lord, from evening until morning, in the Tabernacle of Meeting, outside the veil that is before the Testimony; it shall be a perpetual ordinance for the children of Israel, in their generations. And you bring near to you Aaron your brother, and his sons with him, from among the children of Israel, to exercise the priesthood for me, [namely] Aaron, and Nadab, Abihu, Eleazar and Ithamar, sons of Aaron. And you shall make holy garments for Aaron your brother, for glory and for adornment.

And you shall speak to all the men of spirit, to each one whom I have filled with the spirit of knowledge, so that they may make garments for Aaron to consecrate him, so that he may exercise the priesthood for me. And these are the garments they shall make: the breastpiece, the ephod, the rochet, the tunic, which fits tightly, the turban, and the baldric; they shall make the holy garments for Aaron your brother, and for his sons, to exercise the priesthood for me.

And they shall take gold, purple, scarlet, crimson, and fine linen. And they shall make the Ephod of gold, purple, scarlet, crimson, and fine twisted linen, of exquisite workmanship. It will have two shoulder pieces that will join at both ends, and it will be joined [thus]. The exquisite belt with which he will be girded, [and] which will be over it, will be of the same workmanship, and taken from him, [being] of gold, purple, scarlet, crimson, and fine twisted linen. And you shall take two onyx stones, and engrave on them the names of the children of Israel; Six of their names on one stone and the six names of the others, on the other stone, according to their birth. You shall engrave on the two stones, with the work of a lapidary, with the engraving of a seal, the names of the children of Israel, and you shall set them in gold settings. And you shall put the two stones on the shoulder pieces of the Ephod, so that they may be memorial stones for the children of Israel; for Aaron shall bear their names on his two shoulders before the Lord, for a memorial. You will also make golden cleats; And two small chains of fine gold with ends, in the form of a cord, and you shall put the chains thus made in the form of a cord into the crampons. You shall also make the breastplate of judgment of exquisite workmanship, like the work of the Ephod, of gold, purple, scarlet, crimson, and fine twisted linen. It will be square [and] double; and its length will be a palm, and its width a palm.

And you shall fill it with precious stones, in four rows. In the first row shall be a sardonyx, a topaz, and an emerald. And in the second row, a Carbuncle, a Sapphire, and a Jasper. And in the third row, a Ligurian, an Agate, and an Amethyst. And in the fourth row, a Chrysolite, an Onyx and a Beryl, which will be set in gold, according to their tracery. And these stones shall be according to the names of the children of Israel, twelve according to their names, each of them engraved with a seal engraving, according to the name it is to bear, [and] they shall be for the twelve Tribes. You shall therefore make for the Breastplate chains with ends, like cords, which shall be of pure gold. And you shall make two gold rings on the breastplate, and you shall put the two rings on the two ends of the breastplate. And you shall put the two gold chains made with cords into the two rings at the end of the breastplate.

And you shall put the two other ends of the two corded chains to the two crampons, and you shall put them on the shoulder pieces of the Ephod, on the front of the Ephod.

You shall also make two other gold rings, which you shall put on the two other ends of the Breastplate, on the edge which will be on the side of the Ephod on the inside.

And you shall make two other gold rings, which you shall put on the two shoulder pieces of the Ephod from below, corresponding on the front, at the place where it joins, above the exquisite belt of the Ephod.

And they shall join the breastpiece raised by its rings to the rings of the Ephod with a purple cord, so that it may stay above the exquisite girdle of the Ephod, and that the breastpiece may not move from above the Ephod.

[Thus] Aaron shall bear on his heart the names of the children of Israel in the breastplate of judgment, when he enters the Holy Place, as a memorial before the Lord continually.

And you shall put on the breastplate of judgment the Urim and the Thummim, which shall be on Aaron's heart, when he comes before the Lord; and Aaron shall bear the judgment of the children of Israel on his heart before the Lord continually.

You shall also make the Rochet of the Ephod entirely of purple.

And the opening through which the head passes shall be in the middle, [and] there shall be a hem at its opening all around, of woven work, like the opening of a bodice, so that it does not tear.

And you shall make on its sides pomegranates of purple, scarlet, and crimson all around, and golden bells between them all around.

A golden bell, then a pomegranate; a golden bell, then a pomegranate; on the banks of the Rochet all around.

And Aaron shall be clothed with it when he ministers, and its sound shall be heard when he enters the holy place before the Lord, and when he comes out of it, so that he does not die.

And you shall make a plate of pure gold, on which you shall engrave [these words], with the engraving of a seal: HOLINESS TO THE LORD.

Which you shall place with a purple cord, and it shall be on the Tiara, corresponding to the front of the Tiara.

And it shall be upon Aaron's forehead; and Aaron shall bear the iniquity of the holy offerings which the children of Israel shall have offered, in all the gifts of their holy offerings, and it shall continually be upon his forehead, to make them acceptable before the Lord.

You shall also make a shirt of fine linen to fit over the body, and you shall also make the Tiara of fine linen; but you shall make the baldric of embroidered work.

You shall also make for Aaron's children tunics, sashes, and caps for their glory and for their adornment.

And you shall clothe Aaron your brother, and his sons with him; you shall anoint them, you shall consecrate them, and you shall sanctify them; and they shall serve me as priests.

And you shall make for them linen undergarments, to cover their nakedness, which shall stay from the waist down to the bottom of the thighs.

Aaron and his sons shall wear this garment when they enter the Tabernacle of Meeting, or when they approach the altar to minister in the Holy Place; and they shall not bear the penalty for any iniquity, nor shall they die. This shall be a perpetual ordinance for him and for his descendants after him.

But this is what you will do to them when you consecrate them to exercise the priesthood for me: take a calf from the flock, and two rams without blemish;

And unleavened bread, and unleavened cakes mixed with oil, and unleavened fritters anointed with oil; and you shall make them of fine wheat flour.

You shall put them in a basket, and you shall present them in the basket; [you shall

present] also the calf and the two sheep.

Then you shall bring Aaron and his sons to the entrance of the Tabernacle of Meeting, and you shall wash them with water.

Then you shall take the garments, and you shall clothe Aaron with the shirt and the Rochet of the Ephod, the Ephod, and the Breastplate, and you shall fasten over them the exquisite girdle of the Ephod.

Then you shall place the Tiara on her head, and the crown of holiness on the Tiara. And you shall take the anointing oil and pour it on his head; and you shall anoint him thus.

Then you will bring his sons near, and you will dress them in shirts,

And you shall gird them with the baldric, Aaron, [I say], and his sons, and you shall fasten caps on them; and they shall possess the priesthood by perpetual ordinance; and you shall consecrate Aaron and his sons in this way.

And you shall bring the calf before the Tabernacle of Meeting, and Aaron and his sons shall lay their hands on the head of the calf.

And you shall slaughter the calf before the Lord at the entrance to the Tabernacle of Meeting.

Then you shall take some of the blood of the calf, and put it with your finger on the horns of the altar, and you shall sprinkle all the rest of the blood at the base of the altar.

You shall also take all the fat that covers the entrails, and the membrane that is on the liver, and the two kidneys, and the fat that is on them, and you shall burn them on the altar.

But you shall burn the flesh of the calf, its skin, and its dung with fire outside the camp; it is a sin offering.

Then you shall take one of the rams, and Aaron and his sons shall lay their hands on the head of the ram.

Then you shall slaughter the ram, and taking its blood, you shall sprinkle it all around the altar.

Then you will cut the ram into pieces, and having washed its entrails and its legs, you will put them on its pieces and on its head.

And you shall burn the whole ram on the altar; it is a burnt offering to the Lord, a pleasing aroma, an offering made by fire to the Lord.

Then you will take the other ram, and Aaron and his sons will lay their hands on its head.

And you shall slaughter the ram, and taking some of its blood, you shall put it on the soft part of Aaron's [right] ear, and on the soft part of his sons' right ears, and on the thumb of their right hands, and on the big toe of their right feet, and you shall sprinkle the rest of the blood on the altar all around.

And you shall take some of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron, and on his garments, on his sons, and on the garments of his sons with him; thus he, and his garments, and his sons, and the garments of his sons, shall be consecrated with him.

You shall also take the fat of the ram, and the tail, and the fat which covers the entrails, the lining of the liver, the two kidneys, and the fat which is on them, and the right shoulder; for it is the ram of consecrations.

[You shall also take] a loaf of bread, a cake made with oil, and a doughnut from the basket where these unleavened things are, which shall be before the Lord.

And you shall put all these things on the palms of Aaron's hands, and on the palms of his sons' hands, and you shall wave them as a wave offering before the Lord.

Then, receiving them from their hands, you shall burn them on the altar, on the burnt offering, to be a pleasing aroma before the Lord; it is a sacrifice made by fire to the Lord.

You shall also take the breast of the ram of consecration, which is for Aaron, and you shall wave it as a wave offering before the Lord; and it shall be your portion.

You shall therefore consecrate the breast of the wave offering, and the shoulder of the raised offering, both that which was waved and that which was raised from the ram of consecration, from that which is for Aaron, and from that which is for his sons. This shall be a perpetual ordinance for Aaron and his sons concerning the offerings of the Israelites, for it is a heaped offering. Whenever there is a heaped offering from the Israelites, from their peace offerings, their heaped offering shall be to the Lord.

And the holy garments that will be for Aaron will be for his sons after him, so that they may be anointed and consecrated in these garments.

The priest who succeeds him from among his sons, and who comes to the Tabernacle of Meeting to minister in the Holy Place, shall be clothed with it for seven days.

Now you shall take the ram of consecration, and boil its flesh in a holy place;

And Aaron and his sons shall eat at the entrance of the Tabernacle of Meeting the flesh of the ram, and the bread that shall be in the basket.

They shall eat these things, by which atonement has been made, to consecrate them [and] sanctify them; but the stranger shall not eat them, because they are holy.

If there are any remains of the consecration meat, and of the bread until morning, you shall burn these remains with fire; they shall not eat them, because they are holy.

You shall do thus to Aaron and his sons, according to all the things that I have commanded you; you shall consecrate them for seven days.

You shall offer a calf for sin every day to make atonement, and you shall offer a sin offering for the altar, making atonement for it, and you shall anoint it to consecrate it.

For seven days you shall make atonement for the altar, and you shall consecrate it; and the altar shall be most holy; everything that touches the altar shall be holy.

But this is what you shall do on the altar; you shall continually offer two year-old lambs each day.

You shall sacrifice one of the lambs in the morning, and the other lamb between the two vespers.

With a tenth of fine flour kneaded in a fourth part of a hin of virgin oil, and with a sprinkling of wine from a fourth part of a hin for each lamb.

And you shall sacrifice the other lamb between the two vespers, with a cake as in the morning, and you shall sprinkle it with the same aroma; it is a sacrifice offered by fire to the Lord.

This will be the continual burnt offering in your generations, at the entrance to the Tabernacle of Meeting before the Lord, where I will be with you to speak to you.

I will be there for the children of Israel, and [the Tabernacle] will be sanctified by my glory.

I will therefore consecrate the Tabernacle of Meeting and the altar. I will also consecrate Aaron and his sons, so that they may serve me as priests.

And I will dwell in the midst of the children of Israel, and I will be God to them;

And they will know that I am the Lord their God, who brought them out of the land of Egypt to dwell among them. I am the Lord their God.

You shall also make an altar for incense, and you shall make it of Shittim wood.

Its length shall be one cubit, and its width one cubit; it shall be square; but its height shall be two cubits, [and] its horns [will be made] from it.

You shall cover it with pure gold, both its top, its sides all around, and its horns; and you shall make a crown of gold all around it.

You shall also make two gold rings below his crown, on his two sides, which you shall put at the two corners, to pass through the poles which shall be used to carry him.

You shall make the wooden bars from Sittim, and you shall overlay them with gold.

And you shall place them before the veil, which is in front of the Ark of the Testimony, in the place of the mercy seat which is over the Testimony, where I will be with you.

And Aaron shall make an incense of aromatic things on this altar; he shall make incense on it every morning when he trims the lamps.

And when Aaron lights the lamps between the two vespers, he shall also make the incense there, [namely] the continual incense before the Lord throughout your generations.

You shall not offer on this altar any foreign incense, nor any burnt offering, nor any grain offering, nor shall you sprinkle anything on it.

But Aaron shall make atonement once a year on the horns of this altar; he shall make atonement once a year on this altar in your generations with the blood of the sin offering made for atonement. It is most holy to the Lord.

The Lord also spoke to Moses, and said to him:

When you take a census of the children of Israel, according to their number, each one shall give to the Lord the redemption of his person, when you take a census of them, and there shall be no plague upon them when you take a census of them.

All those who go through the census shall give half a shekel, according to the shekel of the Sanctuary, which is twenty obols; the half shekel shall therefore be the offering [that will be given] to the Lord.

All those who pass through the census, from the age of twenty years and above, shall give this offering to the Lord.

The rich will not increase anything, and the poor will not decrease anything by half a shekel, when they give to the Lord the offering to redeem your persons.

You shall therefore take from the children of Israel the atonement money, and you shall apply it to the work of the Tabernacle of Meeting, and it shall be for a memorial to the children of Israel before the Lord to redeem your persons.

The Lord spoke again to Moses, saying:

Also make a bronze basin, with its bronze base, for washing; and you shall place it between the Tabernacle of Meeting and the altar, and you shall put water in it;

And Aaron and his sons shall wash their hands and feet.

When they enter the Tabernacle of Meeting they shall wash with water, so that they do not die, and when they approach the altar to minister, to burn the offering made by fire to the Lord.

They shall therefore wash their feet and their hands, so that they do not die; this shall be a perpetual ordinance for them, both for Aaron and for his descendants throughout their generations.

The Lord also spoke to Moses, saying:

Take the most exquisite aromatic things; five hundred shekels of pure myrrh, half as much fragrant cinnamon, two hundred and fifty shekels, and two hundred and fifty shekels of aromatic cane.

From the broken pieces the weight of five hundred [shekels], according to the shekel of the Sanctuary, and a Hin of olive oil.

And you shall make of it a holy anointing oil, a perfume compounded by the art of the perfumer; it shall be the holy anointing oil.

Then you shall anoint the Tabernacle of Meeting and the Ark of the Testimony.

The table and all its utensils, the lampstand and its utensils, and the altar of incense,

And the altar of burnt offerings and all its utensils, the basin and its base.

Thus you will sanctify them, and they will be a most holy thing; everything that touches them will be holy.

You shall also anoint Aaron and his sons, and consecrate them to serve me as priests.

You shall also speak to the children of Israel, saying: this shall be a holy anointing oil for me in your generations.

You shall not anoint the flesh of any man with it, nor shall you make any other of the same composition; it is holy, it shall be holy to you.

Whoever makes a similar ointment, and puts it on another, shall be cut off from among

his people.

The Lord also said to Moses: take spices, [namely] stacte, onyx, galbanum, all prepared, and pure frankincense, all in equal weight.

And you shall make of it an aromatic perfume according to the art of the perfumer, and you shall add salt to it; you shall make it pure, and it shall be holy to you. And when you have ground it very finely, you shall put some of it in the Tabernacle of Meeting before the Testimony, where I will be with you. It shall be most holy to you.

And as for the perfume that you make, you shall not make for yourselves any like it; it shall be holy to the Lord.

Whoever makes anything similar to sniff it out will be cut off from among his people.

The Lord also spoke to Moses, saying:

Look, I have called by his name Bezalel, son of Uri, son of Hur, of the Tribe of Judah.

And I filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship,

In order to invent designs for working in gold, silver, and bronze;

In the carving of [precious] stones; to work them, [and] in carpentry, to work in all kinds of works.

And behold, I have given him as a companion Aholiab son of Ahisamach, of the Tribe of Dan; and I have put knowledge in the heart of every intelligent man, that they may do all the things which I have commanded you.

[Knowing] the Tabernacle of meeting, the Ark of the Testimony, and the Mercy Seat which is to be above it, and all the utensils of the Tabernacle;

And the table with all its utensils; and the pure lampstand with all its utensils; and the altar of incense;

And the altar of burnt offering with all its utensils, the basin and its base;

And the garments of service; the holy garments of Aaron the Priest, and the garments of his sons for exercising the priesthood;

And the anointing oil, and the fragrance of aromatic things for the Sanctuary, and they shall do all the things that I have commanded you.

The Lord spoke again to Moses, saying:

You too must speak to the children of Israel, saying: You shall surely keep my Sabbaths; for it is a sign between me and you throughout your generations, so that you may know that I am the Lord, who sanctifies you.

Therefore keep the Sabbath, for it must be holy to you; whoever violates it shall be put to death; whoever, [I say], does any work on that day shall be cut off from among his people.

Six days work shall be done; but the seventh day is a Sabbath of rest, a holy day to the Lord; whoever does any work on the Sabbath day shall be put to death.

Thus the children of Israel shall keep the Sabbath, to celebrate the day of rest in their generations, by a perpetual covenant.

This is a sign between me and the children of Israel forever; for the Lord made the heavens and the earth in six days, and rested in the seventh.

And God gave to Moses, after he had finished speaking with him on Mount Sinai, the two Tablets of the Testimony; Tablets of stone, written with the finger of God.

But when the people saw that Moses delayed so long in coming down from the mountain, they gathered around Aaron and said to him, "Get up and make us gods who will go before us, for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has happened to him."

And Aaron answered them, "Break off the gold rings that are in the ears of your wives, your sons, and your daughters, and bring them to me."

And immediately all the people broke off the gold rings that were in their ears, and they brought them to Aaron,

Having received them from their hands, he fashioned the gold with a chisel, and made a molten calf. And they said: These are your gods, O Israel, who brought you up out of the land of Egypt.

When Aaron saw this, he built an altar before the calf; and cried out, saying, "Tomorrow there shall be a solemn feast to the Lord."

So they got up early the next morning and offered burnt offerings and presented peace offerings; and the people sat down to eat and drink, and then they got up to play.

Then the Lord said to Moses, "Go downstairs, for your people, whom you brought up out of the land of Egypt, have become corrupt."

They quickly turned away from the way I commanded them, they made themselves a molten calf, and bowed down before it, and sacrificed to it, and said: These are your gods, O Israel, who brought you up out of the land of Egypt.

The Lord said again to Moses, "I have looked at this people, and behold, it is a stiff-necked people."

But now leave me alone, and my anger will burn against them, and I will consume them; but I will make you into a great nation.

Then Moses pleaded with the Lord his God, and said, O Lord, why should your anger burn against your people, whom you brought out of the land of Egypt with great power and a mighty hand?

Why would the Egyptians say: He has taken them away in evil ways to kill them on the mountains, and to consume them from the earth? Turn from your fierce anger, and relent from this evil [that you want to do] to your people.

Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, saying to them, "I will multiply your descendants like the stars of heaven, and I will give to your descendants all this land, which I have promised, and they shall inherit it forever."

And the Lord relented concerning the disaster he had said he would do to his people.

Then Moses looked, and came down from the mountain, having in his hand the two Tablets of the Testimony, [and] the Tablets [were] written on both sides, written on this side and on the other.

And the Tablets were the work of God, and the writing was God's writing, engraved on the Tablets

And Joshua, hearing the voice of the people making a great noise, said to Moses: there is a sound of battle in the camp.

And [Moses] answered him: [it is] not a voice nor a shout of the mightiest, nor a voice nor a shout of the mightiest; [but] I hear the voice of people singing.

And it came to pass that when [Moses] approached the camp, he saw the Calf and the dancing; and the anger of Moses was kindled, and he threw down the Tablets from his hands, and broke them at the foot of the mountain.

He then took the calf they had made, burned it in the fire, and ground it to powder; then he sprinkled the powder into water, and made the children of Israel drink it.

And Moses said to Aaron, "What has this people done to you, that you have brought such a great sin upon them?"

And Aaron answered him: May not the anger of my Lord be kindled; you know that this people is prone to evil.

But they said to me, "Make us gods who will go before us, for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has happened to him."

So I told them, whoever has gold, let him break it into pieces; and they gave it to me; and I threw it into the fire, and this calf came out.

Now Moses saw that the people were destitute, for Aaron had destitute them so as to be a reproach among their enemies.

And Moses, standing at the gate of the camp, said, "Who is for the Lord? Let him come to me." And all the children of Levi gathered around him.

And he said to them, "Thus says the Lord, the God of Israel: 'Each of you put your sword at his side, and go back and forth from gate to gate throughout the camp, and each of you kill his brother, his friend, and his neighbor.'"

And the children of Levi did according to the word of Moses; and on that day about three thousand men of the people fell.

For Moses had said: consecrate your hands today to the Lord, each one even against his son and against his brother, so that you may receive a blessing today.

And the next day Moses said to the people: You have committed a great sin; but I will now go up to the Lord; and perhaps I will make atonement for your sin.

So Moses returned to the Lord and said, "Alas! I beg you, this people has committed a great sin by making gods of gold for themselves."

But now forgive them their sin; if not, then blot me out of your book which you have written.

And the Lord answered Moses, "Whoever sins against me I will blot out of my book."

Now go, lead the people to the place to which I spoke to you; behold, my angel will go before you; and on the day I take punishment, I will punish them for their sin.

So the Lord struck the people, because they had been the authors of the calf that Aaron had made.

The Lord said to Moses, "Go up from here, you and the people whom you brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'I will give it to your offspring.'"

And I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, [to lead you] to the land flowing with milk and honey, but I will not go up among you, because you [are] a stiff-necked people, lest I consume you on the way.

And the people heard this sad news, and mourned, and none of them put on their ornaments.

For the Lord had said to Moses, "Tell the Israelites, 'You are a stiff-necked people; I will come up among you in a moment and consume you. Now then, take off your ornaments, and I will know what to do to you.'"

So the children of Israel stripped themselves of their ornaments, going towards the mountain of Horeb.

And Moses took a tent, and put it up for himself outside the camp, away from the camp; and he called it the tent of meeting; and all who sought the Lord went out to the tent of meeting, which was outside the camp.

And it happened that as soon as Moses went out to the pavilion, all the people would get up, and each one would stand at the entrance of his tent, and look at Moses from behind, until he had entered the pavilion.

And as soon as Moses entered the pavilion, the pillar of cloud descended and stood at the door of the pavilion, and [the Lord] spoke with Moses.

And when all the people saw the pillar of cloud standing at the door of the pavilion, they stood up, and each one bowed down at the door of his tent.

And the Lord spoke to Moses face to face, as a man speaks to his close friend; then [Moses] returned to the camp, but his servant Joshua son of Nun, a young man, did not move from the pavilion.

So Moses said to the Lord, "Look, you told me, 'Bring up these people,' but you did not tell me whom you should send with me. You even said, 'I know you by name, and you have found favor in my sight.'"

Now therefore I pray you, if I have found favor in your sight, show me your way, and I shall know you, that I may find favor in your sight; consider also that this nation is your people.

And [the Lord] said: My face will go, and I will give you rest.

And [Moses] said to him: if your face does not come, do not bring us up from here.

For how will we know that we have found favor in your sight, I and your people? Will it not be when you go with us? And [then] I and your people will be amazed more than

all the peoples on earth.

And the Lord said to Moses, "I will do as you say, for you have found favor in my sight, and I have known you by name."

[Moses] also said: I pray you, show me your glory.

And [God] said: I will cause all my goodness to pass before your face, and I will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.

Then he said: You will not be able to see my face; for no man may see me and live.

The Lord also said: behold, there is a place with me, and you shall stand upon the rock;

And when my glory passes by, I will put you in the opening of the rock, and cover you with my hand, until I have passed by;

Then I will withdraw my hand, and you will see me from behind, but my face will not be seen.

And the Lord said to Moses, "Make two tablets of stone like the first ones, and I will write on them the words that were on the first tablets that you broke."

And be ready in the morning, and go up in the morning to Mount Sinai, and present yourself there before me on the top of the mountain.

But let no one go up with you, and let no one appear on the whole mountain; and let neither flock nor herd graze against this mountain.

So Moses leveled two tablets of stone like the first ones, and got up early in the morning and went up Mount Sinai, as the Lord had commanded him, and he took the two tablets of stone in his hand.

And the Lord descended in the cloud, and stood there with him, and cried out the name of the Lord.

As the Lord passed by before him, he cried out: The Lord, the Lord, the [God], strong, gracious, merciful, slow to anger, abounding in grace and truth.

Keeping the gift free to a thousand [generations], removing iniquity, crime, and sin, which does not leave the guilty unpunished, and punishes the iniquity of the fathers on the children, and on the children's children, to the third and the fourth [generation];

And Moses hastened, bowed his head to the ground, and prostrated himself.

And he said: O Lord! I pray you, if I have found favor in your sight, let the Lord now go in our midst; for this is a stiff-necked people; therefore forgive our iniquities and our sin, and possess us.

And he answered: Behold, I who make a covenant before all your people will do wonders which have not been done in all the earth, nor in any nation, and all the people in whose midst you [are], shall see the work of the Lord, for what I am going to do with you shall be a terrible thing.

Keep carefully what I command you today. Behold, I am going to drive out from before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

Be careful not to make an alliance with the inhabitants of the country you are about to enter, lest they perhaps become a snare among you.

But you will demolish their altars, you will smash their statues, and you will cut down their groves.

For you shall not bow down to another [God], because the Lord is called the jealous [God]; the mighty [God] is jealous.

So that it does not happen that you make a covenant with the inhabitants of the land; and that when they come to fornicate after their gods, and to sacrifice to their gods, someone does not invite you, and you do not eat of his sacrifice.

And that you do not take some of their daughters for your sons, who, being fornicators after their gods, will cause your sons to be fornicators after their gods.

You will not make yourself any god of cast iron.

You shall keep the solemn feast of unleavened bread; you shall eat unleavened bread for seven days, as I commanded you, in the season of the month in which the ears of grain ripen; for in the month that the ears of grain ripen you came out of the land of Egypt.

Everything that opens the womb will be mine; and even the first male that is born of all the beasts, both large and small livestock.

But you shall redeem the firstborn of a donkey with a lamb or a kid. If you do not redeem it, you shall cut off its throat. You shall redeem every firstborn of your sons; and no one shall appear before me empty-handed.

Six days you shall work, but on the seventh you shall rest; you shall rest during plowing time and harvest time.

You shall hold a solemn feast of weeks at the time of the first fruits of the wheat harvest; and a solemn feast of the harvest at the end of the year.

Three times a year every male among you shall appear before the Ruler, the Lord, the God of Israel.

For I will drive out the nations from before you, and I will extend your borders; and no one will covet your land when you go up to appear three times a year before the Lord your God.

You shall not offer the blood of my sacrifice with leavened bread; nothing of the sacrifice of the solemn feast of the Passover shall be kept until morning.

You shall bring the firstfruits of the first fruits of the land into the house of the Lord your God. You shall not boil a young goat in its mother's milk.

The Lord also said to Moses: Write down these words; for according to the content of these words I have made a covenant with you and with Israel.

And [Moses] remained there with the Lord forty days and forty nights, neither eating bread nor drinking water; and [the Lord] wrote on the Tablets the words of the covenant, [that is], the ten commandments.

Now it happened that when Moses came down from Mount Sinai, holding in his hand the two Tablets of the Testimony, when, [I say], he came down from the mountain, he did not perceive that the skin of his face had become radiant while he spoke with God. But when Aaron and all the Israelites saw Moses, and perceived that the skin of his face was radiant, they were afraid to approach him.

But Moses called them, and Aaron and all the leaders of the assembly returned to him; and Moses spoke with them.

After this all the children of Israel approached, and he commanded them all the things that the Lord had told him on Mount Sinai.

So Moses finished speaking to them: but he had put a veil over his face.

And when Moses went in to the Lord to speak with him, he would remove the veil until he came out; and when he came out, he would tell the children of Israel what he had been commanded.

Now the children of Israel had seen that the face of Moses, the skin, [I say], of his face was radiant; therefore Moses put the veil back over his face, until he returned to speak with the Lord.

So Moses gathered the whole congregation of the children of Israel, and said to them, "These are the things that the Lord has commanded to be done."

Six days you shall work, but the seventh day shall be holy to you; for it is a Sabbath of rest [consecrated] to the Lord; whoever works on that day shall be put to death.

You shall not kindle a fire in any of your dwellings on the Sabbath day.

Then Moses spoke to the whole assembly of the children of Israel, and said to them, "This is what the Lord has commanded you, saying:

Take from among your possessions an offering to the Lord; whoever is willing shall bring this offering to the Lord, namely, gold, silver, and bronze,

Purple, scarlet, crimson, fine linen, and goat's hair,

Sheepskins dyed red, and hides of wood pigeons, from Sittim wood,

Oil for the lamp, aromatic substances for the anointing oil, and perfume made from aromatic substances,
Onyx stones, and filling stones for the Ephod, and for the Breastplate.
And all the wise men among you will come and do everything the Lord has commanded. [Knowledge], The pavilion, its Tabernacle, and its covering, its rings, its boards, its bars, its pillars, and its foundations;
The Ark and its poles, the Mercy Seat, and the veil to be stretched in front;
The Table and its bars, and all its utensils, and the bread of the Presence.
And the lampstand, its utensils, its lamps, and the oil for the lamp.
And the altar of incense and its poles; the anointing oil, the perfume of aromatic things, and the tapestry to hang at the entrance, [namely] at the entrance of the pavilion.
The altar of burnt offering, its bronze grating, its bars and all its utensils; the basin, and its base.
The curtains of the forecourt, its pillars, its foundations, and the tapestry to hang at the gate of the forecourt.
And the stakes of the pavilion, and the stakes of the courtyard, and their ropes.
The garments for service in the Sanctuary, the holy garments of Aaron the Priest, and the garments of his sons for exercising the Priesthood.
Then the whole assembly of the children of Israel left the presence of Moses.
And whoever was moved in his heart, whoever, [I say], felt inclined to generosity, brought the offering of the Lord for the work of the Tabernacle of meeting, and for all its service, and for the holy garments.
And the men came with the women; whoever was willing brought earrings, rings, bracelets, and gold jewelry, and whoever offered some gold offering to the Lord.
Every man who had purple, scarlet, crimson, fine linen, goats' hair, sheepskins dyed red, and squirrel skins, brought them.
Every man who had enough to make an offering of silver and bronze brought it for the offering of the Lord; and every man whose house had been found wood from Shittim for all the work of the service brought it.
Every skilled woman spun with her hand, and brought what she had spun, of purple, scarlet, crimson, and fine linen.
All the women whose hearts led them [to work] in their industry, spun goat hair.
The leaders also [of the assembly] brought onyx stones, and stones for the Ephod and for the Breastplate;
And aromatic things, and oil, both for the lamp, and for the anointing oil, and for the perfume composed of aromatic things.
Therefore, every man and woman whose heart moved them to be generous, to bring what was needed to do the work that the Lord had commanded through Moses to be done, all the children, [I say], of Israel, brought gifts willingly to the Lord.
Then Moses said to the children of Israel: see, the Lord has called by name Bezalel, the son of Uri, the son of Hur, of the Tribe of Judah;
And he filled him with the Spirit of God in wisdom, in understanding, in knowledge, for all kinds of works.
Even in order to invent designs for working in gold, silver, and bronze;
In the carving of precious stones to work them; and in carpentry, to work in every exquisite craft.
And he also put it into his heart, both to him and to Aholiab son of Ahisamach, of the Tribe of Dan, to teach it;
And he filled them with industry to do all kinds of work, even exquisite work, and embroidery, in purple, scarlet, crimson, and fine linen, and weaving, doing all kinds of work, and inventing all kinds of designs.
And Bezalel, and Aholiab, and all the men of spirit, to whom the Lord had given wisdom and understanding, to know how to do all the work of the service of the Sanctuary, did according to all the things that the Lord had commanded.

So Moses summoned Bezalel and Aholiab, and all the intelligent men in whose hearts the Lord had put wisdom, and all who were moved in their hearts to come forward to do this work.

They carried away from before Moses all the offering that the children of Israel had brought for the work of the service of the Sanctuary. Now some freewill offering was still being brought every morning.

Therefore, all the skilled men who were doing all the work of the Sanctuary came, each from the work they were doing;

And they spoke to Moses, saying: the people keep bringing more than is needed for the service and for the work that the Lord has commanded to be done.

Then by the command of Moses they proclaimed throughout the camp: that neither man nor woman should do any more work for the offering of the Sanctuary; and so they prevented the people from offering.

Because they had enough cloth to do all the work, and there was even some left over.

All the men of the greatest intellect among those who were doing the work made the pavilion; [namely] ten rolls of fine twisted linen, of purple, scarlet, and crimson; and they made them strewn with cherubim, of exquisite workmanship.

The length of one roll was twenty-eight cubits, and the width of the same roll was four cubits; all the rolls had the same measurement.

And they joined five scrolls together, and five other scrolls together.

And they made purple cords on the edge of one roll, [namely] on the edge of the one that was attached; they did the same on the edge of the last roll, in the assembly of the other.

They made fifty laces in one roll, and fifty laces at the edge of the roll that was in the assembly of the other; the laces being opposite each other.

Then they made fifty gold hooks, and they fastened the rollers together with the hooks; thus a pavilion was made.

Then they made scrolls of goat hair to serve as a tabernacle over the pavilion; they made eleven of these scrolls.

The length of one roll was thirty cubits, and the width of the same roll was four cubits; and the eleven rolls were of the same measure.

And five of these rolls were assembled separately, and six rolls separately.

Fifty laces were also made on the edge of one of the rollers, [namely] on the last one which was attached, and fifty laces on the edge of the other roller, which was attached.

They also made fifty bronze hooks to fasten the Tabernacle, so that there would be only one.

Then they made for the Tabernacle a covering of sheepskins dyed red, and a covering of catfish skins on top of it.

And they made wooden planks from Sittim for the pavilion, which they made stand upright.

The length of a board was ten cubits, and the width of the same board was one and a half cubits.

There were two tenons on each plank in the form of rungs one after the other; the same was done on all the planks of the pavilion.

So they made the planks for the pavilion; [namely] twenty planks on the side that looked directly towards the South.

And below the twenty planks, forty silver bases were made, two bases under one plank, for its two tenons, and two bases under the other plank, for its two tenons.

Twenty planks were also made on the other side of the pavilion, on the northern side.

And their forty bases, of silver: two bases under one plank, and two bases under the other plank.

And for the back of the pavilion, towards the West, six planks were made.

And they made two boards for the corners of the pavilion on both sides of the back; Which were equal at the bottom, and which were joined and united at the top with a ring; the same was done to the two [boards] which were at the two corners. There were therefore eight boards and sixteen silver bases; [namely] two bases under each board.

Then we made five bars of Sittim wood, for the planks on one side of the pavilion. And five bars for the planks on the other side of the pavilion; and five bars for the planks of the pavilion for the bottom, towards the western side; And we made sure that the middle bar passed through the middle of the planks from one end to the other.

And they covered the boards with gold, and made their rings of gold to pass the bars through, and they covered the bars with gold.

They also made the veil of purple, scarlet, crimson, and fine twisted linen; they made it of exquisite workmanship, strewn with cherubim.

And they made for it four pillars of Shittim wood, which they overlaid with gold, having their hooks of gold; and they cast for them four bases of silver.

They also made at the entrance of the Tabernacle a tapestry of purple, scarlet, crimson, and fine twisted linen, the work of an embroiderer;

And its five pillars with their hooks; and their capitals and their nets were covered with gold; but their five bases were of bronze.

Then Bezalel made the ark of Shittim wood. Its length was two and a half cubits, its width one and a half cubits, and its height one and a half cubits.

And he covered it inside and out with pure gold, and made a crown of gold around it;

And he cast four gold rings for it to put on its four corners; [namely] two rings on one side of it, and two others on the other side.

He also made bars of Sittim wood, and covered them with gold.

And he put the poles into the rings on the sides of the Ark, to carry the Ark.

He also made the Mercy Seat of pure gold; its length was two and a half cubits, and its width one and a half cubits.

And he made two cherubim of gold; he made them of elaborate work with a hammer, taken from the two ends of the mercy seat;

[Knowing] one Cherub taken from the end on this side, and the other Cherub taken from the end on the other side; he made, [I say], the Cherubim taken from the Mercy Seat; [namely] from its two ends.

And the Cherubim spread their wings upward, covering the Mercy Seat with their wings; and their faces were opposite one another, [and] the Cherubim looked toward the Mercy Seat.

He also made the wooden table of Sittim; its length was two cubits, its width one cubit, and its height one and a half cubits.

And he covered it with pure gold, and made a crown of gold around it.

He also made around it a fence a handbreadth wide, and he made a crown of gold around its fence.

And he cast four gold rings for him, and he put the rings on the four corners, which [were] on his four feet.

The rings were at the place of the fence, to put the bars on, in order to carry the Table [with them].

And he made the wooden poles from Shittim, and overlaid them with gold to carry the Table.

He also made of pure gold vessels to place on the Table, his dishes, his cups, his basins, and his goblets, with which the sprinkling was to be done.

He also made the lampstand of pure gold; he made it with hammer-like workmanship; its stem, its branches, its plates, its knobs, and its flowers were made from it.

And six branches came out of its sides, three branches on one side of the lampstand, and three on the other side of the lampstand.

On one of the branches there were three almond-shaped dishes, a pommel, and a flower; and on the other branch there were three almond-shaped dishes, a pommel, and a flower; he did the same to the six branches that came out of the lampstand. And on the candlestick were four almond-shaped dishes, its finials and its flowers. And a pommel under two branches [taken] from the lampstand, and a pommel under two [other] branches, [taken] from it, and a pommel under two [other] branches, taken from it, [namely] from the six branches that proceeded from the lampstand. Their knobs and branches were [made] from him, [and] the whole lampstand was a work of one piece, hammered out, [and] of pure gold. He also made his seven lamps, his snuffers, and his bowls of pure gold. And he did it with all its finery, a talent of pure gold. He also made the altar of incense out of Shittim wood; its length was one cubit, and its width one cubit; it was square; but its height was two cubits, [and] its horns came from it. And he covered the top of the altar, and its sides all around, and its horns with pure gold; and he made a crown of gold all around it. He also made two gold rings below his crown on its two sides, which he put at the two corners, to pass the bars through, in order to carry it [with them]. And he made the wooden bars from Shittim, and overlaid them with gold. He also composed the anointing oil, which was a holy thing, and the pure perfume of drugs, the work of a perfumer. He also made the altar of burnt offerings out of Shittim wood; and its length was five cubits, and its width five cubits; it was square; and its height was three cubits. And he made its horns at its four corners; its horns came out of it, and he covered it with bronze. He also made all the utensils for the altar, the cauldrons, the scrapers, the basins, the forks, [and] the censers; he made all its utensils of bronze. And he made for the altar a bronze grating, in the form of a lattice, below the altar enclosure, from the bottom to the middle. And he cast four rings at the four corners of the bronze grid, to hold the bars. And he made the wooden bars from Shittim, and covered them with bronze. And he passed the bars through the rings, on the sides of the altar, to carry it with them, making it of planks, and hollow. He also made the bronze basin and its bronze base for the mirrors of the women who assembled in groups; who assembled, [I say], in groups at the door of the Tabernacle of meeting. He also made a courtyard, for the side that faces towards the South, [and] curtains of fine twisted linen, one hundred cubits long, for the courtyard. And he made their twenty pillars with their twenty bases of bronze, [but] the hooks of the pillars and their nets were of silver. And for the northern side, he made [curtains] of one hundred cubits, their twenty pillars and their twenty bases were of bronze, but the hooks of the pillars and their nets were of silver. And on the western side, curtains of fifty cubits, their ten pillars, and their ten foundations; the hooks of the pillars and their nets were of silver. And for the side of the East, directly towards the Levant, [curtains] of fifty cubits. He made fifteen cubits of curtains for one side, [and] their three pillars with their three foundations; And on the other side, fifteen cubits of curtains, so that there would be as many on this side as on the other side of the gate of the courtyard, [and] their three pillars with their three bases. So he made all the curtains of the courtyard that were all around, of fine twisted linen.

He also made the bases of the pillars of bronze, but he made the hooks of the pillars of silver, and the nets, and their capitals were covered with silver, and all the pillars of the courtyard were encircled around with a silver net.

And he made the tapestry for the gate of the court of purple, scarlet, and crimson, and of fine twisted linen, of embroidered work, twenty cubits long, and five cubits high, which was the width; corresponding to the curtains of the court.

And its four pillars with their bases, of bronze, and their hooks, of silver; also the covering of their capitals and their nets, of silver.

And all the posts of the Tabernacle and of the surrounding courtyard, of bronze.

This is the account of the things that were used at the pavilion, [namely] at the pavilion of the Testimony, according to the account made by the commandment of Moses, which the Levites were employed to do under the direction of Ithamar, son of Aaron, the priest.

And Bezalel, son of Uri, son of Hur, of the Tribe of Judah, did all the things that the Lord had commanded Moses.

And with him Aholiab son of Ahisamach, of the Tribe of Dan, the craftsmen, and those who worked in exquisite work, and the embroiderers in purple, scarlet, crimson, and fine linen.

All the gold that was used for the work, [namely] for all the work of the Sanctuary, which was gold of offering, [was] twenty-nine talents, and seven hundred and thirty shekels, according to the shekel of the Sanctuary.

And the money of those of the assembly who were counted was one hundred talents, and one thousand seven hundred and seventy-five shekels, according to the shekel of the Sanctuary:

Half a shekel per head, half a shekel according to the shekel of the Sanctuary; all those who passed through the census from the age of twenty years and above were six hundred and three thousand five hundred and fifty.

So there were one hundred talents of silver to cast the foundations of the Sanctuary, and the foundations of the veil, [namely] one hundred foundations of one hundred talents, one talent for each foundation.

But from the thousand seven hundred and seventy-five [shekels], he made the hooks for the pillars, and he covered their capitals, and made nets around them.

The bronze offering was seventy talents, and two thousand four hundred shekels;

From which were made the foundations of the door of the Tabernacle of Meeting, and the bronze altar with its bronze grating, and all the utensils of the altar;

And the foundations of the courtyard all around, and the foundations of the gate of the courtyard, and all the piles of the pavilion, and all the piles of the courtyard all around.

They also made purple, scarlet, and crimson garments for the service of the Sanctuary; and they made the holy garments for Aaron, as the Lord had commanded Moses.

So they made the Ephod of gold, purple, scarlet, crimson, and fine twisted linen.

They spread out sheets of gold and cut them into strips to be woven together with purple, scarlet, crimson, and fine linen of exquisite workmanship.

Shoulder straps were made for the Ephod, which were attached so that it was joined at both ends.

And the exquisite belt with which he was girded was made from him, and of the same workmanship, of gold, purple, scarlet, crimson, and fine twisted linen, as the Lord had commanded Moses.

They also set the onyx stones in their gold settings, having the names of the children of Israel engraved with a seal engraving.

And they were placed on the shoulder pieces of the Ephod, so that they might be memorial stones for the children of Israel, as the Lord had commanded Moses.

They also made the Breastplate of exquisite workmanship, like the work of the Ephod, of gold, purple, scarlet, crimson, and fine twisted linen.

They made the breastplate square and double; its length was a palm, and its width a palm on each side.

And it was filled with four rows of stones. In the first row, a sardonyx, a topaz, and an emerald were placed.

In the second row, a Carbuncle, a Sapphire, and a Jasper.

In the third row, a Ligurian, an Agate, and an Amethyst.

And in the fourth row, a Chrysolite, an Onyx, and a Beril, surrounded by gold chatons, in their tracery.

Thus there were as many stones as there were names of the children of Israel, twelve according to their names, each one engraved with a seal engraving, according to the name, [which it was to bear, and] they were for the twelve Tribes.

And on the breastplate, chains with ends, like cords, of pure gold were made.

They also made two gold clamps and two gold rings, and they put the two rings on the two ends of the breastplate.

And the two gold chains made with cords were put into the two rings at the end of the breastplate;

And we put the two other ends of the two corded chains, on the two crampons, on the shoulder pieces of the Ephod, on the front of the Ephod.

They also made two [other] gold rings, and put them on the two [other] ends of the breastpiece on its edge, which was on the side of the ephod on the inside.

They also made two [other] gold rings, and they put them on the two shoulder pieces of the Ephod from below, corresponding on the front of the Ephod, at the place where it joined above the exquisite belt of the Ephod.

And the breastpiece, raised by its rings, was joined to the rings of the ephod with a purple cord, so that it would stay above the exquisite girdle of the ephod, and that the breastpiece would not move from above the ephod, as the Lord had commanded Moses.

They also made the Rochet of the Ephod of woven work, [and] entirely of purple.

And the opening [for the head to pass through] was in the middle of the Rochet, like the opening of a bodice; and there was a hem at the opening of the Rochet all around, so that it would not tear.

And on the banks of Rochet they made pomegranates of purple, scarlet, and crimson, with twisted wire.

They also made little bells of pure gold, and they put the bells among the pomegranates on the banks of Rochet all around, among the pomegranates.

[Knowledge], a small bell, then a pomegranate; a small bell, then a pomegranate, on the banks of the Rochet all around, to perform the service, as the Lord had commanded Moses.

They also made for Aaron and his sons shirts of fine linen, woven for the purpose.

And the tiara of fine linen, and the ornaments of the skullcaps of fine linen, and the linen underpants, of fine twisted linen.

And the baldric of fine twisted linen, of purple, scarlet, crimson, of embroidered work, as the Lord had commanded Moses.

And the holy coronation plate of pure gold, on which was written in seal engraving script: HOLINESS TO THE ETERNAL.

And a purple cord was placed on it, to be attached to the turban on top, as the Lord had commanded Moses.

Thus was completed all the work of the pavilion of the Tabernacle of Meeting; and the children of Israel did according to all the things which the Lord had commanded Moses; they did them thus.

And they brought to Moses the pavilion, the Tabernacle, and all its utensils, its hooks, its boards, its poles, its pillars, and its foundations;

The covering of sheepskins dyed red, and the covering of squirrel skins, and the veil to spread [before the Most Holy Place];

The Ark of the Testimony, and its bars, and the Mercy Seat;

The Table, with all its utensils, and the bread of the Presence;
And the pure lampstand, with all its arranged lamps, and all its utensils, and the oil for the lamp;
And the golden altar, the anointing oil, the incense of spices, and the tapestry for the entrance of the Tabernacle;
And the bronze altar, with its bronze grating, its bars, and all its utensils; the basin, and its base;
And the curtains of the courtyard, its pillars, its foundations, the tapestry for the gate of the courtyard, its rope, its stakes, and all the utensils of the service of the pavilion, for the Tabernacle of meeting;
The garments for service in the Sanctuary, the holy garments for Aaron the Priest, and the garments for his sons to exercise the Priesthood.
The children of Israel [therefore] did all the work; as the Lord [had] commanded Moses.
And Moses saw all the work, and behold, it had been done just as the Lord had commanded, it had been done thus; and Moses blessed them.
And the Lord spoke to Moses, saying:
On the first day of the first month, you shall set up the pavilion of the Tabernacle of Meeting.
And you shall place the Ark of the Testimony there, and you shall spread the veil before it.
Then you shall bring the table, and arrange on it what is to be arranged. You shall also bring the lampstand, and light its lamps.
You shall also place the golden altar for incense in front of the Ark of the Testimony; and you shall put the entrance tapestry in the pavilion.
You shall also place the altar of burnt offering opposite the entrance to the pavilion of the Tabernacle of Meeting.
You shall also place the basin between the Tabernacle of Meeting and the altar, and put water in it.
You shall also put up the courtyard all around, and you shall put up the tapestry at the gate of the courtyard.
You shall also take the anointing oil, and anoint the pavilion with it, and all that is in it, and consecrate it, with all its utensils; and it shall be holy.
You shall also anoint the altar of burnt offering, and all its utensils, and you shall consecrate the altar, and the altar shall be most holy.
You shall also anoint the basin and its base, and consecrate it.
You shall also bring Aaron and his sons to the entrance of the Tabernacle of Meeting, and wash them with water.
And you shall clothe Aaron with the holy garments, and anoint him, and consecrate him; and he shall exercise the priesthood for me.
You shall also bring his sons near, and you shall dress them in shirts.
And you shall anoint them as you anointed their father; and they shall exercise the priesthood for me, and their anointing shall be for them to exercise the priesthood forever, from generation to generation.
Moses did everything the Lord had commanded him; he did it in this way.
For on the first day of the first month, in the second year, the pavilion was erected.
So Moses pitched the pavilion, and put up its foundations, and laid its boards, and put up its poles, and erected its pillars.
And he spread the Tabernacle over the pavilion, and put the covering of the Tabernacle over the pavilion from above, as the Lord had commanded Moses.
Then he took and placed the Testimony in the Ark, and put the poles in the Ark; he also put the Mercy Seat on top of the Ark.
And he brought the Ark into the pavilion, and laid the tapestry veil, and placed it in front of the Ark of the Testimony, as the Lord had commanded Moses.

He also placed the Table in the Tabernacle of Meeting, beside the pavilion, toward the North, on this side of the veil.

And he arranged the rows of loaves of bread before the Lord on it, as the Lord had commanded Moses.

He also placed the lampstand in the Tabernacle of Meeting opposite the Table on the side of the pavilion towards the South.

And he lit the lamps before the Lord, as the Lord had commanded Moses.

He also placed the golden altar in the Tabernacle of Meeting before the veil.

And he made incense of spices burn on him, as the Lord had commanded Moses.

He also installed the tapestry in the entrance hall of the pavilion.

And he placed the altar of burnt offering at the entrance of the pavilion of the Tabernacle of Meeting; and offered the burnt offering and the grain offering upon it, as the Lord had commanded Moses.

And he placed the basin between the Tabernacle of Meeting and the altar, and put water in it to wash himself.

And Moses and Aaron with his sons washed their hands and feet.

And when they entered the Tabernacle of Meeting, and approached the altar, they washed themselves, as the Lord had commanded Moses.

He also erected the courtyard all around the pavilion and the altar, and hung the tapestry for the gate of the courtyard. Thus Moses finished the work.

And the cloud covered the Tabernacle of Meeting, and the glory of the Lord filled the pavilion.

So much so that Moses could not enter the Tabernacle of Meeting, because the cloud stood over it and the glory of the Lord filled the pavilion.

Now when the cloud lifted from above the Tabernacle, the children of Israel went out in all their raids.

But if the cloud did not lift, they did not set out until the day it lifted.

For the cloud of the Lord was over the pavilion by day, and the fire was there by night, in the sight of all the house of Israel, in all their battles.

Then the Lord called to Moses and spoke to him about the Tabernacle of Meeting, saying:

Speak to the children of Israel, and say to them: When any of you offers to the Lord an offering of a four-footed animal, he shall make his offering of the herd or of the flock.

If his offering for a burnt offering is a herd of cattle, he shall offer a male without blemish; he shall offer it willingly, at the entrance of the Tabernacle of Meeting, before the Lord.

And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make atonement for him.

Then they shall slaughter the calf before the Lord, and Aaron's sons the priests shall offer its blood, and they shall sprinkle the blood all around on the altar, which is at the entrance of the Tabernacle of Meeting.

And they will slaughter the burnt offering, and cut it into pieces.

And the sons of Aaron the priests shall put fire on the altar, and arrange the wood on the fire.

And the sons of Aaron the priests shall arrange the pieces, the head, and the offal on top of the wood that will be on the fire on the altar.

But he shall wash the belly and the legs with water, and the priest shall burn all these things on the altar; it is a burnt offering, a sacrifice made by fire, a pleasing aroma to the Lord.

If his offering for the burnt offering is from small livestock, from among the sheep or from among the goats, he shall offer a male without blemish.

And it shall be slaughtered beside the altar toward the North before the Lord, and Aaron's sons the priests shall sprinkle its blood all around the altar.

Then it shall be cut into pieces, with its head and its offal; and the priest shall

arrange them on the wood which shall be in the fire which is on the altar. But he shall wash his belly and his legs with water. Then the priest shall offer all these things and burn them on the altar; it is a burnt offering, a sacrifice made by fire, a pleasing aroma to the Lord.

If his offering for the burnt offering to the Lord is birds, he shall make his offering of turtledoves, or young pigeons.

And the priest shall offer it on the altar, and cut its head with his nail, in order to burn it on the altar, and he shall scour its blood at the side of the altar.

And he shall remove his jabot with his quill, and throw them near the altar toward the East, where the ashes shall be.

He shall therefore cut it open with his wings without dividing it; and the priest shall burn it on the altar, above the wood which is in the fire; it is a burnt offering, a sacrifice made by fire, a pleasing aroma to the Lord.

And when someone offers the grain offering to the Lord, his offering shall be of fine flour, and he shall pour oil on the grain, and put incense on top of it.

And he shall bring it to the sons of Aaron the priests, and the [priest] shall take a handful of the fine flour and of the oil from which the cake was made, with all the incense that was on the cake, and he shall burn its memorial offering on the altar; it is an offering made by fire as a pleasing aroma to the Lord.

But what remains of the cake will belong to Aaron and his sons; it is a most holy thing among the offerings made by fire to the Lord.

And when you offer an offering of baked cakes, they shall be unleavened cakes of fine flour, kneaded with oil, and unleavened fritters, anointed with oil.

And if your offering is a cake baked on a baking sheet, it shall be of fine flour kneaded in oil, without leaven.

You will put it in pieces, and pour oil on it; for it is a grain offering.

And if your offering is a pan cake, it will be made of fine flour with oil.

Then you shall bring to the Lord the cake which is made of these things, and it shall be presented to the Priest, who shall bring it to the altar.

And the priest shall take away its memorial and burn it on the altar; it is an offering made by fire as a pleasing aroma to the Lord.

And what remains of the cake will belong to Aaron and his sons; it is a most holy thing, among the offerings made by fire to the Lord.

Whatever cake you offer to the Lord, it shall not be made with leaven; for you shall not burn leaven or honey in any offering made by fire to the Lord.

You may offer them to the Lord in the offering of firstfruits, [but] they shall not be placed on the altar as a [smelling] offering.

You shall also season with salt every offering of your cake, and you shall not let the salt of the covenant of your God be lacking on your cake; but in all your offerings you shall offer salt.

And if you offer to the Lord the cake of the first fruits, you shall offer, for the cake of your first fruits, ears of grain that are beginning to ripen, roasted over the fire, [namely] the grains of a few ears of grain, well crushed in the hands.

Then you shall put oil on the cake, and you shall also put incense on top of it; it is a cake offering.

And the priest will burn his memorial offering, made from his crushed grain and oil, with all the incense; it is an offering made by fire to the Lord.

And if someone's offering is a peace offering, and he offers it from the herd, whether male or female, he shall offer it without blemish before the Lord.

And he shall lay his hand on the head of his offering, and it shall be slaughtered at the entrance of the Tabernacle of Meeting, and the sons of Aaron the Priests shall sprinkle the blood on the altar around it.

Then they shall offer, from the sacrifice of peace offerings, an offering made by fire to the Lord, [namely] the fat that covers the entrails, and all the fat that is on the entrails;

And the two kidneys with the fat that is on them, up to the sides, and we will remove the membrane that is on the liver [to put it] with the kidneys.

And Aaron's sons shall burn all of it on the altar, on top of the burnt offering which shall be on the wood [that will be put] on the fire; it is an offering made by fire, a pleasing aroma to the Lord.

If his offering is small livestock for the peace offering to the Lord, whether male or female, he shall offer it without blemish.

If he offers a lamb as his offering, he shall offer it before the Lord.

And he shall lay his hand on the head of his offering, and it shall be slaughtered before the Tabernacle of Meeting, and Aaron's sons shall sprinkle its blood on the altar around it.

And he shall offer from the sacrifice of peace an offering made by fire to the Lord, removing its fat, and its entire tail up to the spine, with the fat that covers the entrails, and all the fat that is on the entrails;

And the two kidneys with the fat that is on them, up to the sides, and he will remove the membrane that is on the liver [to put it] on the kidneys.

And the priest will burn [all] of it on the altar; it is an offering made by fire to the Lord.

But if his offering is from among the goats, he shall offer it before the Lord.

And he shall lay his hand on the head of his [offering], and it shall be slaughtered before the Tabernacle of Meeting; and the sons of Aaron shall sprinkle its blood on the altar around it.

Then he shall offer his offering as a sacrifice made by fire to the Lord, [namely], the fat that covers the entrails, and all the fat that is on the entrails.

And the two kidneys, and the fat that is on them, up to the flanks, and he will remove the membrane that is on the liver [to put it] on the kidneys.

Then the priest shall burn all these things on the altar; it is a food offering made by fire, a pleasing aroma. All the fat belongs to the Lord.

This is a perpetual ordinance throughout your generations and in all your dwellings, that you shall eat no fat, nor any blood.

The Lord spoke again to Moses, saying:

Speak to the children of Israel, and say to them: When a person sins unintentionally against any of the commandments of the Lord, by doing things which should not be done, and does any of these things;

If the anointed priest has committed a sin similar to any fault of the people, he shall offer to the Lord for his sin which he has committed, a calf without blemish, taken from the flock, as a sin offering.

He shall bring the calf to the entrance of the Tabernacle of Meeting before the Lord, and shall lay his hand on the head of the calf, and slaughter it before the Lord.

And the anointed priest shall take some of the blood of the calf and bring it into the Tabernacle of meeting.

And the priest shall dip his finger in the blood, and sprinkle the blood seven times before the Lord, in front of the veil of the sanctuary.

The priest shall also put some of the blood before the Lord on the horns of the altar of incense, which is in the tabernacle of meeting; but he shall pour out all the rest of the blood of the calf at the foot of the altar of burnt offering, which is at the entrance of the tabernacle of meeting.

And he shall remove all the fat from the calf of the sin offering, [namely], the fat that covers the entrails, and all the fat that is on the entrails.

And the two kidneys with the fat that is on them, up to the sides, and he will remove the membrane that is on the liver [to put it] on the kidneys;

As they are taken from the ox of the peace offering, and the Priest will burn [all] these things on the altar of burnt offering.

But as for the calf's hide and all its flesh, with its head, legs, entrails, and dung,

And [even] the whole calf, he shall take it out of the camp to a clean place, where the ashes are scattered, and he shall burn it on wood in the fire; it shall be burned in the place where the ashes are scattered.

And if the whole assembly of Israel sinned by mistake, and the matter was not perceived by the assembly, and they violated some commandment of the Lord, by doing things which should not be done, and became guilty;

And when the sin they have committed becomes manifest, the assembly shall offer as a sin offering a calf taken from the flock, and it shall be brought before the Tabernacle of Meeting.

And the elders of the assembly shall lay their hands on the head of the calf before the Lord.

And the anointed priest shall bring some of the calf's blood into the Tabernacle of meeting.

Then the priest shall dip his finger in the blood, and sprinkle it before the Lord in front of the veil, seven times.

And he shall put some of the blood on the horns of the altar which is before the Lord in the Tabernacle of Meeting, and he shall pour out all the rest of the blood at the foot of the altar of burnt offering, which is at the entrance of the Tabernacle of Meeting.

And he shall remove all its fat and burn it on the altar;

And he will do with this calf, as he did with the calf of the sin offering. The priest will do this; he will make atonement for them, and they will be forgiven.

Then he shall bring the calf out of the camp and burn it as he burned the first calf; for it is the offering for the sin of the congregation.

If any of the leaders has sinned, having unintentionally violated any of the commandments of the Lord his God, by doing things which should not be done, and has become guilty;

And when he is warned of his sin, which he has committed, he shall bring as a sacrifice a young male goat without blemish;

And he shall lay his hand on the head of the goat, and it shall be slaughtered in the place where the burnt offering is slaughtered before the Lord; [for] it is a sin offering.

Then 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 he shall sprinkle the rest of its blood at the base of the altar of burnt offering.

And he shall burn all his fat on the altar like the fat of the peace offering; thus the priest shall make atonement for him for his sin, and he shall be forgiven.

If any person from the common people has sinned by mistake, by violating any of the commandments of the Lord, [and] by committing things which should not be done, and has made himself guilty;

And when he is warned of the sin he has committed, he shall bring his offering of a young female goat, without blemish, for the sin he has committed.

And he shall lay his hand on the head of the sin offering, and the sin offering shall be slaughtered in the place where the burnt offering is slaughtered.

Then the priest shall take some of the goat's blood with his finger and put it on the horns of the altar of burnt offering, and he shall sprinkle all the rest of its blood at the foot of the altar.

And he shall remove all his fat as the fat is removed from the peace offering, and the priest shall burn it on the altar as a pleasing aroma to the Lord, and make atonement for him, and he shall be forgiven.

If he brings a lamb as an offering for his sin, it will be a female without blemish that he will bring.

And he shall lay his hand on the head of the sin offering, and it shall be slaughtered for sin in the place where the burnt offering is slaughtered.

Then 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 he shall sprinkle all the rest of its blood at the foot of the altar.

And he shall remove all its fat, as the fat is removed from the lamb of the peace offering, and the Priest shall burn them on the altar on top of the Lord's offerings made by fire, and he shall make atonement for him concerning his sin which he has committed, and he shall be forgiven.

And when someone sins by hearing someone utter any detestable word, and has witnessed it, whether they saw it or knew it, and has not declared it, they will bear their iniquity.

Or when someone has touched an unclean thing, whether the carcass of unclean wild beasts, or the carcass of unclean domestic animals, or the carcass of reptiles, which are unclean, even if he did not realize it, he is nevertheless unclean and guilty.

Or when he has touched a man's uncleanness, whatever his uncleanness may be, whether he did not perceive it or whether he knew it, he is guilty.

Or when someone has sworn by lightly uttering with his lips to do harm or good, according to whatever a man lightly utters when swearing, whether he did not realize it or whether he knew it, he is guilty in one of these points.

Therefore, when someone is guilty in any of these matters, he must confess in what he has sinned.

And he shall bring [the victim] of his sin to the Lord for the sin which he has committed, [namely] a female of the flock, either a young ewe or a young goat, for the sin; and the Priest shall make atonement for him for his sin.

And if he cannot find a sheep or a goat, he shall bring to the Lord as an offering for the sin he has committed, two turtledoves, or two young pigeons; one as a sin offering; and the other, as a burnt offering.

He shall bring them, [I say], to the priest, who shall first offer the one who is for sin; and he shall cut their heads with his nail toward the neck, without separating them.

Then he shall sprinkle some of the blood of the sin offering on one side of the altar; and what remains of the blood shall be sprinkled at the foot of the altar; for it is a sin offering.

And of the other he shall make a burnt offering, according to the ordinance, and the priest shall make atonement for him for his sin which he has committed; and he shall be forgiven.

But if the one who has sinned cannot find two turtledoves, or two young pigeons, he shall bring as his offering a tenth part of an ephah of fine flour, [but] he shall not put oil or incense on it; for it is an offering for sin.

He shall bring it to the Priest, who shall take a handful of it as a memorial portion of this offering, and burn it on the altar, on the offerings made by fire to the Lord; [for it is an offering for] sin.

Thus the priest will make atonement for him for his sin which he has committed in one of these things, and he will be forgiven; and the rest will be for the priest, as a grain offering.

The Lord also spoke to Moses, saying:

When someone has committed a crime and a sin by mistake, by [withholding] things sanctified to the Lord, he shall bring [a sacrifice for] his sin to the Lord; [namely] a ram without blemish, [taken] from the flock, with the valuation that you shall make of the holy thing, making it in shekels of silver, according to the shekel of the Sanctuary, because of his sin.

He shall therefore restore what he has sinned in [withholding] of the holy thing, and he shall add a fifth on top of it, and give it to the Priest; and the Priest shall make atonement for him with the ram of the sacrifice [for sin], and he shall be forgiven.

And when someone sins and violates any of the Lord's commandments by doing things that should not be done, and does not know it, he will be guilty and will bear his

iniquity.

He shall therefore bring to the Priest a ram without blemish [taken] from the flock, with the estimate that you will make of the sin; and the Priest will make atonement for him for the sin which he committed unintentionally, and of which he did not perceive; and thus he shall be forgiven.

There is sin; certainly he has made himself guilty against the Lord.

The Lord also spoke to Moses, saying:

When anyone has sinned and committed a crime against the Lord by lying to his neighbor about a deposit, or about something that was placed in his hands, whether he stole it or deceived his neighbor.

Or if he has found something lost, and lies about it; or if he swears falsely on any of the things that happen to a man to do, sinning against them;

If it happens, therefore, that he has sinned and is found guilty, he shall give back what he has stolen, or what he has usurped by deceit, or the deposit entrusted to him for safekeeping, or the lost thing he has found;

Or whatever he swore falsely; he shall restore the principal, and add a fifth on top of it to that which belonged to him; he shall give it on the day that he is declared guilty.

And he shall bring to the Lord the priest [the victim of] his sin, [namely] a ram without blemish, [taken] from the flock, with the valuation that you shall make of the guilt.

And the priest will make atonement for him before the Lord, and he will be forgiven for all that he has done in which he has been guilty.

The Lord also spoke to Moses, saying:

Command Aaron and his sons, and say to them: This is the Law of the burnt offering; the burnt offering shall remain on the fire that is on the altar all night until morning, and the fire of the altar shall be kept burning there.

And the priest, clothed in his linen robe, shall put his linen undergarments on his flesh, and he shall lift the ashes after the fire has consumed the burnt offering on the altar; then he shall put them beside the altar.

Then he shall take off his clothes, and having put on other clothes, he shall carry the ashes outside the camp to a clean place.

And as for the fire that is on the altar, it shall be kept burning there, and it shall not be allowed to go out. The priest shall kindle wood on the fire every morning, arrange the burnt offering on the wood, and burn the fat of the peace offerings on it.

The fire shall be kept continually burning on the altar, [and] it shall not be allowed to go out.

And this is the Law of the offering of the cake; the sons of Aaron shall offer it before the Lord on the altar.

And a handful of the fine flour from the cake, and of its oil, with all the incense that is on the cake, shall be taken and burned as a pleasing aroma on the altar as a memorial to the Lord.

And Aaron and his sons shall eat what remains of it; they shall eat it unleavened in a holy place, they shall eat it in the court of the Tabernacle of meeting.

None of it shall be baked that is made with leaven; I have given it to them as their portion from among my offerings made by fire; it is a most holy thing, like [the sin offering] and [the trespass offering].

Every male among the sons of Aaron shall eat of it; it is a perpetual ordinance throughout your generations concerning the offerings made by fire to the Lord; whoever touches them shall be sanctified.

The Lord also spoke to Moses, saying:

This is the offering of Aaron and his sons, which they shall offer to the Lord on the day he is anointed, [namely] a tenth of an ephah of fine flour, as a perpetual offering; half in the morning, [and] the other half in the evening.

It will be prepared on a griddle with oil, you will bring it browned like this, and you will offer the cooked pieces of the cake as a pleasing aroma to the Lord. And the priest from among his sons who will be anointed in his place shall do this by perpetual ordinance; he shall be burned entirely to the Lord.

And the entire cake of the Priest will be consumed, without eating any of it.

The Lord also spoke to Moses, saying:

Speak to Aaron and his sons, and say to them: This is the Law [of the sin offering]; [the sin offering] shall be slaughtered before the Lord in the [same] place where the burnt offering shall be slaughtered; [for] it is a most holy thing.

The priest who offers [the sin offering] shall eat it; it shall be eaten in a holy place, in the courtyard of the Tabernacle of meeting.

Whoever touches his flesh shall be holy, and if any blood falls on his garment, that on which the blood has fallen shall be washed in the holy place.

And the earthenware vessel in which it was boiled shall be broken; but if it was boiled in a bronze vessel, it shall be scoured and washed in water.

Every male among the priests may eat of it; it is a most holy thing.

No sin offering, the blood of which is brought into the Tabernacle of Meeting to make atonement in the Sanctuary, shall be eaten, but shall be burned with fire.

But this is the law of [offering for] the offense; it is a most holy thing.

In the same place where the burnt offering is slaughtered, [the victim] for the crime will be slaughtered; and its blood will be sprinkled on the altar all around.

Then we will offer all the fat, with its tail, and all the fat that covers the entrails.

And we will remove the two kidneys, and the fat that is on them up to the sides, and the phlegm that is on the liver [to put it] on the two kidneys.

And the priest shall burn all these things on the altar as an offering made by fire to the Lord; it is a guilt offering.

Every male among the priests shall eat of it; it shall be eaten in a holy place, [for] it is a most holy thing.

[The offering for] the offense shall be like [the offering for] the sin; there shall be one law for both: [and the victim] shall belong to the priest who has made atonement by it.

And the priest who offers a burnt offering for someone shall have the skin of the burnt offering that he has offered.

And every cake baked in the oven, and which is prepared in the pan, or on the griddle, shall belong to the Priest who offers it.

But any cake kneaded with oil, or dry, will also belong to all of Aaron's sons.

And this is the Law of the Sacrifice of prosperity that will be offered to the Lord.

If anyone offers it as a thanksgiving offering, he shall offer with the Thanksgiving sacrifice unleavened cakes mixed with oil, and unleavened fritters anointed with oil, and fine flour browned into cakes mixed with oil.

He will offer with these cakes leavened bread for his offering with the sacrifice of thanksgiving for his prosperity.

And he shall offer one piece of all kinds which he shall offer as an offering raised to the Lord; [and] it shall belong to the Priest who will sprinkle the blood of the peace offering.

But the flesh of the thanksgiving sacrifice for his prosperity shall be eaten on the day it is offered; nothing of it shall be left until morning.

If the sacrifice of his offering is a vow, or a voluntary offering, it shall be eaten on the day on which his sacrifice was offered; and if there is any leftover, it shall be eaten the next day.

But what remains of the meat of the sacrifice will be burned with fire on the third day.

If anyone eats the meat of the sacrifice of his prosperity on the third day, the one

who offered it will not be accepted, [and] it will not be credited to him as a good deed; it will be an abomination, and the person who ate it will bear his iniquity. And the flesh [of this sacrifice] that has touched anything unclean shall not be eaten, it shall be burned with fire; but whoever is clean shall eat of this flesh. For anyone who eats the meat of the peace offering, which belongs to the Lord, and has any defilement on him, that person shall be cut off from among his people.

If a person touches anything unclean, whether human uncleanness, unclean animal, or any other unclean thing, and eats the meat of the peace offering, which belongs to the Lord, that person shall be cut off from among his peoples.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and tell them: You shall not eat any fat of beef, lamb, or goat.

The fat of a dead animal, or the fat of an animal torn apart [by wild beasts], may be used for any other purpose, but you shall not eat it.

For whoever eats the fat of an animal whose fat is offered as a fire offering to the Lord, that person who has eaten it shall be cut off from among his peoples.

In none of your dwellings shall you eat blood, whether of birds or of other beasts.

Anyone who has eaten any blood whatsoever shall be cut off from among his people.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: He who offers the sacrifice of his prosperity to the Lord shall bring to the Lord his offering, [which he shall take] from the sacrifice of his prosperity.

His hands, [I say], will bring the offerings of the Lord which are made by fire, [that is to say] the fat, he will bring it with the breast, [offering] the breast to wave it as a waved offering before the Lord.

Then the priest will burn the fat on the altar; but the breast will belong to Aaron and his sons.

You shall also give to the Priest as a high offering, the right shoulder of your peace offerings.

The one among Aaron's sons who offers the blood and fat of the peace offerings shall have the right shoulder as his portion.

For I took from the children of Israel the breast of the leaping, and the shoulder of the lifting up, from all the sacrifices of their prosperity, and I gave them to Aaron the Priest, and to his sons, by perpetual ordinance, [having taken them] from the children of Israel.

This is the [right] of the anointing of Aaron and of the anointing of his sons on these offerings of the Lord made by fire, from the day that they were presented to perform the priesthood to the Lord.

And what the Lord commanded that was given to them by the children of Israel, from the day they were anointed, to be a perpetual ordinance throughout their generations.

This, then, is the law of the burnt offering, the cake, the sin offering, the guilt offering, the consecration offering, and the peace offering.

Which the Lord commanded Moses on Mount Sinai; when he commanded the children of Israel to offer their offerings to the Lord in the desert of Sinai.

The Lord also spoke to Moses, saying:

Take Aaron and his sons with him, the garments, the anointing oil, and a calf [for the sin offering], two rams, and a basket of unleavened bread.

And summons the whole assembly to the entrance of the Tabernacle of Meeting.

And Moses did as the Lord had commanded him; and the assembly was summoned to the entrance of the Tabernacle of Meeting.

And Moses said to the assembly, "This is what the Lord has commanded to be done."

And Moses brought Aaron and his sons near, and washed them with water.

And he put the shirt on Aaron, and girded him with the baldric, and clothed him with the Rochet, and put the Ephod on him, and girded him with the exquisite girdle of the

Ephod, with which he girded him over it.

Then he put the breastplate on himself, after having placed the Urim and Thummim on the breastplate.

He also put the turban on her head, and he put on the front of the turban the gold plate, which is the holy crown, as the Lord had commanded Moses.

Then Moses took the anointing oil and anointed the Tabernacle and all the things in it, and consecrated them.

And he sprinkled it on the altar seven times, and anointed the altar, all its utensils, the basin, and its base, to consecrate them.

He also poured some of the anointing oil on Aaron's head and anointed him to sanctify him.

Then Moses brought Aaron's sons near, dressed them in tunics, and girded them with sashes, and fastened caps on them, as the Lord had commanded Moses.

Then he brought the calf of the sin offering, and Aaron and his sons laid their hands on the head of the calf of the sin offering.

And Moses, having slaughtered it, took some of its blood and put it with his finger on the horns of the altar all around, and made atonement for the altar, and he sprinkled the rest of the blood at the foot of the altar; thus he consecrated it to make atonement over it.

Then he took all the fat that was on the entrails, and the lining of the liver, the two kidneys with their fat, and Moses burned them on the altar.

But he burned the calf with its skin, its flesh, and its dung outside the camp, as the Lord had commanded Moses.

He also brought the ram of the burnt offering near, and Aaron and his sons laid their hands on the head of the ram.

And Moses, having slaughtered him, sprinkled the blood all around the altar.

Then he tore the [ram] to pieces, and smoked its head, pieces, and offal.

And he washed the entrails and the legs in the water, and burned the whole ram on the altar; for it was a burnt offering of pleasing aroma, an offering made by fire to the Lord, as the Lord had commanded Moses.

He also brought the other ram, [namely] the consecration ram; and Aaron and his sons laid their hands on the head of the ram.

And Moses, having slaughtered him, took some of his blood and put it on the soft part of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot.

He also brought Aaron's sons near, and put some of the same blood on the soft part of their right ear, and on the thumb of their right hand, and on the big toe of their right foot, and he sprinkled the rest of the blood on the altar all around.

Then he took the fat, the tail, and all the fat that [is] on the entrails, and the lining of the liver, and the two kidneys with their fat, and the right shoulder.

He also took from the basket unleavened loaves that were before the Lord, an unleavened cake, and a loaf of bread made with oil, and a fritter, and placed them on the fat, and on the right shoulder.

Then he placed all these things on the palms of Aaron's hands, and on the palms of his sons' hands, and waved them as a wave offering before the Lord.

After Moses received them from their hands, and burned them on the altar on top of the burnt offering; for these are the consecrations of a pleasing aroma, it is a sacrifice made by fire to the Lord.

Moses also took the breast of the ram of consecration, and waved it before the Lord, and this was Moses' portion, as the Lord had commanded Moses.

And Moses took some of the anointing oil and some of the blood that was on the altar, and sprinkled it on Aaron and on his garments; on his sons, and on the garments of his sons with him; thus he consecrated Aaron [and] his garments; his sons, and the garments of his sons with him.

After this, Moses said to Aaron and his sons, "Boil the meat at the entrance of the

Tabernacle of Meeting, and eat it there, with the bread that is in the basket of consecration, as [the Lord] commanded me, saying: Aaron and his sons shall eat these things."

But you shall burn in the fire what remains of the meat and the bread.

And you shall not go out for seven days from the entrance of the Tabernacle of Meeting, until the days of your consecrations are completed; for seven days shall be spent consecrating you.

The Lord has commanded that [in these other days] be done as was done in this one, to make atonement for you.

You shall therefore remain for seven days at the entrance of the Tabernacle of Meeting, day and night, and you shall observe what the Lord has commanded you to observe, so that you do not die; for it has been commanded me thus.

So Aaron and his sons did all the things that the Lord had commanded through Moses.

And it came to pass on the eighth day that Moses summoned Aaron and his sons, and the elders of Israel.

And he said to Aaron, "Take a calf from the flock [for the sin offering] and a ram for the burnt offering, [both] without blemish, and bring them before the Lord."

And you shall speak to the children of Israel, saying: Take a young goat [for the offering] for the sin offering, a calf and a lamb, [both] a year old, without blemish, for the burnt offering;

And a bull and a ram for a peace offering, to be offered before the Lord, and a cake mixed with oil; for today the Lord will appear to you.

So they took the things that Moses had commanded, [and brought them] before the Tabernacle of Meeting; and all the assembly approached, and stood before the Lord.

And Moses said, "Do what the Lord has commanded you, and the glory of the Lord will appear to you."

And Moses said to Aaron, "Go near to the altar and offer your sin offering and your burnt offering, and make atonement for yourself and for the people; and present the offering for the people; and make atonement for them, as the Lord has commanded."

Then Aaron approached the altar and slaughtered the calf [of his sin offering].

And Aaron's sons presented the blood to him, and he dipped his finger in the blood and put it on the horns of the altar; then he sprinkled the rest of the blood at the base of the altar.

But he burned on the altar the fat, the kidneys, and the liver membrane of the sin offering, as the Lord had commanded Moses.

And he burned the flesh and skin in the fire outside the camp.

He also slaughtered the burnt offering, and Aaron's sons presented the blood to him, which he sprinkled all around the altar.

Then they presented to him the burnt offering [cut] into pieces, and the head, and he burned [these things] on the altar.

And he washed the entrails and the legs, which he burned over the burnt offering on the altar.

He offered the people's offering, he took the goat of [the offering for] the sin offering for the people, he slaughtered it, and offered it for the sin offering, like the first [offering].

He offered it as a burnt offering, and acted according to the ordinance.

Then he offered the grain offering, and filled the palm of his hand with it, and burned it on the altar, besides the morning burnt offering.

He also slaughtered the bull and the ram for the peace offering, which was for the people; and Aaron's sons presented the blood to him, which he sprinkled all around the altar.

[They presented] the fat of the bull and the ram, the tail, and what covers [the entrails], and the kidneys, and the lining of the liver.

And they placed the fat on the breasts, and the fat was burned on the altar.

And Aaron waved the breasts and the right shoulder as a wave offering before the

Lord, as the Lord had commanded Moses.

Aaron also raised his hands toward the people and blessed them; and he came down after offering the sin offering, the burnt offering, and the peace offering.

Then Moses and Aaron came to the Tabernacle of Meeting, and when they came out they blessed the people; and the glory of the Lord appeared to all the people.

For fire came out from before the Lord and consumed the burnt offering and the fat on the altar; and when all the people saw this, they shouted for joy and bowed down with their faces to the ground.

Now the sons of Aaron, Nadab and Abihu, each took his censer, and having put fire in it, they put incense on it, and offered strange fire before the Lord; which he had not commanded them.

And fire came out from before the Lord and consumed them, and they died before the Lord.

And Moses said to Aaron, "This is what the Lord spoke of when he said, 'I will be sanctified among those who approach me, and I will be glorified in the sight of all the people.'" And Aaron remained silent.

And Moses called Mishael and Elzaphan, the sons of Huzziel, Aaron's uncle, and said to them, "Come here, carry your brothers out of the camp from before the Sanctuary."

So they approached and carried them out of the camp with their shirts, just as Moses had spoken.

Then Moses said to Aaron, and to Eleazar and Ithamar his sons: Do not uncover your heads, and do not tear your clothes, and you will not die, and [the Lord] will not be angry with all the congregation, but let your brothers, all the house of Israel, weep because of the burning that the Lord has caused.

And do not go out from the entrance of the Tabernacle of Meeting, lest you die; for the anointing oil of the Lord is upon you; and they did according to the word of Moses.

And the Lord spoke to Aaron, saying:

You shall not drink wine or beer, you or your sons with you, when you enter the Tabernacle of Meeting, lest you die; this is a perpetual ordinance throughout your generations.

So that you may be able to distinguish between what is holy and what is profane, between what is defiled and what is clean;

And so that you may teach the children of Israel all the ordinances that the Lord will have spoken to them through Moses.

Then Moses spoke to Aaron, and to Eleazar and Ithamar his sons, who had remained.

"Take," he told them, "the grain offering that is left over from the Lord's offerings made by fire, and eat it like unleavened bread beside the altar, for it is most holy."

You shall eat it in a holy place; because it is the portion assigned to you and your sons of the offerings made by fire to the Lord; for it was commanded me thus.

You shall also eat the breast of the twirl, and the shoulder of the lifting up in a clean place, you, your sons, and your daughters with you; for these things were given to you from the peace offerings of the children of Israel, for your portion, and for that of your children.

They shall bring the shoulder of the offering, and the breast of the waving, with the offerings made by fire, [which are] the fats to wave as a wave offering before the Lord; and [this] shall belong to you and to your sons with you by a perpetual ordinance, as the Lord [has] commanded.

Now Moses was searching diligently for the goat [of the sin offering], but behold, it had been burned, and [Moses] became very angry with Eleazar and Ithamar, the sons of Aaron who had remained, [and] said to them:

Why did you not eat the sin offering in a holy place? For it is most holy, since it was given to you to bear the iniquity of the congregation, to make atonement for them

before the Lord.

Behold, her blood was not brought into the Sanctuary; therefore do not fail to eat it in the holy place, as I commanded.

Then Aaron answered Moses, "Look, today they have offered their sin offering and their burnt offering before the Lord, and these things have happened to me. If I had eaten the sin offering today, would that have pleased the Lord?"

When Moses heard this, he approved it.

And the Lord spoke to Moses and Aaron, and said to them:

Speak to the children of Israel, and tell them: These are the animals from among all the beasts that are on the earth that you may eat.

You may eat from among the four-footed animals of all those that have a divided hoof, and that have a cloven foot, and that chew the cud.

But you shall not eat those that chew the cud [only], or that have a divided hoof [only]; like the camel, for it chews the cud well, but it does not have a divided hoof; it is unclean for you.

And the rabbit; for it chews the cud well, but it does not have a divided hoof; it is unclean for you.

And the hare; for it chews the cud well, but it does not have a divided hoof; it is unclean for you.

And the pig; for it has a divided hoof and a cloven foot, but it does not chew the cud; it is unclean for you.

You shall not eat any of their flesh, nor even touch their dead flesh; they are unclean for you.

You may eat of this from among all that is in the waters; you may eat of all that has fins and scales in the waters, whether in the sea or in the rivers.

But you shall not eat anything that does not have fins and scales, whether in the sea or in the rivers, whether reptiles of the waters or any living thing that is in the waters; it shall be an abomination to you.

Therefore, they shall be an abomination to you; you shall not eat their flesh, and you shall consider their dead flesh an abomination.

Therefore, everything that lives in the waters, and that does not have fins and scales, shall be an abomination to you.

And of the birds you shall regard as abominable, they shall not be eaten, they shall be an abomination to you: the eagle, the osprey, the falcon.

The Vulture, and the Kite, according to their species;

Every crow according to its kind;

The Tawny Owl, the Hound, the Cuckoo, and the Sparrowhawk, according to their species;

The Owl, the Diver, the Owl,

The Swan, the Cormorant, the Pelican,

The Stork, and the Heron, according to their species, and the Hoopoe, and the Bat.

And every flying reptile that walks on four feet will be an abomination to you.

But you may eat any flying reptile that walks on four feet, having legs on its feet, to jump with them on the ground.

These are the ones you will eat: the Arbe according to its kind, the Solham according to its kind, the Hargol according to its kind, and the Kabag according to its kind.

But every other flying reptile that has four feet will be an abomination to you.

You will therefore be defiled by these beasts; whoever touches their dead flesh will be defiled until evening.

Anyone who carries any of their dead flesh must wash their clothes and be unclean until evening.

Every animal that has a divided hoof, but does not have a cloven foot, and does not chew the cud, will be unclean to you; whoever touches them will be unclean.

And everything that walks on its paws, among all the animals that walk on four feet, will be unclean to you; whoever touches their dead flesh will be unclean until

evening.

And whoever carries any of their dead flesh must wash their clothes and be unclean until evening; they are unclean for you.

This too shall be defiled among the reptiles that creep on the earth, the weasel, the mouse, and the tortoise, according to their kinds.

The Hedgehog, the Crocodile, the Lizard, the Slug, and the Mole.

These things are unclean among reptiles for you; whoever touches them when they are dead will be unclean until evening.

Therefore, anything on which they fall when they are dead will be soiled, whether wooden vessel, clothing, skin, or bag, whatever vessel is used to do anything, will be put in the water, and will be soiled until evening, then it will be clean.

But if any of it falls into any earthen vessel, everything in it will be defiled, and you will break the vessel.

And any meat that is eaten, on which water has been brought, will be defiled; any drink that is drunk from any vessel will be defiled.

And if any of their dead flesh falls on anything, it will be defiled; the oven and the hearth will be destroyed; they are defiled, and they will be defiled to you.

However, the fountain, or the well, [or any other] body of water shall be clean.

Therefore, whoever touches their dead flesh shall be defiled.

And if any of their dead flesh has fallen on any seed that is sown, it will be clean.

But if water had been put on the seed, and some of their dead flesh falls on it, it will be defiled to you.

And when one of the animals that are for your meat dies [of itself], whoever touches its dead flesh will be unclean until evening.

And whoever eats any of its dead flesh must wash their clothes and be unclean until evening. Likewise, whoever carries the dead flesh of this animal must wash their clothes and be unclean until evening.

Therefore, every reptile that crawls on the earth shall be an abomination to you, [and] they shall not eat.

You shall not eat anything that crawls on its breast, nor anything that walks on four feet, nor anything that has many feet among all the reptiles that creep on the earth; for they are an abomination.

Do not make yourselves abominable by any creeping thing that crawls, and do not defile yourselves by them: for you would be defiled by them.

Because I am the Lord your God. You shall therefore consecrate yourselves, and be holy, for I am holy; so that you shall not defile yourselves with any creeping thing that creeps on the earth.

For I am the Lord, who brought you up out of the land of Egypt, to be your God, and to be holy; for I am holy.

This is the Law concerning beasts, and birds, and every living creature that moves in the waters, and every living thing that creeps on the earth.

In order to distinguish between the soiled and the clean, and between the animals that may be eaten and those that may not be eaten.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: If a woman, after conceiving, gives birth to a male child, she shall be unclean for seven days; she shall be unclean as in the days of her months.

And on the eighth day the flesh of the child's foreskin shall be circumcised.

And she shall remain thirty-three days in the blood of her purification, and shall not touch any holy thing, nor come to the Sanctuary, until the days of her purification are completed.

If she gives birth to a daughter, she will be unclean for two weeks, as in the days of her months, and she will remain sixty-six days in the blood of her purification.

After the time of her purification is completed, whether for son or for daughter, she

shall present to the Priest a one-year-old lamb as a burnt offering, and a young pigeon, or a turtledove, [as a sin offering], at the entrance of the Tabernacle of Meeting.

The priest shall offer these things before the Lord and make atonement for her, and she shall be cleansed of the flow of her blood. This is the law for her who gives birth to a son or a daughter.

If she cannot afford a lamb, then she shall take two turtledoves, or two young pigeons, one for a burnt offering and the other [as a sin offering], and the priest shall make atonement for her, and she shall be cleansed.

The Lord also spoke to Moses and Aaron, saying:

The man who has in the skin of his flesh a tumor, or scab, or sore, and it appears in the skin of his flesh like a leprous sore, he shall be brought to Aaron the Priest, or to one of his sons the Priests.

And the priest shall look at the sore that is in the skin of his flesh, and if the hair of the sore has turned white, and if the sore, to see it, is deeper than the skin of his flesh, it is a sore of leprosy; the priest shall therefore look at him, and judge him unclean.

But if the sore is white in the skin of his flesh, and if it is not seen to be deeper than the skin, and if his hair has not turned white, the Priest shall shut up for seven days the one who has the sore.

And the priest shall look at it on the seventh day, and if he sees that the sore has stopped, and that it has not grown in the skin, the priest shall have it shut up for another seven days.

And the priest shall look at it again on the seventh day, and if he sees that the sore has cleared up, and that it has not spread on the skin, the priest shall pronounce him clean; it is scabies, and he shall wash his clothes, and be clean.

But if the scabies has grown in any way on the skin, after he has been examined by the Priest to be found clean, and after he has been examined a second time by the Priest;

The priest shall look at him again, and if he sees that the scab has grown on the skin, the priest shall judge him unclean; it is leprosy.

When a man has a leprous disease, he shall be brought to the priest.

Whoever looks at it; and if he sees that there is a white swelling in the skin, and that the hair has turned white, and that raw flesh appears in the swelling;

It is a chronic leprosy in the skin of his flesh, and the priest will judge him unclean, and will not confine him; for he is judged unclean.

If the leprosy breaks out severely in the skin, and covers all the skin of the sore, from the head of this man to his feet, as much as the Priest can see;

The priest shall look at him, and if he sees that the leprosy has covered all the flesh of that man, then he shall judge [the one who has] the sore clean; the sore has become completely white; he is clean.

But the day live flesh is seen, it will be defiled.

Then the priest will look at the living flesh and judge it unclean; the living flesh is unclean; it is leprosy.

But if the living flesh changes and becomes white, then he will come to the Priest.

And the priest shall look at him, and if he sees that the wound has turned white, the priest shall judge clean [the one who has] the wound: he is clean.

If the flesh has had an ulcer in its skin, let it be healed;

And if in the place where the ulcer was there is a white swelling, or a white-reddish pustule, it shall be examined by the Priest.

The priest will therefore look at it, and if he sees that it is deeper than the skin, and that its hair has turned white, then the priest will consider it unclean; it is a leprous sore, the leprosy has broken out in the ulcer.

If the priest looking at it sees that the hair has not turned white, and that it is not deeper than the skin, but that it has withdrawn, the priest will have it shut up

for seven days.

But if it has spread in any way on the skin, the Priest will consider him unclean; it is a plague.

But if the bud stops in its place, not growing, it is a burning ulcer; thus the priest will judge it clear.

If the flesh has in its skin an inflammation of fire, and the living flesh of the inflamed part is a reddish-white pimple, or white [only];

The priest will look at it, and if he sees that the hair has turned white in the sore, and that it is deeper than the skin, it is leprosy, it has formed a sore in the inflammation; the priest will therefore consider it unclean; it is a leprous disease.

But if the priest, looking at it, sees that there is no white hair on the pimple, and that it is not lower than the skin, and that it has receded, the priest will have it shut up for seven days.

Then the priest shall look at it on the seventh day, and if the sore has grown in any way into the skin, the priest shall judge it unclean; it is a leprous disease.

But if the sore stops in its place without growing on the skin, and has withdrawn, it is a swelling of inflammation; and the Priest will judge it clear; it is a fire of inflammation.

If a man or woman has a wound on their head, or [a man] on his beard,

The priest shall look at the sore, and if it is seen to be deeper than the skin, having in it fine yellowish hair, the priest shall judge it to be unclean; it is ringworm, it is leprosy of the head, or of the beard.

And if the priest, looking at the ringworm lesion, sees that it is not deeper than the skin, and has no black hair in it, the priest shall shut up for seven days [the one who has] the ringworm lesion;

And on the seventh day the Priest shall look at the sore, and if he sees that the ringworm has not spread, and that it has no yellowish hair, and that, seeing the ringworm, it is not deeper than the skin;

[The one who has the ringworm plague] shall shave, but he shall not shave [the place] of the ringworm, and the priest shall shut up for seven more days [the one who has] the ringworm.

Then the priest shall look at the mite on the seventh day, and if he sees that the mite has not spread on the skin, and that it is not deeper than the skin, the priest shall judge him clean, and that man shall wash his clothes, and be clean.

But if the ringworm grows in any way on the skin, after it has been cleansed,

The priest shall look at it; and if he sees that the tinea has grown in the skin, the priest shall not look for any yellowish hair; it is unclean.

But if he sees that the ringworm has stopped, and that black hair has appeared there, the ringworm is cured; he is clean, and the Priest will judge him clean.

And if the man or woman has pimples on their skin, pimples, [I say], that are white,

The Priest will look at them, and if he sees that in the skin of their flesh there are raised and white spots, it is a white spot that has appeared in the skin; therefore he is clean.

If a man has a bald head, he is bald, [and yet] he is clean-cut.

But if his head is bald on the side of his face, he is bald, [and nevertheless] he is clean-shaven.

And if in the bald or hairless area there is a white-reddish sore, it is leprosy that has budded in its bald or hairless area.

And the Priest shall look at it, and if he sees that the swelling of the wound is white-reddish in its bald or hairless part, like leprosy of the skin of the flesh;

The man is a leper, he is unclean; the priest will not fail to judge him unclean: his plague is in his head.

But the leper in whom the plague will have his clothes torn, and his head uncovered,

and he will be covered on the upper lip, and he will cry out: the defiled one, the defiled one.

For as long as he has this affliction, he shall be considered unclean; he is unclean, he shall remain alone, and his dwelling shall be outside the camp.

And if the garment is infected with the leprous disease, whether it is a woolen garment or a linen garment;

Or in the warp, or in the weft of flax, or wool, or also in the skin, or in any fur work whatsoever.

And if this sore is green, or reddish in the garment, or in the skin, or in the warp, or in the weft, or in any part of the skin, it shall be a leprous sore, and it shall be shown to the Priest.

And the priest shall look at the wound, and shall shut up for seven days [the one who has] the wound.

And on the seventh day he shall examine the plague; if the plague is raw in the garment, or in the warp, or in the weft, or in the skin, or in any fur work, the plague is a gnawing leprosy, it is unclean.

He shall therefore burn the garment, the warp or weft of wool or linen, and all things of skin, which have this disease; for it is a consuming leprosy, it shall be burned with fire.

But if the priest looks, and sees that the wound is not in the garment, or in the warp, or in the weft, or in anything else that is made of skin;

The priest shall command that the thing where the wound is be washed, and he shall have it shut up for seven more days.

But if the priest, after the wound has been washed, looks at it, and sees that the wound has not changed its color, and that it has not increased, it is unclean, you shall burn it with fire; it is a dent in its underside, or in its peeling place.

If the priest looks and sees that the wound has cleared up after he has been washed, he shall tear it from the garment, or from the skin, or from the warp, or from the weft.

But if it still appears on the garment, or in the warp, or in the weft, or in anything made of skin, it is leprosy that has broken out; you shall burn with fire the thing where the sore is.

But if you have washed the garment, or the warp, or the weft, or any part of the skin, and the sore has gone away, it shall be washed again; then it shall be clean.

Such is the law of the plague of leprosy on the garment of wool, or linen, or in the warp, or in the weft, or in any thing of skin, to judge it clean, or soiled.

The Lord also spoke to Moses, saying:

This is the law for the leper for the day of purification; he shall be brought to the priest.

And the priest shall go out outside the camp and look at him; and if he sees that the leprous disease is healed in the leper,

The priest shall command that two live, clean sparrows be taken for the one to be cleansed, along with cedar wood, scarlet yarn, and hyssop.

And the Priest shall command that the throat of one of the sparrows on an earthen vessel on running water be cut.

Then he shall take the live sparrow, the cedar wood, the scarlet yarn, and the hyssop; and he shall dip [all these things] with the live sparrow, in the blood of the other sparrow that was slaughtered over running water.

And he will sprinkle it seven times on the one who is to be cleansed of leprosy, and will cleanse him, and he will let the sparrow go live through the fields.

And the one who is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water, and he shall be clean, and then he shall enter the camp, but he shall remain seven days outside his tent.

And on the seventh day he shall shave off all his hair, his head, his beard, the eyebrows of his eyes, all his hair; he shall shave off, [I say], all his hair; then

he shall wash his clothes and his flesh, and he shall be clean.

And on the eighth day he will take two lambs without blemish, and a ewe a year old without blemish, and three-tenths of fine flour for making cake, kneaded with oil, and a log of oil.

And the priest who performs the purification shall present the one who is to be cleansed, and these things, before the Lord at the entrance of the Tabernacle of Meeting.

Then the priest shall take one of the lambs and offer it as a guilt offering with a log of oil, and wave these things before the Lord as a wave offering.

And he shall slaughter the lamb in the place where the sin offering is slaughtered, and the burnt offering in the holy place; for the guilt offering belongs to the priest, as does the sin offering; it is most holy.

And the priest shall take some of the blood [of the offering for] the guilt offering, and put it on the soft part of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Then the Priest shall take some oil from the log, and pour it into the palm of his left hand.

And the priest shall dip the finger of his right hand into the oil that is in his left palm, and sprinkle the oil with his finger seven times before the Lord.

And of the rest of the oil that is in his palm, the Priest shall put on the soft part of the right ear of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood taken from the guilt offering.

But what remains of the oil on the palm of the priest, he shall put on the head of the one who is to be cleansed; and thus the priest shall make atonement for him before the Lord.

Then the priest shall offer [the offering for] sin, and make atonement for him who is to be cleansed of his defilement; then he shall slaughter the burnt offering.

And the priest shall offer the burnt offering and the grain offering on the altar, and make atonement for him who is to be cleansed; and he shall be clean.

But if he is poor, and does not have the means to provide these things, he shall take a lamb as a waved offering for the guilt, in order to make propitiation for himself, and a tenth of fine flour mixed with oil, for the cake, with a log of oil;

And two turtledoves or two young pigeons, as he can provide, one of which will be for the sin offering, and the other for the burnt offering.

And on the eighth day of his purification he shall bring them to the Priest at the entrance of the Tabernacle of Meeting, before the Lord.

And the priest shall receive the lamb [of the offering for] the guilt offering, and the log of oil, and wave them before the Lord as a wave offering.

And he shall slaughter the lamb of the [offering for the] guilt offering; then the priest shall take some of the blood of the [offering for the] guilt offering, and put it on the soft part of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Then the Priest shall pour oil into the palm of his left hand.

And with the finger of his right hand he shall sprinkle some of the oil that is in his left hand, seven times before the Lord.

And he shall put some of the oil that is in his palm on the soft part of the right ear of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood taken from the guilt offering.

Then he shall put the rest of the oil that is in his palm on the head of the one who is to be cleansed, in order to make atonement for him before the Lord.

Then he will sacrifice one of the turtledoves, or one of the squabs, depending on what he has been able to provide.

Of what he has been able to provide, one portion will be for the sin offering, and the other for the burnt offering, along with the grain offering; thus the priest will make atonement before the Lord for the one who must be cleansed.

This is the law of one who has a leprous disease and cannot afford to cleanse himself.

Then the Lord spoke to Moses and Aaron, saying:

When you have entered the land of Canaan, which I am giving you as a possession, if I send a plague of leprosy into any house in the land that you possess;

The one to whom the house belongs shall come and inform the priest, saying, "I see something like a plague in my house."

Then the priest shall command that the house be emptied before he enters to look at the plague; so that nothing in the house may be defiled, then the priest shall enter to see the house.

And he will look at the wound, and if he sees that the wound which is on the walls of the house has some dimples tending towards green, or reddish, which are, to see them, more sunken than the wall;

The priest shall go out of the house to the entrance and shut up the house for seven days.

And on the seventh day the priest shall return, and look at it, and if he sees that the plague has spread to the walls of the house;

Then he will order that the stones, which are the source of the plague, be removed and thrown outside the city into a defiled place.

He will also scrape off the plaster from the inside of the house all around, and the plaster that has been scraped off will be thrown outside the city into a defiled place.

Then we will take other stones, and bring them to the place of the [first] stones, and we will take other mortar to plaster the house.

But if the wound returns and breaks out again in the house, after the stones have been removed, and after it has been scraped and replastered,

The priest shall enter and look at it, and if he sees that the plague has increased in the house, it is a spreading leprosy in the house; it is defiled.

So they will demolish the house, its stones, and its timbers, with all its mortar, and transport them outside the city to a defiled place.

And if anyone has entered the house while the priest had it shut up, he will be unclean until evening.

And whoever sleeps in this house shall wash his clothes; and whoever eats in this house shall wash his clothes.

But when the priest enters and sees that the plague has not grown in that house, after he has plastered it over again, he shall judge the house clean, for its plague is healed.

Then he will take to purify the house two sparrows, cedar wood, scarlet yarn, and hyssop.

And he will cut the throat of one of the sparrows on a ship of earth, on running water.

And he shall take the cedar wood, the hyssop, the scarlet yarn, and the live sparrow, and dip all of them in the blood of the slaughtered sparrow and in fresh water; then he shall sprinkle it in the house seven times.

He shall therefore purify the house with the blood of the sparrow, and with the living water, and with the live sparrow, the cedar wood, the hyssop, and the scarlet.

Then he will let the live sparrow go outside the city into the fields, and he will make atonement for the house; and it will be clean.

Such is the law of every leprous and tinea plague;

Of leprosy of clothing, and of house;

Of tumor, scabies, and pimple;

To teach when something is defiled and when it is clean; such is the law of leprosy.

The Lord also spoke to Moses and Aaron, saying:

Speak to the children of Israel, and tell them: Every man whose flesh flows will be defiled because of his discharge.

And such will be the defilement of her discharge; when her flesh gives free rein to her discharge, or when her flesh restrains her discharge, that is her defilement. Any bed on which the one who falls will be defiled; and anything on which he will sit will be defiled.

Anyone who touches his bed must wash their clothes and bathe themselves with water; they will be unclean until evening.

And whoever sits on anything on which the one who falls down has sat, shall wash his clothes and bathe himself in water; and he shall be unclean until evening.

And whoever touches the flesh of the one who flows out must wash his clothes and bathe himself in water; and he will be unclean until evening.

And if the one who is filthy spits on the one who is clean, the one who was clean must wash his clothes and bathe himself in water, and he will be unclean until evening.

Any mount that the one who follows him will have mounted will be defiled.

Anyone who touches anything that has been under him will be unclean until evening; and anyone who carries any of it must wash his clothes and bathe himself in water; and he will be unclean until evening.

Anyone who has been touched by the fluid that flows out, without washing their hands in water, must wash their clothes and bathe themselves in water; and they will be unclean until evening.

And the earthen vessel that the one who is drifting down will be broken; but every wooden vessel will be washed in water.

But when the one who is flowing is purified from his discharge, he shall count seven days for his purification, he shall wash his clothes and his flesh with living water, and thus he shall be clean.

And on the eighth day he shall take for himself two turtledoves, or two young pigeons, and he shall come before the Lord at the entrance of the Tabernacle of Meeting, and give them to the Priest.

And the priest shall sacrifice them, one as a sin offering and the other as a burnt offering; thus the priest shall make atonement for him before the Lord because of his discharge.

The man from whom the seed came forth shall also wash all his flesh in water, and he shall be unclean until evening.

And every garment, or every skin on which there is semen, shall be washed in water, and shall be unclean until evening.

Even the woman with whom such a man has company shall bathe in water [with her husband], and they shall be unclean until evening.

And when the woman's period begins, with her flow of blood in her body, she shall be separated for seven days; [and] whoever touches her shall be unclean until evening. Everything on which she lay during her separation will be unclean; and everything on which she sat will be unclean.

Anyone who touches that woman's bed must wash their clothes and bathe themselves in water, and they will be unclean until evening.

And whoever touches anything on which she has sat must wash their clothes and bathe in water; they will be unclean until evening.

Even if the thing [that someone touched was] on the bed, or on something on which she was sitting, when someone touches that thing, he will be unclean until evening.

And if anyone has lived with her so that her flowers are on him, he will be unclean for seven days; and every bed on which he sleeps will be unclean.

If a woman has a discharge of blood for several days, but not for the duration of her menstrual cycle; or if she has a discharge for longer than the duration of her menstrual cycle, for the entire duration of her discharge, she shall be unclean as at the time of her separation.

Every bed on which she lies throughout her discharge will be like the bed of her separation; and everything on which she sits will be unclean, as [for] the uncleanness of her separation.

And whoever has touched these things shall wash his clothes and bathe himself in water; and he shall be unclean until evening.

But if it is purified of its discharge, it will count seven days, and after that it will be clean.

And on the eighth day she shall take two turtledoves or two young pigeons, and bring them to the Priest at the entrance of the Tabernacle of Meeting.

And the priest shall offer one as a sin offering and the other as a burnt offering; thus the priest shall make atonement for her before the Lord, because of the flow of her uncleanness.

Thus you will separate the children of Israel from their defilements, and they will not die because of their defilements, by defiling my pavilion which is in the midst of them.

Such is the law of the one who comes from, and of the one from whom the seed comes, who defiles him.

This is also the law of the woman who is sick during her months, and of every person who is in childbirth, and who has her discharge, whether male or female, and of the one who lies with the one who is defiled.

Now the Lord spoke to Moses after the death of Aaron's two sons, when they approached the presence of the Lord and died.

The Lord then said to Moses, "Speak to Aaron your brother, and [tell him] not to enter at any time into the Sanctuary within the veil before the mercy seat, which is on the Ark, lest he die; for I will appear in a cloud above the mercy seat."

Aaron shall enter the Sanctuary in this way, [after he has offered] a calf from the flock for the sin offering, and a ram for the burnt offering.

He will put on the holy linen shirt, having put the linen undergarments on his flesh, and he will gird himself with the linen baldric, and wear the linen tiara, which are the holy garments, and he will put them on after washing his flesh with water.

And he shall take from the congregation of the children of Israel two young male goats [as a sin offering], and one ram for a burnt offering.

Then Aaron shall offer his calf [as an offering] for sin, and make atonement for himself and for his house.

And he shall take the two goats, and present them before the Lord, at the entrance of the Tabernacle of Meeting.

Then Aaron shall cast lots for the two goats; one lot for the Lord, and one lot for [the goat that is to be] Hazazel.

And Aaron shall offer the goat on which the lot fell to the Lord, and sacrifice it [as a sin offering].

But the goat on which the lot fell to be Hazazel shall be presented alive before the Lord to make atonement by him, and it shall be sent into the wilderness to be Hazazel.

Aaron shall therefore offer his calf [as a sin offering], and make atonement for himself and for his house, he shall slaughter, [I say], his calf which is the sin offering.

Then he shall take a censer full of the burning coals of the fire that is on the altar before the Lord, and his palms full of powdered incense, and he shall bring it from the house in the veil;

And he shall put the incense on the fire before the Lord, so that the cloud of incense may cover the mercy seat that is over the Testimony, so that he shall not die.

He shall also take some of the calf's blood, and sprinkle it with his finger in front of the Mercy Seat towards the East; he shall, [I say], sprinkle some of that blood seven times with his finger before the Mercy Seat.

He shall also slaughter the people's goat, which is [the sin offering], and bring its blood inside the veil, and do with its blood as he did with the blood of the calf, sprinkling it toward the mercy seat; on the front of the mercy seat.

And he will make atonement for the Sanctuary, [cleansing it] of the defilements of the children of Israel, and of their iniquities, according to all their sins; and he will do the same thing to the Tabernacle of meeting, which remains with them in the midst of their defilements.

And no one shall be at the Tabernacle of Meeting when the Priest enters it to make atonement in the Sanctuary, until he comes out, when he makes atonement for himself and for his house, and for all the congregation of Israel.

Then he shall go out to the altar that is before the Lord, and make atonement for him; and taking some of the blood of the calf and of the blood of the goat, he shall put it on the horns of the altar all around.

And he shall sprinkle the blood seven times with his finger on the altar, and cleanse it and consecrate it from the defilements of the children of Israel.

And when he has finished making atonement for the Sanctuary, and for the Tabernacle of Meeting, and for the altar, then he shall offer the live goat.

And Aaron, laying both his hands on the head of the live goat, shall confess over it all the iniquities of the children of Israel, and all their faults, according to all their sins, and he shall put them on the head of the goat, and send it into the wilderness by a man appointed for it.

And the goat will bear all their iniquities in an uninhabitable land, and then this man will let the goat go through the desert.

And Aaron shall return to the Tabernacle of Meeting, and shall take off the linen garments which he had put on when he entered the Sanctuary, and lay them there.

He shall also wash his flesh with water in the holy place, and put on his garments; then he shall go out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.

He will also burn the fat of the sin offering on the altar.

And the one who led the goat to be Hazazel shall wash its clothes and its flesh with water; then he shall return to the camp.

But the calf and the goat that were offered [as a sin offering], and whose blood was brought into the sanctuary to make atonement, shall be brought out of the camp, and their skin, their flesh, and their dung shall be burned with fire.

And the one who burned them shall wash his clothes and his flesh with water; after which he shall return to the camp.

And this shall be for you a perpetual ordinance. On the tenth day of the seventh month you shall afflict yourselves, and you shall do no work, whether you are a native of the land or a foreigner residing among you.

For on that day [the Priest] will make atonement for you, to cleanse you; [thus] you will be cleansed of all your sins before the Lord.

It shall therefore be a Sabbath of rest for you, and you shall afflict your souls; it is a perpetual ordinance.

And the priest who is anointed and consecrated to serve as priest in place of his father shall make atonement, having put on the linen garments, which are the holy garments.

And he will make atonement for the holy sanctuary, for the tabernacle of meeting, and for the altar, and for the priests, and for all the people of the assembly.

This therefore shall be for you a perpetual ordinance, to make atonement for the children of Israel for all their sins once a year; and it was done as the Lord had commanded Moses.

The Lord also spoke to Moses, saying:

Speak to Aaron and his sons, and to all the children of Israel, and say to them: This is what the Lord has commanded, saying:

Anyone from the house of Israel who slaughters an ox, or a lamb, or a goat in the

camp, or who slaughters it outside the camp,
And if he did not bring it to the entrance of the Tabernacle of Meeting to make an offering to the Lord before the pavilion of the Lord, the blood shall be charged against that man; he has shed blood; therefore that man shall be cut off from among his people.

So that the children of Israel may bring their sacrifices, which they sacrifice in the fields, and bring them, I say, to the Lord, to the entrance of the Tabernacle of Meeting, to the Priest, and offer them as peace offerings to the Lord;
And let the Priest sprinkle the blood on the altar of the Lord at the entrance of the Tabernacle of Meeting, and burn the fat of it as a pleasing aroma to the Lord;
And let them no longer offer their sacrifices to the devils, with whom they have debauched. Let this be a perpetual ordinance for them throughout their lives.
Therefore, you shall say to them: Whoever, whether from the children of Israel or from the strangers who sojourn among them, has offered a burnt offering or a sacrifice,

And whoever does not bring him to the entrance of the Tabernacle of Meeting, to sacrifice him to the Lord, that man shall be cut off from among his peoples.
Whoever of the family of Israel or of the foreigners who sojourn among them eats any blood, I will set my face against that person who has eaten blood, and I will cut him off from among his people.

For the life of the flesh is in the blood; therefore I have commanded you that it be put on the altar to make atonement for your souls; for it is the blood which will make atonement for the soul.

That is why I said to the children of Israel: Let none of you eat blood; let not even the stranger who sojourns among you eat blood.

And whoever of the children of Israel, or of the strangers who sojourn among them, hunts down a wild animal or a bird that is eaten, he shall shed their blood and cover it with dust.

For the life of every flesh is in its blood; that is its life; therefore I said to the children of Israel, You shall not eat the blood of any flesh; for the life of every flesh is its blood; whoever eats it shall be cut off.

And anyone who has eaten the flesh of any animal that died of itself, or was torn apart [by wild beasts], whether born in the land or a foreigner, shall wash his clothes and bathe himself with water, and he shall be unclean until evening; then he shall be clean.

If he does not wash [his clothes] and his flesh, he will bear his iniquity.

The Lord spoke again to Moses, saying:

Speak to the children of Israel, and say to them: I am the Lord your God.

You shall not do as they do in the land of Egypt where you lived, nor as they do in the land of Canaan, to which I am bringing you; and you shall not live according to their statutes.

[But] you shall do according to my statutes, and you shall keep my ordinances to walk in them; I am the Lord your God.

You shall therefore keep my statutes and my ordinances, which [if] a man performs, he shall live by them; I am the Lord.

Let no one approach his close relative to uncover her nakedness; I am the Lord.

You shall not uncover the nakedness of your father, nor the nakedness of your mother; she is your mother, you shall not uncover her nakedness.

You shall not uncover the nakedness of your father's wife; it is your father's nakedness.

You shall not uncover the nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born in the house or outside [the house]; you shall not uncover their nakedness.

As for the nakedness of your son's daughter, or your daughter's daughter, you shall not uncover their nakedness, for they are your nakedness.

You shall not uncover the nakedness of the daughter of your father's wife, born of your father; she is your sister.

You shall not uncover the nakedness of your father's sister; she is a close relative of your father.

You shall not uncover the nakedness of your mother's sister, for she is a close relative of your mother.

You shall not uncover the nakedness of your father's brother, [and] you shall not approach his wife; she is your aunt.

You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness.

You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness.

You shall not uncover the nakedness of a woman and her daughter, nor take her son's daughter or her daughter's daughter to uncover their nakedness; they are your close relatives. It is an enormous thing.

You shall not take a wife with her sister to grieve her by uncovering her nakedness during her lifetime.

You shall not approach a woman during her period of uncleanness, to uncover her nakedness.

You shall not have the company of your neighbor's wife, defiling yourself with her.

You shall not give any of your children to be sacrificed [by fire] before Molech, and you shall not profane the Name of your God; I am the Lord.

You shall not have sexual relations with a male; it is an abomination.

You shall not approach any animal to defile yourself with it; and a woman shall not prostitute herself to an animal; it is a perversion.

Do not defile yourselves in any of these things; for the nations that I am going to drive out from before you have defiled themselves in all these things;

Whose land has been defiled, and I am going to punish it for its iniquity, and the land will vomit out its inhabitants.

But as for you, you shall keep my ordinances and my judgments, and you shall not do any of these abominations, whether he who was born in the land or the stranger who sojourns among you.

For the people of that land who were before you committed all these abominations, and the land became defiled.

Would not the earth vomit you out if you defiled it, as it vomited out the people who were on it before you?

For whoever does any of these abominations, those who do them shall be cut off from among their people.

You shall therefore keep what I have commanded you to keep, and you shall not practice any of these abominable customs which were practiced before you, and you shall not defile yourselves with them; I am the Lord your God.

The Lord also spoke to Moses, saying:

Speak to all the congregation of the children of Israel, and say to them: Be holy, for I, the Lord your God, am holy.

You shall each fear your mother and your father, and you shall keep my Sabbaths; I am the Lord your God.

You shall not turn to idols, nor make for yourselves any molten gods; I am the Lord your God.

If you offer a peace offering to the Lord, you will offer it willingly.

It shall be eaten on the day that you sacrifice it, and the next day, but what remains until the third day shall be burned with fire.

If it is eaten on the third day, it will be an abomination; it will not be accepted.

Whoever eats of it will bear his iniquity, for he will have profaned the holy thing of the Lord, and that person shall be cut off from among his people.

And when you reap the harvest of your land, you shall not finish reaping the ends of your field, nor shall you glean what remains of your harvest.

And you shall not pluck the gleanings of your vineyard, nor gather the [fallen] grapes of your vineyard, but you shall leave them for the poor and the foreigner; I am the Lord your God.

You shall not steal, nor deny [the thing to which it belongs]; and none of you shall lie to his neighbor.

You shall not swear falsely by my name, for you would be profaning the name of your God; I am the Lord.

You shall not oppress your neighbor, nor rob him. The wages of your hired servant shall not remain with you until morning.

You shall not curse the deaf, nor put a stumbling block before the blind, but you shall fear your God; I am the Lord.

You shall not do injustice in judgment; you shall not show partiality to the poor, nor honor the person of the great, [but] you shall judge your neighbor justly.

You shall not go about slandering among your people. You shall not rise up against the blood of your neighbor; I am the Lord.

You shall not hate your brother in your heart. You shall carefully admonish your neighbor, and you shall not suffer sin in him.

You shall not take vengeance, nor bear it against the children of your people; but you shall love your neighbor as yourself; I am the Lord.

You shall keep my ordinances. You shall not breed your animals with other animals of different kinds. You shall not sow your field with different kinds of grain, and you shall not wear clothing of different kinds, such as wool and linen.

If a man has lain with a woman who was a slave and was betrothed to a man, and she has not been redeemed and given her freedom, they shall have the whip; [but] they shall not put them to death; because she had not been set free.

And the man shall bring his [offering for the] guilt offering to the Lord at the entrance of the Tabernacle of Meeting, [namely] a ram for the guilt offering.

And the priest will make atonement for him before the Lord with the ram of the guilt offering, because of the sin he has committed; and the sin he has committed will be forgiven him.

And when you have entered the land, and you have planted some fruit tree there, you shall consider its fruit as its foreskin; it shall be uncircumcised for three years, and no one shall eat of it.

But in the fourth year all its fruit will be holy, to praise the Lord.

And in the fifth year you shall eat its fruit, so that it may multiply its yield for you; I am the Lord your God.

You shall not eat anything with the blood. You shall not practice divination, nor shall you predict the weather.

You shall not shave the corners of your head in a circle, nor shall you spoil the corners of your beard.

You shall not make any cuts in your flesh for the dead, nor print any markings on yourselves; I am the Lord.

You shall not defile your daughter by prostituting her to make her commit fornication; lest the earth be defiled by fornication, and be filled with abomination.

You shall keep my Sabbaths, and you shall reverence my Sanctuary; I am the Lord.

Do not turn away after those who have the spirit of Python, nor after diviners; do not seek to defile yourselves by them; I am the Lord your God.

Rise up before the gray-haired, and honor the person of the aged, and fear your God; I am the Lord.

If any foreigner lives in your country, you shall not harm him.

The foreigner residing among you shall be to you as one born among you, and you shall love him as yourself; for you were foreigners in the land of Egypt. I am the Lord

your God.

You shall not do injustice in judgment, nor in rule, nor in weight, nor in measure. You shall have just scales, just weighing stones, a just ephah, and a just hin. I am the Lord your God who brought you out of the land of Egypt.

Therefore, keep all my ordinances and my judgments, and do them; I am the Lord.

The Lord also spoke to Moses, saying:

You shall say to the children of Israel: Whoever of the children of Israel, or of the strangers who dwell in Israel, gives offspring to Molech, shall be put to death; the people of the land shall stone him to death.

And I will set my face against such a man, and I will cut him off from among his people, because he has given some of his offspring to Molech, to defile my Sanctuary, and to profane my Holiness Name.

If the people of the land close their eyes in any way whatsoever, so as not to see when that man has given offspring to Molech, [and] not to put him to death;

I will set my face against that man and against his family, and I will cut him off from among my people, with all those who revel like him, reveling after Molech.

As for the person who turns away after those who have the spirit of Python, and after the soothsayers, by frivolous pursuits with them, I will set my face against that person, and I will cut him off from among his people.

Therefore, consecrate yourselves and be holy, for I am the Lord your God.

Keep my commandments and do them; I am the Lord who sanctifies you.

When someone curses his father or his mother, he shall be put to death; he has cursed his father or his mother, his blood is upon him.

As for the man who has committed adultery with another man's wife, because he has committed adultery with his neighbor's wife, both the adulterous man and woman shall be put to death.

The man who has lain with his father's wife has uncovered his father's nakedness; both of them shall be put to death; their blood is upon them.

And when a man has lain with his daughter-in-law, they shall both be put to death; they have committed adultery; their blood is upon them.

When a man has had the company of a male, they have both committed an abominable act; they shall be put to death, their blood is upon them.

And when a man takes a wife and her mother, that is an abomination; he shall be burned with fire with them, so that there may be no abomination among you.

The man who has defiled himself with an animal shall be punished with death; you shall also kill the animal.

And when any woman has prostituted herself to any animal, you shall kill that woman and the animal; they shall be put to death, their blood is upon them.

When a man takes his sister, the daughter of his father or the daughter of his mother, and sees her nakedness, and she sees the nakedness of that man, it is an outrageous thing; therefore they shall be cut off in the presence of the children of their people; he has uncovered the nakedness of his sister, he shall bear his iniquity.

When a man has sexual relations with a woman during her menstrual period, and has uncovered her nakedness, uncovering her flow, and she has uncovered the flow of her blood; both of them shall be cut off from among their people.

You shall not uncover the nakedness of your mother's sister, nor of your father's sister; because he will have uncovered her flesh, they will both bear their iniquity.

And when a man has lain with his aunt, he has uncovered his uncle's nakedness; they will bear their sin, and they will die without leaving children.

And when a man takes his brother's wife, he is a disgrace; he has uncovered his brother's shame; they shall have no children.

Therefore keep all my ordinances and my judgments, and observe them; and the land into which I am bringing you to dwell will not vomit you out.

You shall not follow the ordinances of the nations that I am going to drive out from before you; for they did all these things, and I abhorred them. And I told you, "You will possess their land, and I will give it to you to possess; it is a land flowing with milk and honey." I am the Lord your God, who set you apart from the other peoples.

Therefore, separate the clean animal from the unclean, the clean bird from the unclean, and do not defile yourselves by eating unclean animals and birds, or anything that creeps on the earth, or anything that I have forbidden you to be unclean.

You shall therefore be holy to me; for I, the Lord, am holy, and I have separated you from the [other] peoples, that you should be mine.

When a man or woman has a spirit of divination, or is a soothsayer, they shall be put to death; they shall be stoned to death; their blood shall be upon them.

The Lord also said to Moses, "Speak to the priests, the sons of Aaron, and say to them, 'None of them shall defile himself among his peoples for a dead man.'"

Otherwise, for his close relative, who is closely related to him, [namely] for his mother, for his father, for his son, for his daughter, and for his brother.

And as for his virgin sister, who is close to him and has not had a husband, he will defile himself for her.

If he is married, he shall not defile himself [for his wife] among his people by becoming unclean.

They shall not pluck the hair from their heads to make them bald, nor shall they shave off the corners of their beards, nor make any cuts in their flesh.

They shall be holy to their God, and they shall not profane the name of their God; for they offer the sacrifices of the Lord made by fire, which is the meat of their God; therefore they shall be most holy.

They shall not take a fornicating or dishonored woman; nor shall they take a woman divorced from her husband; for they are holy to their God.

Therefore, you shall make each of them holy, because they offer the meat of your God.

They shall be holy to you, for I am holy, I the Lord who sanctifies you.

If the priest's daughter defiles herself by committing fornication, she defiles her father; therefore, let her be burned with fire.

And the high priest among his brothers, on whose head the anointing oil has been poured, and who has consecrated himself to wear the [holy] garments, shall not uncover his head, nor tear his garments.

He shall not go near any dead person; he shall not defile himself for his father or his mother;

He shall not leave the sanctuary, nor defile the sanctuary of his God, for the crown and the anointing oil of his God are upon him. I am the Lord.

He will marry a virgin.

He will not take a widow, nor a divorced woman, nor a dishonored woman, nor a harlot; but he will take as his wife a virgin from among his people.

He shall not defile his descendants among his peoples; for I am the Lord who sanctifies him.

The Lord also spoke to Moses, saying:

Speak to Aaron, and say to him: If any of your descendants in their lifetimes has any defect [in their body], they shall not approach to offer the meat of their God.

For no man in whom there is any defect will approach it; [namely] the blind man, or the lame man, or the snub-nosed man, or the man who has any superfluity in his members.

Or the man who has some fracture in his feet, or in his hands.

Or who will be hunchbacked, or thin, or who will have some suffusion in the eye, or who will have a dry scab, or an ulcerous scab, or who will be broken.

Therefore, no man of the descendants of Aaron the Priest in whom there is any defect shall approach to offer the offerings made by fire to the Lord; if there is a defect

in him, he shall not approach to offer the meat of his God.

He will be able to eat the meat of his God, [namely] most holy things; and holy things.

But he shall not enter towards the veil, nor shall he approach the altar, because there is a defect in him, lest he defile my Sanctuaries; for I am the Lord who sanctifies them.

So Moses spoke these words to Aaron and his sons, and to all the children of Israel.

Then the Lord spoke to Moses, saying:

Tell Aaron and his sons, when they are to abstain from the holy things of the children of Israel, so that they do not profane my holy name in the things which they themselves sanctify me; I am the Lord;

Therefore, tell them: Any man of all your descendants throughout your generations who, being defiled, approaches the holy things which the children of Israel have sanctified to the Lord, that person shall be cut off from my presence; I am the Lord.

Any man of Aaron's descendants who is leprous, or who has a discharge, shall not eat of the holy things until he is cleansed; and also he who has touched any unclean man for having touched a dead man, and he who has a flow of semen.

And whoever has touched any reptile by which he is defiled, or any man by which he is defiled, whatever defilement may be in him.

The person who has touched these things will be unclean until evening, and shall not eat of the holy things, unless he has washed his flesh with water.

Then she will be clean after sunset; and she will eat holy things; for that is her food.

He shall not eat the flesh of any animal that died of itself, or was torn apart by [wild beasts], to defile himself by it; I am the Lord.

Therefore, let them keep what I have commanded them to keep, and let them not sin concerning the [holy] meat, lest they die by defiling it; I am the Lord who sanctifies them.

No foreigner shall eat of the holy things; neither shall a foreigner staying with the priest, nor a hired worker, eat of the holy things.

But when the priest buys someone with his money, he will eat of him; likewise, anyone born in his house; these will eat of his meat.

But if the priest's daughter is married to a foreigner, she shall not eat of the holy things presented as a raised offering.

But if the priest's daughter is a widow, or divorced, and has no children, having returned to her father's house, as [she lived there in] her youth, she shall eat of her father's meat; but no stranger shall eat of it.

If anyone ignorant eats of a holy thing, he shall add a fifth on top of it, and give it to the priest with the holy thing.

And they shall not defile the sanctified things of the children of Israel, which they have offered to the Lord.

But they will bear the penalty for their sin, because they have eaten of their holy things; for I am the Lord who sanctifies them.

The Lord spoke again to Moses, saying:

Speak to Aaron and his sons, and to all the children of Israel, and say to them: Whoever of the house of Israel, or of the strangers who are in Israel, shall offer his offering, according to all his vows, or according to all his freewill offerings, which are offered as a burnt offering to the Lord;

He will willingly offer a male without blemish, from among the cows, [or] from among the sheep, or from among the goats.

You will not offer anything that has any defect, because it would not be acceptable to you.

If a man offers to the Lord a peace offering in fulfillment of any vow, or in making

any freewill offering, whether of oxen or sheep, that which is without blemish shall be accepted; there shall be no blemish.

You shall not offer to the Lord anything that is blind, or broken, or mutilated, or that has a leopard, or a dry scab, or a scab of ulceration, and you shall not give any of it for the sacrifice that is made by fire on the altar to the Lord.

You may well make a voluntary offering of an ox, or a sheep, or a goat having some superfluity, or some defect in its members, but they will not be accepted for the vow.

You shall not offer to the Lord, nor sacrifice in your land [an animal] whose genitals are bruised, or broken, or torn out, or cut.

You shall not take any of these things from the hand of a foreigner to offer as food to your God, for the corruption that is in them is a blemish in them; they shall not be acceptable to you.

The Lord spoke again to Moses, saying:

When a calf, or a lamb, or a goat is born, and has been with its mother for seven days, from the eighth day and the following days, it shall be acceptable for the offering of the sacrifice which is made by fire to the Lord.

You shall not slaughter in the same day a cow, or a sheep, or a goat, with its young.

When you offer a sacrifice of thanksgiving to the Lord, you shall offer it willingly.

It shall be eaten that same day, [and] you shall not reserve any of it until morning; I am the Lord.

Therefore keep my commandments and do them; I am the Lord.

And do not profane my holy name, for I will be sanctified among the children of Israel; I am the Lord who sanctifies you;

And who brought you out of the land of Egypt to be God to you; I am the Lord.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: The appointed feasts of the Lord, which you shall proclaim, shall be holy convocations; and these are my appointed feasts.

Six days you shall work, but on the seventh day, which is the Sabbath of rest, there shall be a holy convocation; you shall do no work, [for] it is a Sabbath to the Lord in all your dwellings.

And these are the solemn feasts of the Lord, which shall be holy convocations, which you shall proclaim at their season.

In the first month, on the fourteenth day of the month between the two vespers, is the Passover to the Lord.

And the fifteenth day of that same month is the solemn feast of unleavened bread to the Lord; you shall eat unleavened bread for seven days.

On the first day you will have a holy convocation; you will do no servile work.

But you shall present to the Lord for seven days an offering made by fire, [and] on the seventh day there shall be a holy convocation; you shall do no servile work.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: When you have entered the land that I am giving you, and have reaped its harvest, then you shall bring to the priest a handful of the first fruits of your harvest.

And he shall wave that handful before the Lord, so that it may be acceptable to you; the priest shall wave it on the day after the Sabbath.

And on the day that you whirl this handle, you shall sacrifice a lamb without blemish, and one year old, as a burnt offering to the Lord.

And the cake of this burnt offering shall be of two-tenths of fine flour, mixed with oil, as an offering made by fire to the Lord as a pleasing aroma; and its sprinkling with wine shall be a fourth of a Hin.

And you shall eat neither bread, nor roasted grain, nor grain on the cob, until that

day itself, even until you have brought the offering to your God; it is a perpetual ordinance throughout your generations, in all your dwellings. You shall also count from the day after the Sabbath, [namely] from the day that you brought the handful that is to be twirled, seven whole weeks. Therefore you shall count fifty days to the day after the seventh week; and you shall offer to the Lord a new cake.

You shall bring from your dwellings two loaves of bread, to make a wave offering, they shall be of two-tenths, and of fine flour, kneaded with leaven; they are the first fruits to the Lord.

You shall also offer with this bread seven lambs without blemish, and one year old, and one calf taken from the flock, and two rams, which shall be a burnt offering to the Lord, with their cakes, and their sprinklings, sacrifices made by fire as a pleasing aroma to the Lord.

You shall also sacrifice a young male goat [as a sin offering], and two lambs a year old as a peace offering.

And the priest shall wave them with the bread of the first fruits, and with the two lambs, as a wave offering before the Lord; they shall be holy to the Lord for the priest.

Therefore, on that same day you shall proclaim a holy convocation; you shall do no servile work; it is a perpetual ordinance in all your dwellings throughout your generations.

And when you reap the harvest of your land, you shall not finish reaping the edges of your field, nor shall you glean the ears of grain that remain of your harvest, but you shall leave them for the poor and for the foreigner; I am the Lord your God.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: In the seventh month, on the first day of the month, there shall be a rest for you, a memorial of gladness, and a holy convocation.

You shall do no servile work, and you shall offer to the Lord an offering made by fire.

The Lord also spoke to Moses, saying:

Likewise, in that same month, which is the seventh, the tenth day shall be the day of atonement; you shall have a holy convocation, and you shall afflict your souls, and you shall offer to the Lord sacrifices made by fire.

On that day you shall do no work, for it is the day of atonement, to make atonement for you before the Lord your God.

For anyone who is not afflicted on that day will be cut off from among his people.

And anyone who has done any work on that day, I will destroy that person from among his people.

You shall not do any work; this is a perpetual ordinance throughout your generations in all your dwellings.

This is a Sabbath of rest for you: therefore you shall afflict your souls. On the ninth day of the month, at evening, from one evening until the next, you shall observe your rest.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: On the fifteenth day of this seventh month [shall be] the solemn Feast of Tabernacles for seven days, to the Lord.

On the first day there will be a holy convocation; you will do no servile work.

For seven days you shall present an offering made by fire to the Lord; and on the eighth day you shall have a holy convocation, and you shall present an offering made by fire to the Lord; it is a solemn assembly; you shall do no servile work.

These are the solemn feasts of the Lord, which you shall proclaim as holy convocations, to offer to the Lord offerings made by fire; [namely] a burnt offering, a cake, a sacrifice, and a sprinkling; each of these things in its day;

Besides the Sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all the freewill offerings that you present to the Lord.

And also on the fifteenth day of the seventh month, when you have gathered the yield of the land, you shall celebrate the solemn feast of the Lord for seven days. The first day shall be a day of rest; the eighth day also shall be a day of rest.

And on the first day you shall take the fruit of a beautiful tree, branches of palm trees, and boughs of leafy trees, and willows of the brook, and you shall rejoice before the Lord your God for seven days.

And you shall celebrate this solemn feast to the Lord for seven days in the year; it is a perpetual ordinance throughout your generations; you shall celebrate it in the seventh month.

You shall dwell in tents for seven days; all those born among the Israelites shall dwell in tents.

So that your descendants may know that I made the children of Israel dwell in tents when I brought them out of the land of Egypt; I am the Lord your God.

Thus Moses declared to the children of Israel the solemn feasts of the Lord.

The Lord also spoke to Moses, saying:

Command the children of Israel to bring you virgin oil for the lamp, so that the lamps may burn continually.

Aaron shall arrange them before the Lord continually, from evening until morning, outside the veil of the Testimony in the Tabernacle of Meeting; it is a perpetual ordinance throughout your generations.

He will arrange, [I say], continually the lamps on the pure lampstand before the Lord.

You will also take fine flour, and you will bake twelve cakes, each cake will be two-tenths of an ounce.

And you shall present them before the Lord in two rows on the pure Table, six in each row.

And you shall put pure incense on each row, which shall be a memorial for the bread; it is an offering made by fire to the Lord.

They shall be arranged continually before the Lord every Sabbath day, on behalf of the children of Israel; it is a perpetual covenant.

And they shall belong to Aaron and his sons, who shall eat them in a holy place; for they shall be a most holy thing to him among the offerings of the Lord made by fire; it is a perpetual ordinance.

Now the son of an Israelite woman, who was also the son of an Egyptian man, went out among the children of Israel, and this son of the Israelite woman and an Israelite man quarreled in the camp.

And the son of the Israelite woman blasphemed the name [of the Lord] and cursed him; and they brought him to Moses. Now his mother's name was Shelomith, daughter of Dibri, of the Tribe of Dan.

And they warned him until they had been told [what they should do with it] according to the word of the Lord.

And the Lord spoke to Moses, saying:

Take out of the camp the one who has cursed; and let all those who heard him lay their hands on his head, and let the whole assembly stone him.

And speak to the children of Israel, and say to them: Whoever curses his God will bear his sin.

And whoever blasphemes the Name of the Lord shall be put to death; the whole assembly shall not fail to stone him, they shall put to death both the foreigner and the one born in the land who blasphemes the Name [of the Lord].

Anyone who strikes a person to death will also be punished with death.

He who strikes an animal to death shall give it life for life.

And when anyone has wronged his neighbor, he shall be treated as he has wronged.

Fracture for fracture, eye for eye, tooth for tooth; according to the evil he has

done to a man, so it will be done to him.

Whoever strikes an animal to death shall give it back; but whoever strikes a man to death shall be put to death.

You shall render the same judgment. [You shall treat] the foreigner as one who was born in the land; for I am the Lord your God.

So Moses spoke to the children of Israel, who brought out of the camp the one who had cursed, and stoned him to death; thus the children of Israel did as the Lord had commanded Moses.

The Lord also spoke to Moses on Mount Sinai, saying:

Speak to the children of Israel, and say to them: When you enter the land that I am giving you, the land shall rest; it shall be a Sabbath to the Lord.

For six years you shall sow your field, and for six years you shall prune your vineyard, and gather its produce.

But in the seventh year there shall be a Sabbath of rest for the land; it shall be a Sabbath to the Lord; you shall not sow your field, nor prune your vineyard.

You shall not reap what grows of itself from what falls when you reap, and you shall not gather the grapes of your unpruned vine; [it] shall be the year of the earth's rest.

But what comes from the ground in the Sabbath year shall be food for you, and for your male servant, and for your female servant, and for your hired worker, and for your foreigner who dwells with you;

And to your beasts, and to the animals that are in your land; all its produce shall be for eating.

You shall also count seven weeks of years, [namely] seven times seven years, and the days of seven weeks shall make forty-nine years.

Then you shall sound the trumpet of jubilation on the tenth day of the seventh month, the day, [I say], of atonement, you shall sound the trumpet throughout all your land.

And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it shall be a Jubilee year for you, and you shall return each to his possession, and each to his family.

This fiftieth year shall be a Jubilee for you; you shall not sow or reap what the earth produces of itself, nor shall you gather the fruit of the unpruned vine.

For it is the [year] of Jubilee, it shall be holy to you; you shall eat what the fields produce in that year.

In this Jubilee year, you will each return to your possessions.

And if you sell anything to your neighbor, or if you buy [something] from your neighbor, let none of you trample on his brother.

But you will buy from your neighbor according to the number of years after the Jubilee. Likewise, sales will be made to you according to the number of years of the report.

According to the number of years there are, you will increase the price of what you buy; and according to the number of years there are fewer, you will decrease it; for the number of harvests is being sold to you.

Therefore, let none of you trample on his neighbor, but fear your God, for I am the Lord your God.

Do according to my ordinances, keep my judgments, observe them, and you will surely dwell in the land.

And the earth will give you its fruits, you will eat of them, you will be satisfied, and you will surely dwell in it.

And if you say, "What shall we eat in the seventh year if we do not sow and do not gather in our harvest?"

I will command my blessing [to be poured out] upon you in the sixth year, and [the land] will yield for three years.

Then you shall sow in the eighth year, and you shall eat of the produce of the past

until the ninth year; until its produce comes, you shall eat that of the past. The land will not be sold outright, for the land is mine; and you are strangers and foreigners in my land.

Therefore, throughout the land you possess, you shall grant the right of redemption for the land.

If your brother becomes poor and sells something of what he owns, the one who has the right of redemption, namely his nearest relative, shall come and redeem the thing sold by his brother.

If this man has no one who has the right of redemption, and he has found enough of himself to redeem what he has sold;

He will count the years of the time he made the sale, and he will restore the surplus to the man to whom he made it, and thus he will return to his possession.

But if he has not found enough to give back, the thing which he has sold shall be in the hand of the one which bought it, until the year of Jubilee; then [the buyer] shall go out of it in the Jubilee, and [the seller] shall return to his possession.

And if someone has sold a house to live in within any walled city, he shall have the right of redemption until the end of the year of his sale; his right of redemption shall be for one year.

But if it is not redeemed within the year, the house which is in the walled city shall remain with the purchaser absolutely and for all his years; he shall not leave it in the Jubilee.

But the houses in the villages, which are not surrounded by walls, shall be considered as land; the seller shall have the right of redemption, and [the buyer] shall go out at the Jubilee.

And as for the cities of the Levites, the Levites shall have a perpetual right of redemption of the houses in the cities of their possession.

And he who has bought [some house] from the Levites, shall go out at the Jubilee of the house sold, which is in the city of his possession; for the houses of the cities of the Levites [are] their possession among the children of Israel.

But the field in the suburbs of their cities will not be sold; for it is their perpetual possession.

When your brother becomes poor and stretches out his trembling hands to you, you shall support him, [you shall support] also the foreigner and the sojourner, so that he may live with you.

You shall not take from him usury or interest, but you shall fear your God; and your brother shall live with you.

You shall not give him your money at interest, nor give him your food in excess.

I am the Lord your God, who brought you out of the land of Egypt to give you the land of Canaan, to be God to you.

Likewise, when your brother becomes poor among you and sells himself to you, you shall not treat him as one treats slaves.

[But] he will be with you as a mercenary and a foreigner, and he will serve you until the year of Jubilee.

Then he will leave your house with his children, he will return to his family, and come back into the possession of his fathers.

For they are my servants, because I brought them out of the land of Egypt; therefore they shall not be sold as slaves are sold.

You shall not rule over him strictly, but you shall fear your God.

And as for your male and female slaves who will be yours, they shall be from among the nations that are around you; you shall buy the male and female slave from them.

You will also buy some from among the children of the foreigners who reside with you, even from their families who will be among you, whom they will have begotten in your country, and you will possess them.

You will have them as an inheritance to leave to your children after you, so that they may inherit their possession, [and] you will use them in perpetuity; but as for

your brothers, the children of Israel, no one will rule strictly over his brother. And when the foreigner or the sojourner who is with you has become rich, and your brother who is with him has become so poor that he has sold himself to the foreigner, [or] to the sojourner who is with you, or to someone from the descendants of the family of the foreigner.

After he has sold himself, he will have a right of redemption, [and] one of his brothers will redeem him.

Either his uncle, or his uncle's son, or some other close relative of his blood from among those of his family, will redeem him; or he himself, if he finds the means, will redeem himself.

And he shall count with his buyer from the year that he sold himself to him, until the year of Jubilee; so that the money of the price for which he sold himself shall be counted according to the number of years; the time that he has served shall be counted to him as the days of a mercenary.

If there are still several years left, he will return the price of his purchase for those [years], according to the price for which it was purchased.

And if there are few years left until the Jubilee year, he will take account of it, and return the price of his purchase in proportion to the years he has served.

He will have been with him like a hired servant who hires himself out year after year; [and this stranger] will not rule over him strictly in your presence.

If he is not redeemed by someone of these means, he and his sons will leave in the Jubilee year.

For the children of Israel are my servants; they are my servants whom I brought out of the land of Egypt; I am the Lord your God.

You shall not make for yourselves idols, nor erect for yourselves any carved image or statue, nor set up any painted stone in your land to bow down to them; for I am the Lord your God.

You shall keep my Sabbaths, and reverence my Sanctuary; I am the Lord.

If you walk in my ordinances, and if you keep my commandments and do them;

I will give you the rains you need in their season, the earth will yield its fruit, and the trees of the field will yield their fruit.

The threshing of the grain will reach the vintage in your land, and the vintage will reach the sowing; you will eat your bread, you will be satisfied, and you will live securely in your own land.

I will give peace to the land, you will sleep without anyone terrifying you; I will make it so that there are no more bad beasts in the land; and the sword will not pass through your land.

But you will pursue your enemies, and they will fall by the sword before you.

Five of you will chase a hundred, and a hundred will chase ten thousand; and your enemies will fall by the sword before you.

And I will turn to you, I will make you increase and multiply, and I will establish my covenant with you.

You will also eat very old provisions, and you will remove the old to make room for the new.

I will even put my Tabernacle in your midst, and my soul will not be unwilling to have you.

But I will walk among you, I will be your God, and you will be my people.

I am the Lord your God, who brought you out of the land of Egypt, so that you would not be their slaves; I broke the sticks of your yoke, and made you walk with your heads held high.

But if you do not listen to me and do not do all these commandments;

And that you reject my ordinances, and that your soul has my judgments against its will, so as not to do all my commandments, and to break my covenant;

Therefore I will do this to you; I will pour out upon you terror, languor, and scorching heat, which will consume your eyes and torment your soul; and you will sow

your seed in vain, for your enemies will eat it.

And I will set my face against you; you will be defeated before your enemies; those who hate you will rule over you; and you will flee, with no one pursuing you.

If you still do not listen to me after these things, I will add seven times as much to punish you for your sins.

And I will cut down the pride of your power, and I will make the heavens to you like iron, and your earth like bronze.

Your strength will be wasted in vain, for your land will not yield its produce, and the trees of the earth will not bear their fruit.

If you march against me and refuse to listen to me, I will add seven times as many plagues to you, according to your sins.

I will send wild beasts against you, which will deprive you of your children, kill your livestock, and reduce you to a small number, and your roads will be deserted.

If you do not amend yourselves after these things [to convert] to me, but walk contrary to me;

I will also march against you, and I will strike you seven times as much, according to your sins.

And I will bring upon you the sword that will avenge my covenant; and when you retreat to your cities I will send plagues among you, and you will be delivered into the hands of the enemy.

When I have broken your staff of bread, ten women will bake your bread in an oven, and will give you back your bread by weight; you will eat of it, and you will not be satisfied.

But if you still do not listen to me, but instead march against me,

I will march against you in my fury, and I will punish you seven times as much according to your sins;

And you will eat the flesh of your sons, and you will also eat the flesh of your daughters.

I will destroy your high places; I will ruin your Tabernacles; I will put your carcasses on the carcasses of your dung gods, and my soul will hate you.

I will also reduce your cities to a desert, I will ruin your sanctuaries, and I will not smell your pleasant fragrance.

And I will devastate the country so much that your enemies, who will become accustomed to it, will be astonished.

And I will scatter you among the nations, and I will draw out the sword after you, and your land will be desolate, and your cities a desert.

Then the land will delight in its Sabbaths, all the time that it is desolate; and when you are in the land of your enemies the land will rest, and delight in its Sabbaths.

As long as it remains desolate, it will rest; whereas it did not rest in your Sabbaths, when you lived there.

And as for those who remain of you, I will make their hearts cowardly when they are in the land of their enemies, so that the sound of a rustling leaf will pursue them, and they will flee as if fleeing from the sword, and they will fall without anyone pursuing them.

And they will clash with one another as if fleeing from the sword, with no one pursuing them; and you will not be able to stand against your enemies.

And you will perish among the nations, and the land of your enemies will consume you.

And those who remain of you will be consumed because of their iniquities in the land of your enemies; and they will also be consumed because of the iniquities of their fathers, with them.

Then they will confess their iniquity, and the iniquity of their fathers, according to the sins they have committed against me; and also according to how they have walked headlong against me.

I will also have marched against them, and I will have brought them into the land of their enemies; and then their uncircumcised heart will be humbled, and they will then receive with submission [the punishment for] their iniquity.

And then I will remember my covenant with Jacob, and my covenant with Isaac, and I will also remember my covenant with Abraham, and I will remember the land.

When the earth has been abandoned by them, and has taken pleasure in its Sabbaths, having remained desolate because of them; when they have received with submission [the punishment for] their iniquity, because they have rejected my judgments, and their soul has despised my ordinances.

[I will remember, I say], when they are in the land of their enemies; because I have not rejected them, nor hated them to consume them entirely, and to break the covenant that I made with them; for I [am] the Lord their God.

And I will remember for their benefit the covenant made with their ancestors, whom I brought out of the land of Egypt, in the sight of the nations, to be their God; I am the Lord.

These are the ordinances, the judgments, and the laws that the Lord established between himself and the children of Israel on Mount Sinai, through Moses.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: When anyone makes a great vow, the people [dedicated] to the Lord [will be placed] according to your valuation.

And the valuation that you shall make of a male, from the age of twenty years until the age of sixty years, shall be the price of fifty shekels of silver, according to the shekel of the Sanctuary.

But if it is a woman, then your estimate will be thirty shekels.

If it is a person from the age of five to the age of twenty, then the valuation you shall make of a male shall be twenty shekels; and as for the female, [the valuation shall be] ten shekels.

And if it is a person from the age of one month to the age of five years, the valuation you shall make of a male shall be five shekels of silver; and the valuation you shall make of a female shall be three shekels of silver.

And when it is a person aged sixty years and above, if it is a male, your valuation shall be fifteen shekels; and if it is a female, [the valuation shall be] ten shekels.

And if he is poorer than your estimate, he shall present himself before the Priest who will make an estimate of him, and the Priest will make an estimate according to what the one who made the vow can provide.

And if it is from one of these kinds of animals that is offered to the Lord, then everything that has been given to the Lord of this kind [of animals] shall be holy. He will not exchange it, nor put another in its place, a good one for a bad one, or a bad one for a good one: and if he puts in any way that it is one beast for another beast, both that one and the one that has been put in its place shall be holy.

And if it is from a defiled animal, which is not offered to the Lord, he shall present the animal before the priest,

Who will make the assessment, whether it is good or bad; and it shall be done so, according to the assessment you, Priest, have made.

But if he wants to buy it back in some way, he will add a fifth on top of your estimate.

And when someone has consecrated his house to be holy to the Lord, the priest shall assess it as to whether it is good or bad; [and] the assessment that the priest has made shall stand.

But if the one who consecrated it wants to redeem his house, he shall add on top of it a fifth of the money of your appraisal, and it shall remain his.

And if the man consecrates to the Lord [some part] of the field of his possession, your valuation shall be according to what is sown there; the Homer of barley seed shall be valued at fifty shekels of silver.

If he has sanctified his field since the Jubilee year, we will adhere to your assessment.

But if he consecrates his field after the Jubilee, the Priest will account to him for the money according to the number of years remaining until the year of Jubilee, and this will be deducted from your valuation.

And if the one who consecrated the field wants to redeem it in any way, he shall add on top of it a fifth of the money of your valuation, and it shall remain his.

But if he does not redeem the field, and the field is sold to another man, he will no longer be able to redeem it.

And that field, having passed the Jubilee, shall be holy to the Lord, like a forbidden field; its possession shall belong to the Priest.

And if he consecrates to the Lord a field that he has bought, not being one of his own fields;

The priest shall count to him the sum of your valuation until the year of Jubilee, and he shall give your valuation on that day, [so that it may be] a holy thing to the Lord.

But in the Jubilee year the field will return to the one from whom he had bought it, [and] to whom was the possession of the land.

And any estimate you make shall be according to the shekel of the Sanctuary; the shekel is twenty obols.

However, no one may sanctify the firstborn of the animals, for it belongs to the Lord by right of primogeniture, whether of cow, sheep, or goat, it is the Lord's.

But if it is from unclean animals, he will redeem it according to your valuation, and he will add a fifth to your valuation; and if it is not redeemed, it will be sold according to your valuation.

But no forbidden thing that anyone has devoted to the Lord as a forbidden thing, whether man, beast, or field of his possession, shall be sold or redeemed; all forbidden things shall be most holy to the Lord.

No forbidden thing, devoted by prohibition among men, will be redeemed, but will be put to death.

Now every tithe of the land, both of the grain of the land and of the fruit of the trees, is the Lord's; it is holy to the Lord.

But if anyone wants to redeem in any way anything from his tithe, he shall add a fifth on top of it.

But every tithe of cattle, sheep and goats, [that is] everything that passes under the rod, which is the tenth, shall be consecrated to the Lord.

one will not choose the good or the bad, and one will not put another in its place; that if one does it in any way whatsoever, the changed beast and the other which has been put in its place, will be sanctified, [and] will not be redeemed.

These are the commandments that the Lord gave to Moses on Mount Sinai, for the children of Israel.

Now the Lord spoke to Moses in the wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month of the second year, after they had come out of the land of Egypt, saying:

Take a census of the whole congregation of the children of Israel, according to their families, according to their fathers' houses, counting them name by name, [namely] all the males, each one by head;

From the age of twenty and above, all those in Israel who are able to go to war, you and Aaron shall count them according to their troops.

And there shall be with you a man from each Tribe, [namely] the one who [is] the head of his father's house.

And these are the names of the men who will assist you. For the Tribe of Reuben, Elizur son of Zedeur.

For that of Simeon, Selumiel, son of Tsurisaddai.

For that of Judah, Nahasson, son of Hamminadab.

For that of Issachar, Nathanael, son of Tsuhar.

For that of Zebulun, Eliab, son of Helon.

of the children of Joseph, for the Tribe of Ephraim, Elisamah, son of Hammiud; for that of Manasseh, Gamaliel son of Pedatsur.

For the Tribe of Benjamin, Abidan, son of Guidhoni.

For that of Dan, Ahihezer, son of Hammisaddai.

For that of Aser, Paghiel, son of Hocran.

For that of Gad, Eliasaph, son of Dehuel.

For that of Naphtali, Ahirah, son of Henan.

These were the ones who were called to hold the assembly; they were the leaders of the Tribes of their fathers, heads of the thousands of Israel.

Then Moses and Aaron took those men who had been named;

And they summoned the whole assembly on the first day of the second month, and registered each one according to their families, [and] according to the house of their fathers, registering them, name by name, from the age of twenty years, and above, each one by head;

As the Lord had commanded Moses, he counted them in the desert of Sinai.

The children of Reuben, the firstborn of Israel, according to their generations, their families, and the houses of their fathers, were counted by name, [and] by head, [namely] all the males twenty years old and above, all who could go to war;

Those, [I say], of the Tribe of Reuben, who were counted, were forty-six thousand five hundred.

The children of Simeon, according to their generations, their families, and their fathers' houses, those who were numbered by name and by head, [namely] all the males twenty years old and above, all those who could go to war;

Those, [I say], of the Tribe of Simeon, who were counted, were fifty-nine thousand three hundred.

Children of Gad, according to their generations, their families, and the houses of their fathers, each numbered by name, from the age of twenty years and above, all those who could go to war;

Those, [I say], of the Tribe of Gad, who were counted, were forty-five thousand six hundred and fifty.

Children of Judah, according to their generations, their families, and the houses of their fathers, numbered each by name, from the age of twenty years, and above, all those who could go to war;

Those, [I say], of the Tribe of Judah, who were counted, were seventy-four thousand six hundred.

The children of Issachar, according to their generations, their families, and the houses of their fathers, each one numbered by name, from the age of twenty years, and above, all those who could go to war;

Those, [I say], of the Tribe of Issachar, who were counted, were fifty-four thousand four hundred.

The children of Zebulun, according to their generations, their families, and the houses of their fathers, numbered each by name, from the age of twenty years, and above, all those who could go to war;

Those, [I say], of the Tribe of Zebulun, who were counted, were fifty-seven thousand four hundred.

As for the children of Joseph; the children of Ephraim, according to their generations, their families, and the houses of their fathers, numbered each by name, from the age of twenty years, and above, all those who could go to war;

Those, [I say], of the Tribe of Ephraim, who were counted, were forty thousand five hundred.

The children of Manasseh, according to their generations, their families, and the houses of their fathers, each numbered by name, from the age of twenty years, and above, all those who could go to war;

Those, [I say], of the Tribe of Manasseh, who were counted, were thirty-two thousand two hundred.

The children of Benjamin, according to their generations, their families, and their fathers' houses, each numbered by name, from the age of twenty years and above, all those who could go to war;

Those, [I say], of the Tribe of Benjamin, who were counted, were thirty-five thousand four hundred.

The children of Dan, according to their generations, their families, and their fathers' houses, each one numbered by name, from the age of twenty years, and above, all those who could go to war;

Those, [I say], of the Tribe of Dan, who were counted, were sixty-two thousand seven hundred.

The children of Asher, according to their generations, their families, and the houses of their fathers, each numbered by name, from the age of twenty years and above, all those who could go to war;

Those, [I say], of the Tribe of Asher, who were counted, were forty-one thousand five hundred.

[From] the children of Naphtali, according to their generations, their families, and the houses of their fathers, numbered each by name, from the age of twenty years, and above, all those who could go to war;

Those, [I say], of the Tribe of Naphtali, who were counted, were fifty-three thousand four hundred.

These were the ones Moses and Aaron counted, the twelve leaders of Israel being there, one for each house of their fathers.

Thus all those of the children of Israel, who were counted according to their fathers' houses, from the age of twenty years, and above, all those among the Israelites who could go to war;

All those, [I said], whose numbers were counted, were six hundred and three thousand five hundred and fifty.

But the Levites were not numbered with them, according to the tribe of their fathers.

For the Lord had spoken to Moses, saying:

You shall not take a census of the Tribe of Levi, nor shall you collect their number along with the [other] children of Israel.

But you shall give the Levites charge of the tent of the Testimony, and of all its furnishings, and of all that belongs to it; they shall carry the tent, and of all its furnishings; they shall serve there, and encamp around the tent.

And when the pavilion departs, the Levites shall take it down, and when the pavilion is encamped, they shall set it up. If any stranger approaches, he shall be put to death.

Now the children of Israel shall encamp each in his own quarter, and each under his own banner, according to his troops.

But the Levites shall encamp around the Pavilion of the Testimony, so that there may be no indignation upon the assembly of the children of Israel, and they shall take charge of the Pavilion of the Testimony.

And the children of Israel did according to all the things which the Lord had commanded Moses; they did it thus.

And the Lord spoke to Moses and Aaron, saying:

The children of Israel shall camp each under his banner, with the standards of their fathers' houses, all around the Tabernacle of meeting, opposite it.

Those of the banner of the company of Judah will encamp directly towards the Levant, by his troops; and Nahshon, son of Hamminadab, will be the leader of the children of Judah;

And his troop, and those counted, seventy-four thousand six hundred.

Near him will encamp the Tribe of Issachar, and Nathanael, son of Zuhar, will be the

leader of the children of Issachar;
And his troop, and those counted, fifty-four thousand four hundred.
[Then] the Tribe of Zebulun, and Eliab, son of Helon, shall be the leader of the children of Zebulun;
And his troop, and those counted, fifty-seven thousand four hundred.
All those counted from the company of Judah, one hundred and eighty-six thousand four hundred by their troops, will depart first.
The banner of Reuben's company, by his troops, will be towards the South, and Elizur, son of Sedeur, will be the leader of Reuben's children;
And his troop, and those counted, forty-six thousand five hundred.
Near him will encamp the Tribe of Simeon, and Selumiel, son of Tsurisaddai, will be the leader of the children of Simeon;
And his troop, and those counted, fifty-nine thousand three hundred.
Then the Tribe of Gad, and Eliasaph, son of Reuel, shall be the leader of the children of Gad;
And his troop, and those counted, forty-five thousand six hundred and fifty.
All those counted in Ruben's company, one hundred and fifty-one thousand four hundred and fifty, by their troops, will depart second.
Then the Tabernacle of meeting will depart with the company of Levites, in the midst of the companies that will depart according to where they are encamped, each in its place, according to their banners.
The banner of the company of Ephraim, by its troops, will be towards the West; and Elisamah, son of Hammiud, will be the leader of the children of Ephraim;
And his troop, and those counted, forty thousand five hundred.
Near him [will encamp] the Tribe of Manasseh, and Gamaliel, son of Pedazur, will be the leader of the children of Manasseh;
And his troop, and those counted, thirty-two thousand two hundred.
Then the Tribe of Benjamin, and Abidan, son of Gideoni, shall be the leader of the children of Benjamin;
And his troop, and those counted, thirty-five thousand four hundred.
All those counted from the company of Ephraim, one hundred and eight thousand and one hundred, by their troops, will depart third.
The banner of the company of Dan, by its troops, will be towards the North, and Ahihezer, son of Hammisadaai, will be the leader of the children of Dan;
And his troop, and those counted, sixty-two thousand seven hundred.
Near him will encamp the Tribe of Asher, and Pagiel, son of Hocran, will be the leader of the children of Asher;
And his troop, and those counted, forty-one thousand five hundred.
Then the Tribe of Naphtali, and Ahirah, son of Henan, shall be the leader of the children of Naphtali;
And his troop, and those counted, fifty-three thousand four hundred.
All those counted in Dan's company, one hundred fifty-seven thousand six hundred, will be the last to leave under the banners.
These were the children of Israel who were counted according to their ancestral houses. All those counted in the companies according to their divisions were six hundred and three thousand five hundred and fifty.
But the Levites were not numbered with the [other] children of Israel, as the Lord had commanded Moses.
And the children of Israel did according to all the things which the Lord had commanded Moses, [and] thus encamped according to their banners, and thus departed, each according to their families, [and] according to the house of their fathers.
These are the generations of Aaron and Moses, in the days that the Lord spoke to Moses on Mount Sinai.
These are the names of Aaron's sons: Nadab, who was the firstborn, Abihu, Eleazar, and Ithamar.

These are the names of the sons of Aaron the priests, who were anointed and consecrated to exercise the priesthood.
But Nadab and Abihu died before the Lord when they offered strange fire before the Lord in the wilderness of Sinai, and they had no children; but Eleazar and Ithamar served as priests before Aaron their father.
And the Lord spoke to Moses, saying:
Bring the Tribe of Levi near, and have them stand before Aaron the Priest, so that they may serve him.
And let them be in charge of what he will command them to guard, and what the whole assembly will command them to guard, before the Tabernacle of meeting, by performing the service of the Tabernacle.
And that they keep all the utensils of the Tabernacle of meeting, and that which will be entrusted to them by the children of Israel, to perform the service of the Tabernacle.
Thus you shall give the Levites to Aaron and his sons; they are absolutely given to him from among the children of Israel.
You shall therefore give the administration to Aaron and his sons, and they shall perform their priesthood. If any foreigner approaches them, he shall be put to death.

And the Lord spoke to Moses, saying:
Behold, I have taken the Levites from among the children of Israel, instead of every firstborn who opens the womb among the children of Israel; therefore the Levites shall be mine.
For every firstborn belongs to me, from when I struck down every firstborn in the land of Egypt; I have consecrated to myself every firstborn in Israel, both of men and beasts; they shall be mine, I am the Lord.
The Lord also spoke to Moses in the desert of Sinai, saying:
Count the children of Levi, by their fathers' houses, [and] by their families, counting every male from the age of one month, and above.
So Moses counted them according to the command of the Lord, as he had been commanded.

These are the sons of Levi according to their names: Gershon, Kohath, and Merari.
And these are the names of the sons of Guerson, according to their families, Libni, and Simhi.
And the sons of Kohath according to their families: Hamram, Izhar, Hebron, and Huzziel.
And the sons of Merari, according to their families, Mahli and Musi; these are the families of Levi, according to the houses of their fathers.
From Guerson [came] the family of the Libnites, and the family of the Simhites; these are the families of the Guersonites;
Of these, those who were counted, after the count [which was made] of all the males from the age of one month and above, were seven thousand five hundred in number.
The families of the Gersonites will camp behind the Tabernacle in the West.
And Eliasaph, son of Lael, will be the head of the Gershonite family.
And the children of Guerson shall be in charge of the Tabernacle of Meeting, the tent, the Tabernacle, its covering, the tapestry of the entrance of the Tabernacle of Meeting;
And the curtains of the courtyard with the tapestry of the entrance to the courtyard, which serve for the pavilion and for the altar all around, and its rope, for all its service.
And from Kohath came the family of the Hamramites, the family of the Izharites, the family of the Hebronites, and the family of the Huzielites; these were the families of the Kohathites;
Of which all the males from the age of one month and above were eight thousand six hundred, having charge of the Sanctuary.

The families of Kohath's children will camp on the side of the Tabernacle towards the South.

And Elizaphan, son of Huziel, [will be] the head of the house of the fathers of the families of the Kohathites.

And they will be in charge of the Ark, the Table, the lampstand, the altars, and the utensils of the Sanctuary with which the service is performed, and the tapestry, with everything used in it.

And the chief of the chiefs of the Levites [will be] Eleazar, son of Aaron the priest; who will have the superintendence over those who have charge of the Sanctuary.

And from Merari [came forth] the family of the Mahlites, and the family of the Musites; these were the families of Merari;

Of these, those who were counted [after] the count [which was made] of all the males, from the age of one month and above, were six thousand two hundred.

And Esuriel, son of Abihail, shall be the head of the house of the fathers of the families of the Merarites; they shall encamp on the side of the Tabernacle towards the north.

And the children of Merari shall be given charge of the boards of the Tabernacle, its bars, its pillars, its bases, and all its utensils, with everything that is in it; And the pillars of the courtyard all around, with their foundations, their piles, and their ropes.

And Moses, Aaron, and his sons, who are in charge of the sanctuary and the care of the Israelites, shall encamp before the Tabernacle of Meeting toward the east. And if any foreigner approaches it, he shall be put to death.

All those Levites who were counted, whom Moses and Aaron counted by their families, according to the commandment of the Lord, all the males a month old and above, were twenty-two thousand.

And the Lord said to Moses, "Take a census of all the firstborn males of the children of Israel, from one month old and above, and count their names."

And you shall take for me, I am the Lord, the Levites, instead of all the firstborn who are among the children of Israel; [you shall take] also the animals of the Levites, instead of all the firstborn of the animals of the children of Israel.

So Moses counted, as the Lord had commanded him, all the firstborn who were among the children of Israel.

And all the firstborn males, the count of names having been made, from the age of one month and above, according to how they were counted, were twenty-two thousand two hundred and seventy-three.

And the Lord spoke to Moses, saying:

Take the Levites instead of all the firstborn among the children of Israel, and the animals of the Levites instead of their animals; and the Levites shall be mine; I am the Lord.

And as for those who must be redeemed from the firstborn of the children of Israel, who are two hundred and seventy-three, more than the Levites;

You shall take five shekels per head, according to the shekel of the Sanctuary; the shekel is twenty obols.

And you shall give to Aaron and his sons the money from those who have been redeemed, exceeding the number of Levites.

Moses therefore took the money from the redemption of those who were extra, besides those who had been redeemed by the exchange of the Levites.

And he received the money from the firstborn of the children of Israel, which was one thousand three hundred and sixty-five shekels, according to the shekel of the Sanctuary.

And Moses gave the money from the redeemed to Aaron and his sons, according to the command of the Lord, as the Lord had commanded him.

And the Lord spoke to Moses and Aaron, saying:

Take a census of the Kohathites, descendants of Levi, by their clans and their ancestral houses.

From the age of thirty and above, up to the age of fifty, all who enter in order to serve in the Tabernacle of meeting.

This is the service of the children of Kohath at the Tabernacle of Meeting, [that is], the Most Holy Place.

When the camp departs, Aaron and his sons will come, and they will unfurl the tapestry veil and cover the Ark of the Testimony with it.

Then they will put a covering of sandpiper skins over it, they will spread a purple cloth over it, and they will put its poles on it.

And they shall spread a purple cloth over the Table of the Showbread, and put on it the dishes, the cups, the basins, and the sprinkling goblets. The daily bread shall be on it.

They will spread over it a crimson-dyed cloth, cover it with a covering of sandpiper skins, and put its poles on it.

And they shall take a purple cloth, and cover with it the lampstand of the light with its lamps, its snuffers, its basins, and all the oil vessels which are used for the lampstand;

And they will put it, along with all its vessels, in a covering of sandpiper skins, and place it on levers.

They shall spread a purple cloth over the golden altar, cover it with a covering of catfish skins, and put its poles on it.

They shall also take all the utensils of the service which are used in the Sanctuary, they shall put them in a purple cloth, and they shall cover them with a covering of catfish skins, and put them on levers.

They shall remove the ashes from the altar and spread a scarlet cloth over it.

And they shall put on it the utensils used for the altar, the censers, the hooks, the scrapers, the basins, and all the vessels of the altar; they shall spread over it a covering of catkins, and they shall put its poles on it.

The camp will set out after Aaron and his sons have finished covering the Sanctuary and all its vessels, and after that the children of Kohath will come to carry it, and they will not touch the holy things, lest they die; this is what the children of Kohath will carry from the Tabernacle of Meeting.

And Eleazar son of Aaron, the priest, shall have charge of the oil of the light, the incense of spices, the continual grain, and the anointing oil; charge of the whole pavilion, and of all things which are in the sanctuary, and of its utensils.

And the Lord spoke to Moses and Aaron, saying:

Do not give cause for the race of the families of Kohath to be cut off from among the Levites.

But do this for them, so that they may live and not die; for when they approach the Most Holy Things, Aaron and his sons will come, and will arrange them, each according to his service, and according to what he is to carry.

And they will not enter to look when the holy things are wrapped up, so that they do not die.

The Lord also spoke to Moses, saying:

Also take a census of the children of Guerson according to their fathers' houses, [and] according to their families;

From the age of thirty, and above, up to the age of fifty, counting all those who enter to keep their rank, in order to be employed in serving at the Tabernacle of meeting.

This is the service of the families of the Gersonites, in what they must serve, and in what they must bear.

They shall therefore carry the scrolls of the pavilion, and the Tabernacle of meeting, its covering, the covering of chaff that is on it over it, and the tapestry of the entrance of the Tabernacle of meeting;

The curtains of the courtyard, and the tapestry of the entrance of the gate of the courtyard, which serve for the pavilion and for the altar all around, their cordage, and all the utensils of their service, and everything that is made for them; this is what they will serve.

All the service of the children of Guerson in all that they are to carry, and in all that they are to serve, shall be [regulated] by the orders of Aaron and his sons, and you shall charge them to observe all that they are to carry.

This is the service of the families of the children of the Gershonites at the Tabernacle of Meeting; and their charge shall be under the direction of Ithamar, son of Aaron the Priest.

You shall also count the children of Merari according to their families [and] according to the houses of their fathers.

You shall count them from the age of thirty and above, down to the age of fifty; all those who come in order to serve at the Tabernacle of meeting.

Now this is the responsibility of what they will have to bear, according to all the service that they will have to do at the Tabernacle of meeting, [namely] the boards of the pavilion, its bars, and its pillars, with its bases;

And the pillars of the courtyard all around, and their bases, their nails, their ropes, all their utensils, and everything used in these things, and you shall count to them all the utensils which they shall be charged to carry, piece by piece.

This is the service of the families of the children of Merari, for all that they must serve at the Tabernacle of Meeting, under the direction of Ithamar, son of Aaron, the Priest.

Moses and Aaron, and the leaders of the assembly, counted the children of the Kohathites, according to their families, and according to the houses of their fathers.

From the age of thirty, and above, up to the age of fifty, all those who entered in order to serve at the Tabernacle of meeting.

And those who were counted according to their families were two thousand seven hundred and fifty.

These are the numbered families of the Kohathites, all serving at the Tabernacle of Meeting, whom Moses and Aaron numbered according to the command that the Lord had given through Moses.

Now, as for the count of the children of Guerson according to their families, and according to the houses of their fathers,

From the age of thirty and above, up to the age of fifty, all those who entered in order to serve at the Tabernacle of Meeting,

Those, [I said], who were counted according to their families, and according to the houses of their fathers, were two thousand six hundred and thirty.

These are the numbered families of the children of Gershon, all serving at the Tabernacle of Meeting, whom Moses and Aaron numbered according to the commandment of the Lord.

And as for the enumeration of the families of the children of Merari, according to their families, [and] according to the houses of their fathers,

From the age of thirty, and above, up to the age of fifty, all who entered in order to serve at the Tabernacle of meeting;

Those, [I said], who were counted according to their families, were three thousand two hundred.

These are the censuses of the families of the children of Merari, whom Moses and Aaron counted according to the command that the Lord had given through Moses.

Thus all those counted, whom Moses and Aaron and the leaders of Israel counted from among the Levites, according to their families, and according to the houses of their fathers;

From the age of thirty, and above, up to the age of fifty, all those who entered service to be employed in what had to be served, and in what had to be carried from

the Tabernacle of meeting.

All those, [I said], who were counted, were eight thousand five hundred and eighty. They were numbered according to the command that the Lord had given through Moses, each according to what he had to serve and what he had to carry, and the burden of each was as the Lord had commanded Moses.

Then the Lord spoke to Moses, saying:

Command the children of Israel to put out of the camp every leper, every decrepit person, and every person defiled for a dead person.

You shall put them out, both the man and the woman, you shall put them, [I say], out of the camp, so that they do not defile the camp of those among whom I dwell.

And the children of Israel did so, and put them out of the camp, as the Lord had told Moses; the children of Israel did so.

And the Lord spoke to Moses, saying:

Speak to the children of Israel; when any man or woman has committed any of the sins that man commits by doing a crime against the Lord, and such a person is found guilty;

Then they will confess their sin, which they have committed; and [the guilty one] will give back the total amount of what he was found guilty of, and he will add a fifth on top of it, and give it to the one against whom he committed the offense. If this man has no one to whom the right of redemption belongs to reclaim what was committed in the offense, that thing shall be restored to the Lord, and it shall belong to the Priest, in addition to the ram of atonement with which atonement shall be made for him.

Likewise, every offering raised from among all the sanctified things of the children of Israel, which they present to the Priest, shall belong to him.

Therefore, anything that someone has consecrated will belong to the priest; whatever each person has given to him will belong to him.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: When a man's wife has committed adultery and sinned against him;

And that someone will have lain with her, and will have known her, without her husband knowing anything about it; but that she hid herself, and defiled herself, and that there was no witness against her, and that she was not caught;

And that the spirit of jealousy should seize her [husband], so that he is jealous of his wife, because she has defiled herself; or that the spirit of jealousy should seize him, so that he is jealous of his wife, although she has not defiled herself; This man shall bring his wife before the priest, and he shall bring her offering for her, [namely] a tenth of an ephah of barley flour; [but] he shall not pour oil on it; nor shall he put incense on it; for it is a cake of jealousy, a memorial cake, to remind them of iniquity.

And the priest will bring it near, and will make it stand before the Lord.

Then the priest shall take holy water in an earthen vessel, and some of the dust that is on the pavement of the pavement, and put it into the water.

Then the priest shall make the woman stand before the Lord, he shall uncover the head of this woman, and he shall place on the palms of this woman the memorial cake, which is the cake of jealousy; and the priest shall hold in his hand the bitter waters, which bring the curse.

And the priest shall make the woman swear an oath, and shall say to her: If no man has lain with you, and if while in the power of your husband you have not been unlawful [and] defiled, be free [from the harm] of these bitter waters which bring a curse.

But if, while under the power of your husband, you have committed adultery and defiled yourself, and someone other than your husband has slept with you;

Then the priest shall make the woman swear an oath of desecration, and the priest shall say to the woman: May the Lord deliver you to the desecration to which you have

submitted yourself by oath, in the midst of your people, the Lord making your thigh fall, and your belly swell.

And may these waters that bring the curse enter your body, causing your belly to swell and your thigh to fall. Then the woman will answer, Amen, Amen.

Then the priest shall write these curses in a book, and erase them with bitter water.

And he will make the woman drink the bitter waters that bring a curse, and the waters that bring a curse will enter her, to be bitter waters.

The priest shall therefore take the cake of jealousy from the woman's hand, wave it before the Lord, and offer it on the altar.

The priest will also take a piece of the cake as a memorial of this cake and will burn it on the altar; then he will make the woman drink the water.

And after he has made her drink the waters, if it is true that she has defiled herself and committed the crime against her husband, the waters that bring the curse will enter her, being bitter waters, and her belly will swell, and her thigh will fall; thus that woman will be subject to the detestation of the oath in the midst of her people.

If the woman has not defiled herself, but is pure, she will receive no harm and will have children.

This is the Law of Jealousy, when a woman who is under her husband's authority has become promiscuous and defiled.

Or when the spirit of jealousy has seized the husband, and being jealous of his wife, he has brought her before the Lord, and the priest has done to that woman all that is ordained by this law.

And the man will be free from sin; but this woman will bear her iniquity.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: When a man or a woman has taken the vow of a Nazirite, to become a Nazirite to the Lord;

He shall abstain from wine and beer, he shall not drink any vinegar made from wine or beer, nor any grape liqueur, and he shall not eat fresh grapes, nor dried grapes.

During all the days of his Nazirite vow he shall eat no fruit of the vine, from the seeds to the skin [of the grape].

No razor shall touch his head during all the days of his Nazirite vow. He shall be holy until the days for which he became a Nazirite to the Lord are fulfilled, and he shall let the hair of his head grow long.

During all the days that he became a Nazirite to the Lord, he shall not approach any dead person.

He shall not defile himself for his father, nor for his mother, nor for his brother, nor for his sister, when they are dead; for the Nazirite vow of his God is upon his head.

Throughout all the days of his Nazirite vow, he is holy to the Lord.

If anyone dies suddenly in his presence, the head of his Nazirite vow will be defiled, and he will shave his head on the day of his purification, he will shave it on the seventh day.

And on the eighth day he shall bring to the Priest two turtledoves, or two young pigeons, to the entrance of the Tabernacle of Meeting.

And the priest shall offer one as a sin offering and the other as a burnt offering, and make atonement for him for his sin over the dead man; thus he shall sanctify his head on that day.

And he shall set apart to the Lord the days of his Nazareth, offering a lamb a year old for the guilt, and the first days shall be counted as nothing; for his Nazareth was defiled.

This is the law for a Nazirite: when the days of his Nazirite vow are completed, he shall be brought to the gate of the Tabernacle of meeting.

And the Lord will make his offering of a lamb a year old without blemish, as a burnt

offering, and of a ewe a year old without blemish, for a sin offering, and of a ram without blemish, for a peace offering;

And a basket of unleavened bread, cakes of fine flour, kneaded with oil, and unleavened doughnuts, anointed with oil, with their cake, and their sprinkling; These are the ones the priest shall offer before the Lord; he shall also offer his sin offering and his burnt offering.

And he shall offer the ram as a peace offering to the Lord, with the basket of unleavened bread; the priest shall also offer his cake and his sprinkling.

And the Nazirite shall shave off the head of his Nazirite vow at the entrance of the Tabernacle of Meeting, and shall take the hair of his Nazirite vow and put it on the fire which is under the sacrifice of peace offerings.

And the priest shall take the boiled shoulder of the ram, and an unleavened cake from the basket, and an unleavened doughnut, and place them on the palms of the hands of the Nazirite, after he has shaved off his Nazirite hat.

And the priest shall wave these things as a wave offering before the Lord; it is a holy thing belonging to the priest, with the waving breast and the lifting shoulder, after which the Nazirite may drink wine.

This is the law of the Nazirite who has dedicated to the Lord his offering for his Naziriteship, besides what he has [still] able to offer; he shall do according to his vow which he has vowed, according to the law of his Naziriteship.

The Lord also spoke to Moses, saying:

Speak to Aaron and his sons, and tell them: This is how you shall bless the children of Israel, saying to them:

May the Lord bless you and keep you.

May the Lord make his face shine on you and be gracious to you.

The Lord turns his face toward you and gives you peace.

They will therefore put my Name upon the children of Israel, and I will bless them.

Now the day came when Moses had finished setting up the pavilion, and had anointed it, and had sanctified it with all its utensils, and the altar with all its utensils, [it came, I say,] after he had anointed and sanctified them;

The leaders of Israel, and the heads of their fathers' families, who are the leaders of the Tribes, and who had attended to the census, made their offering.

And they brought their offering before the Lord, [namely], six covered wagons, and twelve oxen, each wagon for two of the chief ones, and each ox for each of them, and they offered them before the pavilion.

Then the Lord spoke to Moses, saying:

Take [these things] from them; and they shall be used in the service of the Tabernacle of meeting; and you shall give them to the Levites, to each according to his office.

So Moses took the chariots and the oxen and gave them to the Levites.

He gave the children of Guerson two carts and four oxen, according to their use.

But he gave to the children of Merari four chariots and eight oxen, according to their use, under the direction of Ithamar, son of Aaron, the priest.

But he did not give any to the children of Kohath, because the service of the Sanctuary was their responsibility; they carried it on their shoulders.

And the leaders offered for the dedication of the altar, on the day it was anointed, the leaders, [I say], offered their offering before the altar.

And the Lord said to Moses, "One of the leaders shall offer his offering one day, and another on another day, for the dedication of the altar."

On the first day, therefore, Nahshon, son of Hamminadab, offered his offering for the Tribe of Judah.

And his offering was a silver dish weighing one hundred and thirty [shekels], a silver basin weighing seventy shekels, according to the shekel of the Sanctuary, both full of fine flour mixed with oil for the cake;

A golden cup of ten [shekels], full of perfume;

A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;
A young goat [for the offering] for sin;
And for the peace offering, two bulls, five rams, five male goats, and five lambs a year old. This was the offering of Nahshon, son of Hamminadab.
On the second day Nathanael, son of Tshuhar, chief of the [Tribe] of Issachar, [offered].
And he offered for his offering a silver platter weighing one hundred and thirty [shekels], a silver basin weighing seventy shekels, according to the shekel of the Sanctuary, both full of fine flour, mixed with oil for the cake;
A golden cup of ten [shekels], full of perfume;
A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;
A young goat [for the offering] for sin;
And for the peace offering, two bulls, five rams, five male goats, and five lambs a year old. This was the offering of Nathanael, son of Zuhar.
On the third day Eliab, son of Helon, leader of the children of Zebulun, [offered]. His offering was a silver platter, weighing one hundred and thirty [shekels], a silver basin of seventy shekels, according to the shekel of the Sanctuary, both full of fine flour, kneaded with oil for the cake;
A golden cup of ten [shekels], full of perfume;
A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;
A young goat [for the offering] for sin;
And for the peace offering, two bulls, five rams, five male goats, and five lambs a year old. This was the offering of Eliab, son of Helon.
On the fourth day Elizur, son of Sedeur, chief of the children of Reuben, [offered].

His offering was a silver dish weighing one hundred and thirty [shekels], a silver basin weighing seventy shekels, according to the shekel of the Sanctuary, both full of fine flour, kneaded with oil for the cake;
A golden cup of ten [shekels], full of perfume;
A calf taken from the flock, a ram, a lamb a year old, [for a burnt offering];
A young goat [for the offering] for sin;
And for the peace offering, two bulls, five rams, five male goats, and five lambs a year old. This was the offering of Elizur, son of Zedeur.
On the fifth day Selumiel, son of Tsurisaddai, leader of the children of Simeon, [offered].
His offering was a silver platter, weighing one hundred and thirty [shekels], a silver basin of seventy shekels, according to the shekel of the Sanctuary, both full of fine flour, kneaded with oil for the cake;
A golden cup of ten [shekels], full of perfume;
A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;
A young goat [for the offering] for sin;
And for the peace offering, two bulls, five rams, five male goats, and five one-year-old lambs. This was the offering of Selumiel, son of Tsurisaddai.
On the sixth day Eliasaph, son of Dehuel, leader of the children of Gad, [offered]. His offering was a silver dish weighing one hundred and thirty [shekels], a silver basin weighing seventy shekels, according to the shekel of the Sanctuary, both full of fine flour mixed with oil for the cake;
A golden cup of ten [shekels], full of perfume;
A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;
A young goat [for the offering] for sin;
And for the peace offering, two bulls, five rams, five male goats, and five lambs a year old. This was the offering of Eliasaph son of Dehuel.
On the seventh day Elisamah, son of Hammiud, leader of the children of Ephraim, [offered].
His offering was a silver platter, weighing one hundred and thirty [shekels], a

silver basin of seventy shekels, according to the shekel of the Sanctuary, both full of fine flour mixed with oil for the cake;

A golden cup of ten [shekels], full of perfume;

A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;

A young goat [for the offering] for sin;

And for the peace offering, two bulls, five rams, five male goats, and five one-year-old lambs. This was the offering of Elisamah, son of Hammiud.

On the eighth day Gamaliel, son of Pedatsur, leader of the children of Manasseh, [offered].

His offering was a silver platter, weighing one hundred and thirty [shekels], a silver basin of seventy shekels, according to the shekel of the Sanctuary, both full of fine flour mixed with oil for the cake;

A golden cup of ten [shekels], full of perfume;

A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;

A young goat [for the offering] for sin;

And for the peace offering, two bulls, five rams, five male goats, and five one-year-old lambs. This was the offering of Gamaliel, son of Pedatsur.

On the ninth day Abidan, son of Gideoni, chief of the children of Benjamin, [offered].

His offering was a silver platter, weighing one hundred and thirty [shekels], a silver basin of seventy shekels, according to the shekel of the Sanctuary, both full of fine flour mixed with oil for the cake;

A golden cup of ten [shekels], full of perfume;

A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;

A young goat [for the offering] for sin;

And for the peace offering, two bulls, five rams, five male goats, and five lambs a year old. This was the offering of Abidan, son of Gidhoni.

On the tenth day Ahiezer, son of Hammisaddai, chief of the children of Dan, [offered].

His offering was a silver dish weighing one hundred and thirty [shekels], a silver basin weighing seventy [shekels], according to the shekel in the Sanctuary, both full of fine flour mixed with oil for the cake;

A golden cup of ten [shekels], full of perfume;

A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;

A young goat [for the offering] for sin;

And for the peace offering, two bulls, five rams, five male goats, and five one-year-old lambs. This was the offering of Ahiezer son of Hammisaddai.

On the eleventh day Paghiel, son of Hocran, chief of the children of Asher, [offered].

His offering was a silver platter, weighing one hundred and thirty [shekels], a silver basin of seventy shekels, according to the shekel of the Sanctuary, both full of fine flour mixed with oil for the cake;

A golden cup of ten [shekels], full of perfume;

A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;

A young goat [for the offering] for sin;

And for the peace offering, two bulls, five rams, five male goats, and five lambs a year old. This was the offering of Paghiel, son of Hocran.

On the twelfth day Ahirah, son of Henan, chief of the children of Naphtali, [offered].

His offering was a silver dish weighing one hundred and thirty [shekels], a silver basin weighing seventy shekels, according to the shekel of the Sanctuary, both full of fine flour mixed with oil for the cake;

A golden cup of ten [shekels], full of perfume;

A calf taken from the flock, a ram, a lamb a year old, for a burnt offering;

A young goat [for the offering] for sin;

And for the peace offering, two bulls, five rams, five male goats, and five lambs a year old. This was the offering of Ahirah, son of Henan. This was the dedication of the altar, which was [made] by the leaders of Israel, when he was anointed; Twelve silver plates, twelve silver basins, twelve gold cups. And each silver dish [was] one hundred and thirty [shekels], and each basin seventy; all the silver of the vessels amounted to two thousand four hundred [shekels], according to the shekel of the Sanctuary. Twelve gold cups full of perfume, each of ten [shekels], according to the shekel of the Sanctuary; all the gold [therefore] of the cups amounted to six eighty [shekels].

All the bulls for the burnt offering were twelve calves, with twelve rams, [and] twelve one-year-old lambs, with their cakes, and twelve young male goats [for the offering] for the sin.

And all the bulls of the peace offering were twenty-four calves, [with] sixty rams, sixty male goats, [and] sixty one-year-old lambs. Such was the dedication of the altar, after it was anointed.

And when Moses entered the Tabernacle of Meeting to speak with God, he heard a voice speaking to him from above the mercy seat that was on the Ark of the Testimony, from between the two Cherubim, and he spoke to him.

The Lord also spoke to Moses, saying:

Speak to Aaron, and tell him: When you light the lamps, the seven lamps will give light in front of the lampstand.

And Aaron did so, and he lit the lamps [to give light] on the front of the lampstand, as the Lord had commanded Moses.

Now the lampstand was made in such a way that it was of hammered gold, [work] made with a hammer, its shaft also, [and] its flowers. The lampstand was made according to the pattern that the Lord had shown Moses.

Then the Lord spoke to Moses, saying:

Take the Levites from among the children of Israel, and purify them.

You shall do this to purify them. You shall sprinkle them with the water of purification; they shall shave all their flesh, they shall wash their clothes, and they shall purify themselves.

Then they shall take a calf from the herd with its cake of fine flour mixed with oil; and you shall take a second calf from the herd [for the offering] for the sin.

Then you shall bring the Levites near before the Tabernacle of Meeting, and you shall summon the whole assembly of the children of Israel.

You shall bring the Levites before the Lord, and the children of Israel shall lay their hands on the Levites.

And Aaron shall present the Levites as an offering before the Lord on behalf of the children of Israel, and they shall be employed in the service of the Lord.

And the Levites shall lay their hands on the heads of the calves; then you shall sacrifice one [as a sin offering] and the other as a burnt offering to the Lord, to make atonement for the Levites.

Afterwards you shall present the Levites before Aaron and his sons, and you shall offer them as a gift to the Lord.

Thus you shall separate the Levites from among the children of Israel, and the Levites shall be mine.

After that the Levites will come to serve at the Tabernacle of Meeting, when you have purified them and presented them as an offering.

For they are entirely given to me from among the children of Israel; I have taken them for myself instead of all those who open the womb, instead of all the firstborn among the children of Israel.

For every firstborn among the children of Israel is mine, both of men and of beasts; I consecrated them to myself on the day that I struck down every firstborn in the land of Egypt.

I took the Levites instead of all the firstborn among the children of Israel. And I gave all of the Levites from among the children of Israel to Aaron and his sons, to do the service of the children of Israel in the Tabernacle of Meeting, and to serve as a redemption for the children of Israel; so that there would be no plague upon the children of Israel, [as would be] if the children of Israel approached the Sanctuary.

Moses and Aaron, and all the congregation of the children of Israel, did to the Levites all the things that the Lord had commanded Moses concerning the Levites; the children of Israel did so.

So the Levites purified themselves and washed their clothes, and Aaron presented them as an offering before the Lord and made atonement for them to purify them.

Having done this, the Levites came to perform their service at the Tabernacle of Meeting before Aaron and his sons; and it was done to them as the Lord had commanded Moses concerning the Levites.

Then the Lord spoke to Moses, saying:

This concerns the Levites. A Levite twenty-five years of age or above shall enter into service to be employed at the Tabernacle of Meeting;

But since the age of fifty he will be out of service, and will no longer serve.

However, he will serve his brothers at the Tabernacle of Meeting, to guard what [has been entrusted to them], but he will not do any service; you shall therefore do the same to the Levites concerning their duties.

The Lord had also spoken to Moses in the desert of Sinai, in the first month of the second year, after they had come out of the land of Egypt, saying:

Let the children of Israel celebrate Passover at its season.

You shall make it in its season, on the fourteenth day of this month between the two vespers, according to all its ordinances, and according to all that it must be done therein.

So Moses spoke to the children of Israel, so that they might celebrate the Passover.

And they celebrated the Passover in the first month, on the fourteenth day of the month, between the two vespers, in the desert of Sinai; according to all that the Lord had commanded Moses, the children of Israel did so.

Now there were some who, being defiled for a dead man, could not observe the Passover that day, and they presented themselves that same day before Moses and Aaron.

And these men said to them, "We are defiled for a dead man; why should we be deprived of offering the offering to the Lord at its season among the children of Israel?"

And Moses said to them, "Stop, and I will hear what the Lord commands concerning you."

Then the Lord spoke to Moses, saying:

Speak to the children of Israel, and say to them: When any of you or of your descendants is defiled for a dead person, or is on a journey to a distant place, he shall nevertheless keep the Passover to the Lord.

They shall make it on the fourteenth day of the second month between the two vespers; and they shall eat it with unleavened bread and bitter herbs.

They shall leave none of it until morning, nor break its bones; they shall observe all the ordinances of the Passover.

But if anyone, being clean or not on a journey, does not observe the Passover, that person shall be cut off from among his people; that man shall bear his sin, because he did not offer the offering of the Lord at its season.

And when a foreigner residing among you celebrates the Passover to the Lord, he shall observe it according to the ordinance of the Passover, and according to the proper ordinance. The same ordinance shall apply to both the foreigner and the native-born.

Now on the day that the pavilion was set up, the cloud covered the pavilion over the Tabernacle of the Testimony; and in the evening it appeared like fire over the

Tabernacle until morning.

This continued; the cloud covered him, but at night it appeared like fire.

And as the cloud lifted from above the Tabernacle, the children of Israel set out; and in the place where the cloud stopped, the children of Israel camped there.

The children of Israel marched at the command of the Lord, and they camped at the command of the Lord; all the days that the cloud remained over the pavilion they remained encamped.

And when the cloud continued to [rest] over the pavilion for several days, the children of Israel heeded the Lord, and did not depart.

And for a few days that the cloud was over the pavilion, they camped at the command of the Lord, and they set out at the command of the Lord.

And when the cloud was there from evening until morning, and when the cloud lifted in the morning, they would set out; whether by day or by night, when the cloud lifted, they would set out.

If the cloud continued to [stop] over the pavilion, [and] remained there for two days, or a month, or longer, the children of Israel remained encamped, and did not depart; but when it lifted, they departed.

They camped at the command of the Lord, and they set out at the command of the Lord; and they kept watch over the Lord, according to the command of the Lord, which he made known to them by Moses.

Then the Lord spoke to Moses, saying:

Make yourself two silver trumpets, made of hammered work; and they shall be used for summoning the assembly, and for sending out the companies.

When the bell rings, the whole assembly will gather around you at the entrance of the Tabernacle of Meeting.

And when the sound of one bell is given, the leaders, who are the heads of thousands of Israel, will gather around you.

But when you sound the alarm loudly, the companies that are encamped towards the East will leave.

And when you sound the second time with a loud bang, the companies that are camped towards the South will leave; they will sound with a loud bang when they want to leave.

And when you convene the assembly, you shall ring the bell, but not with a loud ringing.

Now the sons of Aaron the priests shall sound the trumpets; and this shall be a perpetual ordinance for you throughout your generations.

And when you march in battle in your land against your enemy, who comes to attack you; you shall sound the trumpets with a loud blast, and the Lord your God will remember you, and you shall be delivered from your enemies.

Therefore, in your days of joy, in your solemn feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over your peace offerings, and they shall serve as a memorial before your God; I am the Lord your God.

Now it came to pass on the twentieth day of the second month of the second year, that the cloud lifted from above the pavilion of the Testimony.

And the children of Israel set out according to their routes, from the desert of Sinai, and the cloud settled in the desert of Paran.

So they set out for the first time, following the command of the Lord, declared by Moses.

And the banner of the companies of the children of Judah set out first, according to their troops; and Nahshon, son of Hamminadab, led the band of Judah;

And Nathanael, son of Tsuhar, led the band of the Tribe of the children of Issachar.

And Eliab, son of Helon, led the band of the Tribe of the children of Zebulun.

And the pavilion was dismantled; then the children of Guerson, and the children of

Merari, who carried the pavilion, departed.

Then the banner of Reuben's companies set out, according to their troops; and Elizur, son of Sedeur, led Reuben's band.

And Selumiel, son of Tsurisaddai, led the band of the Tribe of the children of Simeon.

And Eliasaph, son of Dehuel, led the band of the children of Gad.

Then the Kohathites, who carried the Sanctuary, departed; meanwhile, the Tabernacle was being set up while these men were coming.

Then the banner of the companies of the children of Ephraim set out, according to their troops; and Elisamah, son of Hammihud, led the band of Ephraim.

And Gamaliel, son of Pedatsur, led the band of the Tribe of the children of Manasseh.

And Abidan, son of Guidhoni, led the band of the Tribe of the children of Benjamin.

Finally the banner of the companies of the children of Dan, which was in the rearguard, set out, according to their troops; and Ahihezer, son of Hammisaddai, led the band of Dan.

And Paghiel, son of Hocran, led the band of the Tribe of the children of Asher.

And Ahirah, son of Henan, led the band of the Tribe of the children of Naphtali.

These were the encampments of the children of Israel according to their troops, when they departed.

Now Moses said to Hobab, son of Reuel of Midian, his father-in-law, "We are going to the place the Lord said I will give you. Come with us, and we will treat you well, for the Lord has promised good things to Israel."

And Hobab answered him, "I will not go there, but I will go to my country and to my relatives."

And Moses said to him, "Please do not leave us; for you will be our guide, because you know the places where we will camp in the desert."

And it will come to pass that when you have come with us, and the good that the Lord owes us has come to pass, we will also do good to you.

So they set out from the mountain of the Lord, [and they traveled] the three-day journey; and the Ark of the covenant of the Lord went before them for the three-day journey to seek a place where they might rest.

And the cloud of the Lord was upon them by day, when they set out from the place where they had camped.

Now it sometimes happened that at the departure of the Ark, Moses would say: Arise, O Lord, and your enemies shall be scattered, and those who hate you shall flee from before you.

And when they put it down, he would say: Return, O Lord, to the ten thousand thousands of Israel.

Afterwards it came to pass that the people complained of their weariness, and the Lord heard it, and the Lord, having heard it, his anger was kindled, and the fire of the Lord was kindled among them, and consumed [some] at the edge of the camp.

Then the people cried out to Moses, and Moses prayed to the Lord, and the fire was extinguished.

And they called that place Taberah, because the fire of the Lord had been kindled among them.

And the people gathered together who were among them were seized with desire, and even the children of Israel began to weep, saying, "Who will give us meat to eat?"

We remember the fish we ate in Egypt, without it costing us anything, the cucumbers, the melons, the leeks, the onions, and the garlic.

And now our souls are parched; our eyes see nothing but manna.

Now the manna was like coriander seed, and its color was like the color of bdellion.

The people would disperse, gather it up, then grind it in millstones, or pound it in a mortar, and cook it in a cauldron, and make cakes from it, the taste of which was

similar to that of a fresh oil liqueur.

And when the dew had fallen on the camp at night, the manna would fall upon it. Moses then heard the people weeping in their families, each at the entrance of his tent; [and] the Lord was exceedingly angry, and Moses was grieved.

And Moses said to the Lord, "Why have you afflicted your servant? And why have I not found favor in your sight, that you have placed the burden of all these people upon me?"

Did I conceive all these people; or did I beget them, to say to myself: Carry them in your womb, as a nurse carries a nursing child, [carry them] to the land for which you swore to their fathers?

Where would I get the meat to give to all these people? For they weep for me, saying, "Give us meat so that we may eat it."

I cannot bear the weight of all these people alone, for they are too heavy for me. If you act this way towards me, I beg you, if I have found favor in your sight, to let me die, so that I may not see my misfortune.

Then the Lord said to Moses, "Assemble for me seventy men from among the elders of Israel, whom you know to be the elders of the people and their officers, and bring them to the Tabernacle of Meeting, and let them stand there with you."

Then I will come down and speak with you there, and I will set aside some of the Spirit that is on you and put it on them, so that they may share the burden of the people with you and not have to bear it alone.

And you shall say to the people, "Prepare yourselves for tomorrow, and you shall eat meat; because you have wept when the Lord heard it, and you said, 'Who will give us meat to eat? For we were well in Egypt; so the Lord will give you meat, and you shall eat it.'"

You shall not eat of it for one day, nor two days, nor five days, nor ten days, nor twenty days;

But for a whole month, until it comes out of your nostrils and you expel it from your mouth, because you have rejected the Lord, who is in your midst, and have wept before him, saying, "Why did we come out of Egypt?"

And Moses said: There are six hundred thousand foot soldiers in this people in the midst of whom I am, and you have said: I will give them meat so that they may eat it for a whole month!

Will sheep or cattle be slaughtered for them, so that there is enough for them? Or will all the fish of the sea be gathered together for them, until there is enough for them?

And the Lord answered Moses, "Is the Lord's hand shortened? You will now see whether what I have told you will come true or not."

So Moses went out and recited the words of the Lord to the people, and he gathered seventy men from among the elders of the people and had them stand around the Tabernacle.

Then the Lord descended in the cloud and spoke to Moses, and set aside some of the Spirit that was upon him, and put it upon the seventy elders. And it came to pass that as soon as the Spirit rested upon them, they prophesied; but they did not continue.

Now there were two of them left in the camp, one named Eldad and the other Medad, on whom the Spirit rested, and they were of those [whose names] had been written, but they had not gone into the Tabernacle, and they were prophesying in the camp.

Then a boy ran and told Moses, saying, "Eldad and Medad are prophesying in the camp."

And Joshua, son of Nun, who served Moses, one of his young men, answered, saying, "My lord Moses, stop them."

And Moses answered him, "Are you jealous for my sake? Would that all the Lord's people were prophets, and that the Lord would put his Spirit on them!"

Then Moses and the elders of Israel withdrew to the camp.

Then the Lord caused a wind to rise, and it swept quail away from the sea and scattered them over the camp about a day's journey, on this side and that, all around the camp; and there were almost two cubits high on the ground.

And the people rose up all that day, and all that night, and all the following day, and gathered quails; the one who had gathered the least had ten homers; and they spread them out carefully for themselves all around the camp.

But while the flesh was still between their teeth, before it was chewed, the anger of the Lord was kindled against the people, and he struck the people with a very great plague.

And that place was named Kibroth-taava; for there they buried the people who had coveted.

And from Kibroth-taava the people went to Hazeroth, and they settled in Hazeroth. Then Miriam and Aaron spoke against Moses because of the Ethiopian woman he had taken, for he had taken an Ethiopian woman.

And they said, "Did the Lord speak only through Moses? Did he not also speak through us?" And the Lord heard it.

Now this man Moses [was] very meek, [and] more so than all the men who [were] on the earth.

And immediately the Lord said to Moses, Aaron, and Miriam, "Come, you three, to the Tabernacle of Meeting." So the three of them went.

Then the Lord descended in the pillar of cloud and stood at the entrance of the Tabernacle; then he called Aaron and Miriam, and they both came.

And he said, "Now listen to my words: If there is any prophet among you, I, the Lord, will make myself clearly known to him in a vision, and will speak to him in a dream."

[But] it is not so with my servant Moses, who is faithful in all my house.

I speak with him face to face, and he sees me indeed, not in darkness, nor in any representation of the Lord. Why then were you not afraid to speak against my servant Moses?

So the anger of the Lord was kindled against them, and he went away.

For the cloud departed from above the Tabernacle; and behold, Miriam was leprous, [white] as snow; and Aaron looked upon Miriam and saw that she was leprous.

Then Aaron said to Moses, "Alas, my lord! I beg you not to place this sin upon us, for we have acted foolishly, and we have sinned."

I pray that she may not be like a dead child, half of whose flesh is already consumed when it comes out of its mother's womb.

Then Moses cried out to the Lord, saying, "O Mighty One [God], I pray you, heal her, I pray you."

And the Lord answered Moses, "If her father had spat in her face [in anger], would she not be disgraced for seven days? Let her remain confined outside the camp for seven days, and after that she may be received in."

So Mary was shut up outside the camp for seven days; and the people did not leave there until Mary was received [into the camp].

After that the people departed from Hazeroth, and they camped in the desert of Paran.

And the Lord spoke to Moses, saying:

Send men to explore the land of Canaan, which I am giving to the children of Israel.

You shall send one man from each of their ancestral tribes, all of them leaders.

So Moses sent them from the wilderness of Paran, according to the command of the Lord; and all these men were leaders of the children of Israel.

And these are their names: From the Tribe of Reuben, Samuiah, son of Zaccur.

From the Tribe of Simeon, Saphat, son of Hori.

From the Tribe of Judah, Caleb, son of Jephunneh.

Of the Tribe of Issachar, Jiguel, son of Joseph.

Of the Tribe of Ephraim, Hosea, son of Nun.

From the Tribe of Benjamin, Palti, son of Raphu.

Of the tribe of Zebulun, Gaddiel, son of Sodi.

From the other Tribe of Joseph, [namely] of the Tribe of Manasseh, Gaddi, son of Susi.

From the Tribe of Dan, Hammiel, son of Guemalli.

From the Tribe of Asher, Sethur, son of Michael.

From the Tribe of Naphtali, Nahbi, son of Vaphsi.

From the Tribe of Gad, Guéuel, son of Maki.

These are the names of the men whom Moses sent to explore the land. Now Moses had appointed Hoshea, son of Nun, Joshua.

Moses then sent them to explore the land of Canaan, and he told them: Go up this way towards the South, and then you will go up into the mountains.

And you will see what that country is like, and what people live in it, whether they are strong or weak; whether they are few or many.

And what is the country where he lives, whether it is good or bad; and what cities do he live in, whether in tents or in walled cities?

And what is the soil like, whether it's rich or poor, whether there are trees or not?

Take heart, and eat local fruit. Now, it was the time of the first grapes.

So they set out and examined the land, from the Desert of Zin to Rehob, at the entrance to Hamath.

So they went up towards the South, and came to Hebron, where Ahiman, Shesai, and Talmai, descendants of Hanak, were. Now Hebron had been built seven years before Zohan of Egypt.

And they came to the Escol stream, and from there cut down a vine branch with a single bunch of grapes; and two of them carried it with a lever. They also brought pomegranates and figs.

And that place was called Nahal-Escol, because of the cluster of grapes that the children of Israel cut there.

And after forty days they returned from the country they had gone to explore.

And having arrived, they came to Moses and Aaron, and to all the congregation of the children of Israel, in the wilderness of Padan at Kadesh; and having made their report to them, and to all the congregation, they showed them some of the fruit of the land.

So they reported to Moses, and said to him, "We have been to the land to which you sent us; and truly it is a land flowing with milk and honey, and this is of its fruit."

There is only this, that the people who live in the land are robust, and the cities are enclosed, [and] very large; we also saw the children of Hanak there.

The Hamalekites live in the land of the Negev; and the Hittites, the Jebusites, and the Amorites live in the hill country; and the Canaanites live along the sea, and by the shore of the Jordan.

Then Caleb silenced the people before Moses, and said, "Let us go up boldly and possess that land, for surely we will be the strongest there."

But the men who had gone up with him said, "We cannot go up against these people, for they are stronger than we are."

And they spoke ill of the land which they had examined before the children of Israel, saying: The land through which we have passed to see is a land which consumes its inhabitants, and all the people which we saw there are people of great stature.

We also saw giants there, descendants of Hanak, of the race of giants; and we seemed like grasshoppers in their presence.

Then the whole assembly rose up and began to shout, and the people wept that night.

And all the children of Israel murmured against Moses and against Aaron; and all the assembly said to them, "Would to God that we had died in the land of Egypt, or in this desert! Would to God that we had died!"

And why is the Lord leading us to that land, only to fall by the sword? Our wives and

little children will be plundered. Wouldn't it be better for us to return to Egypt? And they said to one another, "Let us appoint a leader and return to Egypt." Then Moses and Aaron fell on their faces before all the assembly of the children of Israel.

And Joshua, son of Nun, and Caleb, son of Jephunneh, who were among those who had explored the land, tore their clothes;

And they spoke to the whole assembly of the children of Israel, saying: The land through which we passed to explore it is a very good land.

If we please the Lord, he will bring us into that land and give it to us. It is a land flowing with milk and honey.

Only do not rebel against the Lord, and do not fear the people of that land; for they will be our bread; their protection has departed from them, and the Lord is with us; do not fear them.

Then the whole assembly spoke of stoning them; but the glory of the Lord appeared to all the children of Israel at the Tabernacle of Meeting.

And the Lord said to Moses, "How long will this people provoke me to anger with their contempt, and how long will they not believe in me, after all the signs I have performed among them?"

I will strike it with death, and I will destroy it; but I will make you into a people greater and stronger than it is.

And Moses said to the Lord, "But the Egyptians will hear it, for you have brought this people up by your power from among them."

And they will say, along with the inhabitants of this land who have heard that you, O Lord, were in the midst of this people, and that you appeared, O Lord, before their very eyes, that your cloud rested upon them, and that you went before them by day in the pillar of cloud, and by night in the pillar of fire;

When you have put this people to death, as if they were one man, the nations that have heard of your name will speak this language.

Because the Lord could not bring this people into the land he had sworn to give them, he killed them in the desert.

Now I pray that the power of the Lord may be magnified, as you have spoken, saying: The Lord is slow to anger, and abounding in grace, taking away iniquity and sin, and by no means clearing the guilty, punishing the children for the iniquity of the fathers to the third and the fourth [generation].

Forgive, I pray, the iniquity of this people, according to the greatness of your grace, as you have forgiven this people, from Egypt until now.

And the Lord said: I have forgiven according to your word.

But surely I live, and the glory of the Lord will fill the whole earth.

For as for all the men who have seen my glory, and the signs that I performed in Egypt and in the desert, who have already tempted me ten times, and have not obeyed my voice;

If they ever see the land that I swore to their fathers to give them, all those, I say, who have angered me with contempt, will not see it.

But because my servant Caleb had a different spirit, and persisted in following me, I will also bring him into the land where he has been, and his descendants will possess it as an inheritance.

Now the Hamalekites and the Canaanites live in the valley; return tomorrow, and go to the desert by way of the Red Sea.

The Lord also spoke to Moses and Aaron, saying:

How long will this wicked assembly continue to murmur against me? I have heard the murmurings of the children of Israel, by which they murmur against me.

Tell them: As surely as I live, says the Lord, I will not do to you as you have spoken, and as I have heard.

Your carcasses will fall in this desert, and all of you who were numbered according to all the count you made, from the age of twenty years, and above, all of you who

murmured against me;

If you enter the land for which I raised my hand, [swearing] that I would make you dwell there, except Caleb, son of Jephunneh, and Joshua, son of Nun.

And as for your little children, whom you said would be prey, I will bring them in there, and they will know what this land is that you have despised.

But as for you, your carcasses will fall in this desert.

But your children will graze in this desert for forty years; and they will bear [the punishment for] your lewdness, until your carcasses are consumed in the desert.

According to the number of days you took to explore the land, which was forty days, one day for a year, you will bear [the punishment for] your iniquities for forty years, and you will know that I have broken the course of my blessings upon you.

I am the Lord who has spoken; if I do not do this to all this wicked assembly, to those who have gathered against me, they shall be consumed in this wilderness, and they shall die there.

The men whom Moses had sent to spy on the land, and who, upon returning, had caused the whole assembly to murmur against him, by defaming the land;

Those men who had spoken ill of the country died of a plague before the Lord.

But Joshua, son of Nun, and Caleb, son of Jephunneh, survived from among those who had gone to explore the land.

Now Moses said these things to all the children of Israel, and the people mourned greatly over them.

Then, having risen early in the morning, they went up to the top of the mountain, saying, "Here we are, and we will go up to the place of which the Lord has spoken; for we have sinned."

But Moses said to them, "Why are you transgressing the commandment of the Lord? It will not succeed."

Do not go up there; for the Lord is not among you, so that you may not be defeated before your enemies.

For the Hamalekites and the Canaanites are there before you, and you will fall by the sword; because you have ceased to follow the Lord, the Lord will not be with you.

However, they persisted in going up to the top of the mountain, but the Ark of the covenant of the Lord and Moses did not move from the middle of the camp.

Then the Hamalekites and the Canaanites who lived in that mountain came down and defeated them and routed them as far as Hormah.

Then the Lord spoke to Moses, saying:

Speak to the children of Israel, and say to them: When you have entered the land where you are to dwell, which I am giving you;

And that you will make a sacrifice by fire to the Lord, a burnt offering, or [some other] sacrifice, to fulfill some vow, either voluntarily, or at your solemn feasts, to make a pleasing aroma offering to the Lord, from the herd or from the flock;

He who offers his offering to the Lord shall offer with it a cake of fine flour, one-tenth of which was mixed with a fourth part of a hin of oil;

And the fourth part of a Hin of wine for the sprinkling that you will do on the burnt offering, or on [some other] sacrifice for each lamb.

But if it is for a ram, you will make a cake of two-tenths of fine flour, kneaded with a third of a Hin of oil;

And the third part of a Hin of wine for sprinkling, which you shall offer as a pleasing aroma to the Lord.

And if you sacrifice a calf as a burnt offering, or [such other] sacrifice, to fulfill some important vow, or to make a peace offering to the Lord;

We will offer with the calf a cake made of three-tenths of the flour, kneaded with half a hin of oil.

And you shall offer half a hin of wine for sprinkling, as a pleasing aroma offering made by fire to the Lord.

We will do the same for each bull, each ram, and each young of the ewes and of the

goats.

According to the number you sacrifice, you will do the same for each one, according to their number.

All those born in the land will do these things in this way, offering a sacrifice made by fire as a pleasing aroma to the Lord.

If any foreigner, or [anyone else] among you, who is staying with you during your generations, makes a sacrifice by fire as a pleasing aroma to the Lord, he shall do as you do.

O assembly! There shall be one ordinance for you and for the stranger who sojourns [among you], there shall be one perpetual ordinance throughout your generations; it shall be with the stranger as with you in the presence of the Lord.

There will be the same law and the same rights for you and for the foreigner who resides among you.

The Lord also spoke to Moses, saying:

Speak to the children of Israel, and say to them: When you have entered the land to which I will bring you;

And when you eat bread from the land, you shall offer a heaped offering to the Lord.

You shall offer as a raised offering a cake for the firstfruits of your dough; you shall offer it in the manner of the raised offering taken from the threshing floor. Therefore, in your lifetimes you shall give to the Lord a heaped offering, taken from the firstfruits of your dough.

And when you have sinned unintentionally, and have not done all these commandments that the Lord gave to Moses;

All that the Lord commanded you through Moses, from the day that the Lord began to give his commandments, and throughout your generations;

If it happens that the thing was done by mistake, without the assembly noticing it, the whole assembly shall offer as a burnt offering, a pleasing aroma to the Lord, a calf taken from the flock, with its cake and its sprinkling, according to the ordinance, and a young male goat as a sin offering.

Thus the priest shall make atonement for the whole congregation of the children of Israel, and they shall be forgiven; because it was a thing which happened by mistake; and they shall bring before the Lord their offering which must be a sacrifice made by fire to the Lord, and [the offering for] their sin, because of their error.

Then it will be forgiven the whole assembly of the children of Israel, and the stranger who sojourns among them, because this happened to all the people by mistake.

If a single person has sinned unintentionally, he shall offer [as a sin offering] a one-year-old goat.

And the priest will make atonement for the person who has sinned unintentionally, because he has sinned unintentionally before the Lord, [and] making atonement for him, he will be forgiven.

There will be the same law for anyone who has done something by mistake, whether they are born in the land of the children of Israel or are a foreigner residing among them.

But as for the one who has sinned through pride, whether born in the land or a foreigner, he has insulted the Lord; that person shall be cut off from among his people;

Because he despised the word of the Lord and disobeyed his commandment, this person shall surely be cut off; his iniquity is upon him.

Now the children of Israel, being in the desert, found a man gathering wood on the Sabbath day.

And those who found him gathering wood brought him to Moses and Aaron, and to all the assembly.

And he was warned; for it had not yet been declared what should be done to him.

Then the Lord said to Moses, "That man shall be put to death, and the whole assembly shall stone him outside the camp."

So the whole assembly brought him out of the camp, and they stoned him, and he died; as the Lord had commanded Moses.

And the Lord spoke to Moses, saying:

Speak to the children of Israel, and say to them: Let them make bands for themselves from generation to generation on the corners of their garments, and let them put a purple cord on the bands of the corners [of their garments].

This cord will be on the band, and when you see it, you will remember all the commandments of the Lord, so that you may do them, and not follow the thoughts of your heart, nor the desires of your eyes, by which you are debauchery.

So that you may remember all my commandments, and do them, and be holy to your God.

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.

Now Korah, son of Izhar, son of Kohath, son of Levi, made a business, with Dathan and Abiram sons of Eliab, and On, son of Peleth, sons of Reuben;

And they rose up against Moses, with two hundred and fifty men of the children of Israel, who were leaders of the assembly, who were called to hold the council, and who were men of reputation.

And they gathered together against Moses and against Aaron, and said to them, "It is enough for you, since all the congregation are holy, and the Lord is in their midst; why then do you exalt yourselves above the congregation of the Lord?"

When Moses heard this, he bowed down with his face [to the ground].

And he spoke to Korah and to all those who were assembled with him, [and] said to them: [Tomorrow] in the morning the Lord will reveal him who belongs to him, and him who is holy, and he will bring him near to him; he will bring near to him the one he has chosen.

Do this, take up censers; let Korah, [I say], and all those who are assembled with him, [take up censers].

And tomorrow put fire in it, and put incense in it before the Lord; and the man whom the Lord chooses will be the holy one. Children of Levi, let it be sufficient for you.

Moses also said to Korah: Now listen, children of Levi.

Is it too little for you that the God of Israel has separated you from the assembly of Israel, bringing you near to himself to be employed in the service of the Lord's pavilion, and to stand before the assembly to serve it?

And that he brought you near, [you] and all your brothers, the children of Levi, with you, that you should still seek the priesthood?

Therefore you and all those gathered with you have gathered against the Lord; for who is Aaron that you murmur against him?

And Moses sent to summon Dathan and Abiram, sons of Eliab, who answered, "We will not go up there."

Is it a small thing that you brought us up from a land flowing with milk and honey, to make us die in this desert, that you even want to rule over us?

Have you brought us to a land flowing with milk and honey, and given us an inheritance of fields or vineyards? Will you gouge out the eyes of these people here? We will not go up there.

Then Moses was very angry, and said to the Lord, "Do not look at their offering; I have not taken from them a single donkey, nor have I harmed any of them."

Then Moses said to Korah, "You and all those who are gathered with you, appear before the Lord tomorrow, you [I say], and these; and Aaron also."

And each one of you shall take your censers and put incense in them; and let each one present his censer before the Lord, which shall be two hundred and fifty censers; and you and Aaron also, each with his censer.

So they each took his censer, and put fire in it, and then incense, and they stood at

the entrance of the Tabernacle of Meeting, and Moses and Aaron also stood there. And Korah summoned the whole assembly against them at the entrance of the Tabernacle of Meeting; and the glory of the Lord appeared to all the assembly.

Then the Lord spoke to Moses and Aaron, saying:

Separate yourselves from the midst of this assembly, and I will consume them in a moment.

But they bowed down with their faces [to the ground], and said: O [God] Mighty One? God of the spirits of all flesh? One man will have sinned, and will you be angry with all the assembly?

And the Lord spoke to Moses, saying:

Speak to the assembly, and tell them: withdraw from the tents of Korah, Dathan, and Abiram.

So Moses got up and went to Dathan and Abiram; and the elders of Israel followed him.

And he spoke to the assembly, saying: "Please withdraw from the tents of these wicked men, and do not touch anything that belongs to them, lest you be consumed for all their sins."

So they withdrew from the tents of Korah, Dathan, and Abiram. Dathan and Abiram came out and stood at the entrance of their tents, with their wives, their children, and their families.

And Moses said, "This is how you will know that the Lord has sent me to do all these things, and I have done nothing of my own accord."

If these die as all men die, and are punished with the punishment of all men, then the Lord has not sent me.

But if the Lord creates a completely new case, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the pit; then you will know that these men have angered the Lord with contempt.

And it happened that as soon as he had finished saying all these words, the earth that was beneath them split open.

And the earth opened its mouth and swallowed them up, along with their tents, all the men who were in Korah, and all their possessions.

So they went down alive into the abyss, they and all who were with them; and the earth covered them, and they perished in the midst of the assembly.

And all Israel who were around them fled at their cry; for they said, "[Let us beware] lest the earth swallow us up."

And fire came out from the Lord and consumed the two hundred and fifty men who were offering incense.

Then the Lord spoke to Moses, saying:

Tell Eleazar son of Aaron, the priest, to take up the censers out of the midst of the fire, and to scatter the fire far away, for they are consecrated;

[Know] the censers of those who have sinned against their souls, and let them be made into large plates to cover the altar; since they have offered them before the Lord they shall be consecrated, and they shall be for a sign to the children of Israel.

So Eleazar the Priest took the bronze censers, which these men who were burned had presented, and they made plates out of them to cover the altar.

It is a memorial for the children of Israel, so that no foreigner who is not of the race of Aaron may approach to make incense before the Lord, and that he may not be like Korah, and like those who were assembled with him; as the Lord spoke by means of Moses.

But the very next day the whole assembly of the children of Israel grumbled against Moses and against Aaron, saying, "You have killed the people of the Lord."

And it came to pass as the assembly gathered together against Moses and against Aaron, that they looked toward the Tabernacle of Meeting, and behold, the cloud covered it, and the glory of the Lord appeared.

Then Moses and Aaron came before the Tabernacle of Meeting.

And the Lord spoke to Moses, saying:

Get out of the midst of this assembly, and I will consume them in a moment. Then they bowed down with their faces to the ground.

Then Moses said to Aaron, "Take the censer and put fire in it from the altar, and put incense in it, and go quickly to the assembly and make atonement for them; for great anger has gone out from before the Lord; the plague has begun."

And Aaron took the censer, as Moses had told him, and he ran into the midst of the assembly, and behold, the plague had already begun upon the people. So he put incense on it and made atonement for the people.

And as he stood between the living dead, the plague was stopped.

And fourteen thousand seven hundred died from this plague, besides those who had died because of Korah.

And Aaron returned to Moses at the entrance of the Tabernacle of Meeting, after the plague had stopped.

After this the Lord spoke to Moses, saying:

Speak to the children of Israel, and take a rod from each of them according to their father's house, from all those who are leaders among them according to their father's house, twelve rods, and write the name of each one on his rod.

But you shall write the name of Aaron on the staff of Levi; for there shall be a staff for each head of their fathers' house.

And you shall place them in the Tabernacle of Meeting before the Testimony, where I am accustomed to be with you.

And it will come to pass that the rod of the man whom I will choose will flourish; and I will put an end to the murmuring of the children of Israel, by which they murmur against you.

When Moses had spoken to the children of Israel, all their leaders, according to their ancestral houses, gave him a staff each. Thus there were twelve staffs. Now Aaron's staff was placed among their staffs.

And Moses placed the rods before the Lord at the Tabernacle of the Testimony.

And it came to pass the very next day, when Moses entered the Tabernacle of the Testimony, behold, Aaron's rod had blossomed for the house of Levi, and it had put forth blossoms, produced buds, and ripened almonds.

Then Moses took all the rods out from before the Lord and brought them to all the children of Israel, and when they saw them, each one took back his rod.

And the Lord said to Moses, "Put Aaron's rod back before the Testimony, to be kept as a sign to the rebellious children; and you shall put an end to their murmuring before me, so that they shall not die again."

And Moses did as the Lord had commanded him; he did so.

And the children of Israel spoke to Moses, saying, "Behold, we are fainting, we are lost, we are all lost."

Whoever approaches the house of the Lord will die; shall we all be completely consumed?

Then the Lord said to Aaron, "You and your sons and your father's house with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood."

Bring also your brothers, the Tribe of Levi, which is the Tribe of your father, near to you, so that they may be added to you and serve you, but you and your sons with you shall serve before the Tabernacle of the Testimony.

They shall guard what you command them to guard, and what must be guarded of all the Tabernacle, but they shall not approach the vessels of the Sanctuary, nor the altar, lest they die, and you die with them.

They will therefore be assigned to you, and they will guard everything that needs to be guarded in the Tabernacle of meeting, according to all the service of the Tabernacle; and no stranger will approach you.

But you shall take care what is done in the Sanctuary and what is done at the altar,

so that there may no longer be indignation upon the children of Israel.

For as for me, behold, I have taken your brothers the Levites from among the children of Israel, who are given to you as a pure gift for the Lord, to be used in the service of the Tabernacle of Meeting.

But you and your sons with you will fulfill your priestly duties in everything concerning the altar and what is within the veil, and you will minister there. I am establishing your priesthood as a gift; therefore, if any outsider approaches it, he shall be put to death.

The Lord also said to Aaron, "Behold, I have given you charge of my offered gifts, out of all the holy things of the children of Israel; I have given them to you and to your children as a perpetual ordinance, because of the anointing."

This will be yours from among the most holy things that are not burned, [namely] all their offerings, whether of all their cakes, or of all [their sacrifices] for sin, or of all [their sacrifices] for the offense, which they will bring me; these are most holy things for you and for your children.

You shall eat them in a most holy place; every male shall eat of them; it shall be holy to you.

This too shall belong to you, [namely] the heaped offerings which they shall give of all the wave offerings of the children of Israel, I have given them to you and to your sons and to your daughters with you, by perpetual ordinance; whoever is clean in your house, shall eat of it.

I have also given you their first fruits which they shall offer to the Lord, [namely] all the best of the oil, and all the best of the new wine, and of the wheat.

The first fruits of all things that their land produces, and that they bring to the Lord, shall belong to you; whoever is clean in your house, shall eat of it.

Everything forbidden in Israel will be yours to do.

Everything that opens the womb of any flesh that they offer to the Lord, both of men and of beasts, shall belong to you; but the firstborn of man shall not fail to be redeemed; the firstborn of an unclean beast shall also be redeemed.

And they shall redeem [the firstborn of men] who are to be redeemed from the age of one month, according to the valuation that you make of them, which shall be five shekels of silver, according to the shekel of the Sanctuary, which [is] twenty obols.

But the firstborn of a cow, nor the firstborn of a sheep, nor the firstborn of a goat, shall not be redeemed, for they are holy. You shall sprinkle their blood on the altar and burn their fat as a sacrifice offered by fire, a pleasing aroma to the Lord.

But their flesh will belong to you, like the whirling breast, and like the right shoulder.

I have given to you and to your sons and daughters with you, by perpetual ordinance, all the offerings raised from the holy things, which the children of Israel shall offer to the Lord, to be a firm covenant forever before the Lord, for you and for your descendants with you.

Then the Lord said to Aaron, "You will have no inheritance in their land, nor will you have any portion among them; I am your portion and your inheritance among the children of Israel."

And as for the children of Levi, behold, I have given to them as an inheritance all the tithes of Israel, for the service in which they are employed, which is the service of the Tabernacle of meeting.

And the children of Israel shall no longer approach the Tabernacle of Meeting, lest they become guilty of sin and die.

But the Levites shall serve at the Tabernacle of Meeting and bear their iniquity; this ordinance shall be forever throughout your generations, and they shall have no inheritance among the children of Israel.

For I have given to the Levites as an inheritance the tithes of the children of

Israel, which they shall offer to the Lord as a heaped offering; therefore I have said of them, that they shall have no inheritance among the children of Israel.

Then the Lord spoke to Moses, saying:

You shall also speak to the Levites, and you shall say to them: When you have received from the children of Israel the tithes which I have given you to take from them for your inheritance, you shall offer from these tithes the heaped offering of the Lord, [namely] the tithe of the tithe.

And your generous offering will be credited to you like the wheat taken from the threshing floor, and like the abundance taken from the winepress.

Therefore you too shall offer the Lord's offering of all your tithes which you have received from the children of Israel, and you shall give from each one the Lord's offering to Aaron the Priest.

You shall offer the whole Lord's offering, of all the things given to you, of all that is best, to be the sanctification of the tithe taken from the same [tithe].

And you shall say to them: When you have offered as a raised offering the best of the tithe, taken from the same [tithe], it shall be charged to the Levites as the income from the threshing floor, and as the income from the winepress.

And you and your families will eat it everywhere; for it is your wages for the service you are employed in the Tabernacle of meeting.

You will not be guilty of sin concerning the tithe, when you have offered as a raised offering the best of it, and you will not defile the holy things of the children of Israel, and you will not die.

The Lord also spoke to Moses and Aaron, saying:

This is an ordinance concerning the Law which the Lord commanded, saying: Speak to the children of Israel, and [tell them] that they should bring you a whole red young heifer, in which there is no blemish, [and] which has not borne the yoke.

Then you shall give it to Eleazar the Priest, who shall bring it out of the camp, and it shall be slaughtered in his presence.

Then Eleazar the Priest shall take some of his blood with his finger, and sprinkle the blood seven times towards the front of the Tabernacle of Meeting;

And they shall burn the young cow in his presence; they shall burn its skin, its flesh, its blood, and its dung.

And the priest shall take cedar wood, hyssop, and scarlet yarn, and throw them into the fire where the young cow is burned.

Then the priest shall wash his clothes and his flesh with water, and after that he shall return to the camp; and the priest shall be unclean until evening.

And the one who burned it shall wash his clothes with water, he shall also wash his flesh in water, and he shall be unclean until evening.

And a clean man shall gather the ashes of the young heifer, and put them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel; to be made from them the water of separation; it is a purification for sin.

And he who has gathered the ashes of the young heifer shall wash his clothes, and shall be unclean until evening; and this shall be a perpetual ordinance for the children of Israel, and for the stranger who sojourns among them.

Anyone who touches a dead body of any person will be unclean for seven days.

And he shall purify himself with that water on the third day, and on the seventh day he shall be clean; but if he does not purify himself on the third day, he shall not be clean on the seventh day.

Anyone who has touched the dead body of any dead person and has not purified himself has defiled the pavilion of the Lord; therefore such a person shall be cut off from Israel; for he shall be defiled, because the water of separation has not been sprinkled on him; his defilement remains on him.

This is the Law; when a man dies in any tent, whoever enters the tent, and everything in the tent, shall be unclean for seven days.

Therefore, any uncovered vessel, on which there is no lid attached, will be defiled.

And whoever touches in the field a man who has been killed by the sword, or any [other] dead body, or any human bone, or a tomb, shall be unclean for seven days. And for the one who is defiled, some of the powder from the young cow burned for purification will be taken and put into a vessel, with fresh water poured over it. Then a clean man shall take hyssop, and having dipped it in water, shall sprinkle it on the tent, and on all the vessels, and on all the persons who were there, and on the one who touched the bone or the slain man, or the dead man, or the tomb. A man who is clean shall sprinkle it on the third day and the seventh day on the one who is unclean, and shall purify him on the seventh day; then he shall wash his clothes, and bathe himself with water, and he shall be clean in the evening. But the man who is defiled, and does not purify himself, that man shall be cut off from the midst of the assembly, because he has defiled the sanctuary of the Lord; and the water of separation having not been sprinkled on him, he is defiled. And this shall be a perpetual ordinance for them; and whoever has sprinkled the water of separation shall wash his clothes; and whoever has touched the water of separation shall be unclean until evening. And everything that the unclean man touches will be unclean, and the person who touches it will be unclean until evening. Now the children of Israel, [namely] the whole assembly, arrived at the desert of Zin in the first month; and the people remained at Kadesh, and Miriam died there, and was buried there. And when there was no water for the assembly, they gathered together against Moses and against Aaron. And the people disputed with Moses, and they said to him, "Would to God that we had died when our brothers died before the Lord?" And why have you brought the assembly of the Lord into this wilderness, to die here, us and our animals? And why did you bring us up out of Egypt to bring us to this evil place, which is not a place for sowing, nor a place for fig trees, nor for vines, nor for pomegranates; and where there is not even water to drink? Then Moses and Aaron withdrew from before the assembly to the entrance of the Tabernacle of Meeting, and fell on their faces, and the glory of the Lord appeared. Then the Lord spoke to Moses, saying: Take the staff, and summon the assembly, you and Aaron your brother, and speak to the rock in their presence, and it will give its water; so you will bring water out of the rock for them, and you will give drink to the assembly and to their animals. So Moses took the staff from before the Lord, as he had commanded him. And Moses and Aaron summoned the assembly before the rock, and he said to them, "You rebels, listen now, shall we bring you out of the water of this rock?" Then Moses raised his hand and struck the rock twice with his staff; and abundant water came out, and the assembly drank, and their animals too. And the Lord said to Moses and Aaron, "Because you did not believe in me to sanctify me before the children of Israel, therefore you shall not bring this assembly into the land that I have given them." These were the waters of contention, over which the children of Israel quarreled with the Lord; and he sanctified himself in them. Then Moses sent ambassadors from Kadesh to the king of Edom, [to tell him]: This is what your brother Israel says: You know all the work we have had; How our fathers went down to Egypt, where we stayed a long time; and how the Egyptians mistreated us and our fathers. And we cried out to the Lord, who, hearing our cry, sent the angel and brought us out of Egypt. Now behold, we are in Kadesh, a city which is at the end of your borders. I beg you that we pass through your country; we will not pass through fields or vineyards, nor will we drink water from any well; we will walk along the royal road;

we will not turn aside to the right or to the left until we have passed through your borders.

And Edom said to him: You shall not pass through my land, lest I come out armed against you.

The children of Israel answered him: We will go up by the highway, and if we drink of your water, I and my animals, I will pay you the price; only that I take my passage.

But [Edom] said to him, "You shall not pass through there"; and thereupon Edom went out to meet him with a great multitude, and with armed men.

Thus Edom would not allow Israel to pass through its borders; therefore Israel turned away from it.

And the children of Israel, [namely] the whole assembly, having departed from Kadesh, came to the mountain of Hor.

And the Lord spoke to Moses and Aaron at Mount Hor, near the borders of the land of Edom, saying:

Aaron will be gathered to his people, for he will not enter the land that I gave to the children of Israel, because you rebelled against my commandment at the waters of the dispute.

Take Aaron and Eleazar his son, and bring them up Mount Hor.

Then have Aaron stripped of his clothes, and have Eleazar his son put them on; and Aaron shall be gathered up, and shall die there.

So Moses did as the Lord had commanded, and they went up Mount Hor, with all the assembly seeing him.

And Moses stripped Aaron of his clothes and put them on Eleazar his son; then Aaron died there on the top of the mountain, and Moses and Eleazar came down from the mountain.

And the whole assembly, [namely] the whole house of Israel, seeing that Aaron was dead, they mourned for him thirty days.

When the Canaanite king of Harad, who lived in the South, learned that Israel was coming by way of spies, he fought against Israel and took prisoners.

Then Israel made a vow to the Lord, saying, "If you will deliver this people into my hand, I will destroy their cities."

And the Lord heard the voice of Israel, and delivered the Canaanites into his hand, whom he destroyed like a banished city; and that place was called Hormah.

Then they set out from Mount Hor, heading towards the Red Sea, to surround the land of Edom, and the heart failed the people along the way.

So the people spoke against God and against Moses, saying, "Why have you brought us up out of Egypt to die in this wilderness? There is no bread or water, and our souls are weary of this light bread."

And the Lord sent fiery serpents among the people, and they bit the people, so that a great number of the Israelites died.

Then the people came to Moses and said, "We have sinned, for we have spoken against the Lord and against you. Call on the Lord to take the snakes away from us." And Moses prayed for the people.

And the Lord said to Moses, "Make a fiery serpent and put it on a pole; and it shall come to pass that everyone who is bitten, when he looks at it, shall be healed."

So Moses made a bronze serpent and put it on a pole; and it came to pass that when some serpent had bitten a man, he would look at the bronze serpent, and he was healed.

From then on, the children of Israel departed and camped in Oboth.

And having departed from Oboth, they camped in Hije-habarim, in the desert which is opposite Moab, toward the rising sun.

Then, having left from there, they camped near the Zéred stream.

And having departed from there, they camped on this side of the Arnon, which is in the desert, coming out of the border of the Amorites; for the Arnon is the border of

Moab, between the Moabites and the Amorites.

That is why it is said in the Book of the Battles of the Lord: Vaheb in Suphah, and the torrents in Arnon.

And the course of the torrents which tends towards the place where Har is situated, and which goes to the borders of Moab.

And from there they came to Beer; this is the well to which the Lord said to Moses, "Assemble the people, and I will give them water."

Then Israel sang this song: Come up, O well; sing praises to it, one after another.

This is the well that the Lords dug, that the leaders of the people with the Lawgiver dug with their staffs. And from the desert [they came] to Mattana.

And from Mattana to Nahaliel; and of Nahaliel in Bamoth.

And from Bamoth in the valley which is in the territory of Moab, on the summit of Pisgah, and which looks towards Jesimon.

Then Israel sent ambassadors to Sihon, King of the Amorites, [to] tell him:

Let me pass through your country; we will not turn aside into the fields, nor into the vineyards, and we will not drink water from your wells; but we will walk along the royal road, until we have passed through your borders.

But Sihon did not allow Israel to pass through his land; and he gathered all his people, and went out against Israel in the desert, and came as far as Jahaz, and fought against Israel.

But Israel put him to the sword, and conquered his land, from Arnon to Jabbok, [and] to the children of Hammon; for the border of the children of Hammon was strong.

And Israel took all the cities that were there, and settled in all the cities of the Amorites, in Heshbon, and in all the cities of its territory.

Now Heshbon was the city of Sihon, King of the Amorites, who had first made war on the King of Moab, and had taken from him all his country as far as Arnon.

That is why it is said in the proverb: Come to Heshbon. Let the city of Sihon be rebuilt and repaired.

For fire came out of Heshbon, and flame from the city of Sihon; it consumed Har of the Moabites, [and] the Lords of Bamoth at Arnon.

Woe to you, Moab; people of Chemos, you are lost; he has given up his sons who were escaping and his daughters into captivity to Sihon, King of the Amorites.

We defeated them with arrows. Heshbon perished as far as Dibon; we routed them as far as Nophah, which reaches as far as Medeba.

So Israel dwelt in the land of the Amorites.

Then Moses sent people to reconnoiter Jazer, and they took the cities under his jurisdiction and dispossessed the Amorites who were there.

Then they turned and went up the road to Bashan; and Hog, King of Bashan, came out with all his people in battle to meet them in Edrehi.

And the Lord said to Moses, "Do not be afraid of him, for I have given him into your hand, along with all his people and his land; and you shall do to him as you did to Sihon, king of the Amorites, who lived in Heshbon."

So they defeated him and his children and all his people, so that not one of them remained; and they took possession of his land.

Then the children of Israel departed, and camped in the countryside of Moab, beyond the Jordan of Jericho.

Now Balach son of Zippor saw all the things that Israel had done to the Amorite;

And Moab was greatly afraid of the people, because they were so numerous; and he was extremely agitated because of the children of Israel.

And Moab said to the elders of Midian, "Now this multitude will devour everything around us, as an ox devours the grass of the field." Now at that time Balach son of Zippor was king of Moab.

Who sent messengers to Balaam son of Behor in Pethor, which is on the river, in the land of the children of his people, to call to him, saying, Behold, a people has come out of Egypt; behold, they cover the face of the earth, and they are encamped near

me.

Now come then, I pray you, curse this people for me, for they are more powerful than I; perhaps I will be the strongest, and we will defeat them, and I will drive them out of the land; for I know that he whom you bless will be blessed, and he whom you curse will be cursed.

So the elders of Moab went with the elders of Midian, having in their hands enough to pay the diviner, and they came to Balaam, and reported to him the words of Balak.

And he answered them, "Stay here tonight, and I will give you an answer as the Lord has spoken to me." So the Moabite lords stayed with Balaam.

And God came to Balaam and said, "Who are these men you have with you?"

And Balaam answered God, "Balach son of Zippor, king of Moab, has sent to me, [saying]:

Here is a people who came out of Egypt, and covered the face of the earth; come now, curse them for me; perhaps I can fight them, and drive them out.

And God said to Balaam, "You shall not go with them and you shall not curse this people, for they are blessed."

And Balaam, having risen early in the morning, said to the lords who had been sent by Balak: Return to your country; for the Lord has refused to let me go with you.

So the lords of the Moabites arose and returned to Balak and said, "Balaam has refused to come with us."

And Balak sent even more Lords, and more honorable ones than the first.

When they came to Balaam, they said to him: This is what Balak son of Zippor says: I beg you, let nothing hinder you from coming to me;

For surely I will reward you greatly, and I will do all that you tell me; so I pray you come, curse this people for me.

And Balaam answered and said to Balak's servants, "Even if Balak were to give me his house full of gold and silver, I could not transgress the commandment of the Lord my God to do anything, whether small or great."

However, I beg you to remain here again tonight, and I shall know what more the Lord has to say to me.

And God came to Balaam at night and said to him, "Since these men have come to call you, get up and go with them; but whatever you do, you shall do only what I tell you."

So Balaam got up in the morning, saddled his donkey, and went with the Lords of Moab.

But God's anger was kindled because he was going away, and the Angel of the Lord stood in the road to oppose him; now he was riding on his donkey, and he had with him two of his servants.

And the donkey saw the Angel of the Lord standing in the road, with his drawn sword in his hand, and she turned aside from the road and went through the fields; and Balaam struck the donkey to make her return to the road.

But the Angel of the Lord stood in a path of vineyards, which had a partition on this side and a partition on the other.

And the donkey, having seen the Angel of the Lord, pressed herself against the wall, and pressed Balaam's foot against the wall; therefore he continued to strike her.

And the Angel passed on, and stopped in a narrow place, where there was no way to turn right or left.

And the donkey, seeing the Angel of the Lord, lay down under Balaam; and Balaam became very angry, and struck the donkey with his staff.

Then the Lord made the donkey speak, and she said to Balaam, "What have I done to you, that you have beaten me three times?"

And Balaam answered the donkey: Because you have mocked me, would that I had a sword in my hand, for I would kill you right now.

And the donkey said to Balaam, "Am I not your donkey, on which you have ridden from the day I came to be yours until this day? Have I been accustomed to doing this to

you?" And he answered, "No."

Then the Lord opened Balaam's eyes, and he saw the Angel of the Lord standing in the road, with his drawn sword in his hand; and he bowed down and prostrated himself on his face.

And the Angel of the Lord said to him, "Why have you struck your donkey three times already? Behold, I have come out to oppose you, because your way is crooked before me."

But the donkey saw me and turned away from me three times already; otherwise, if she had not turned away from me, I would have killed you already, and left her alive.

Then Balaam said to the Angel of the Lord, "I have sinned, for I did not know that you stood in the way against me; and now if it displeases you, I will turn back."

And the Angel of the Lord said to Balaam, "Go with these men, but only say what I tell you." So Balaam went with the lords sent by Balak.

When Balak heard that Balaam was coming, he went out to meet him in the city of Moab, on the border of Arnon, at the end of the border.

And Balak said to Balaam, "Did I not send to you before to call you? Why have you not come to me? Could I not reward you?"

And Balaam answered Balak, "Behold, I have come to you; but can I now say anything [of my own accord]? I will only say what God puts in my mouth."

And Balaam went with Balak, and they came to the city of Huzoth.

And Balak sacrificed oxen and sheep, and sent some to Balaam and to the lords who had come with him.

And when morning came, he took Balaam, and brought him up to the high places of Bahal, and from there he saw one of the outskirts of the people.

And Balaam said to Balak, "Build me seven altars here, and prepare for me here seven calves and seven rams."

And Balak did as Balaam had said; and Balak and Balaam offered a calf and a ram on each altar.

Then Balaam said to Balak, "Stand by your burnt offering, while I go away; perhaps the Lord will come to meet me, and I will tell you all that he has shown me." So he withdrew to a secluded place.

And God came to meet Balaam, and [Balaam] said to him: I have erected seven altars, and I have sacrificed a calf and a ram on each altar.

And the Lord put the word in Balaam's mouth, and said to him, "Go back to Balak, and speak to him thus."

So he returned to him; and behold, he stood beside his burnt offering, both he and all the Lords of Moab.

Then [Balaam] uttered his sententious speech, and said: Balak, King of Moab, has brought me from Aram, from the mountains of the East, [saying to me]: Come, curse Jacob for me; come, [I said], hate Israel.

[But] how can I curse him? The Mighty [God] has not cursed him; and how can I hate him? The Lord has not hated him.

For I will look down on it from the top of the rocks, and I will behold it from the hills. Behold, this people will dwell apart, and will not be placed among the nations.

Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my end be like theirs!

Then Balak said to Balaam, "What have you done to me? I took you to curse my enemies, and behold, you have blessed them expressly."

And he answered, and said, "Should I not be careful to say what the Lord has put in my mouth?"

Then Balak said to him, "Come, I pray you, with me to another place from where you can see it, [for] you saw only one end of it, and you did not see the whole of it; curse it for me from there."

Then, having led him to the territory of Zophim towards the summit of Pisgah, he

built seven altars, and offered a calf and a ram on each altar.

Then [Balaam] said to Balak, "Stand here beside your burnt offering, while I go to meet [God], as [I have done before]."

So the Lord came to meet Balaam and put the word in his mouth, saying, "Go back to Balak and speak this to him."

And he came to Balak, and behold, he was standing beside his burnt offering, and the lords of Moab with him. And Balak said to him, "What has the Lord spoken?"

Then he uttered his sententious speech aloud, and said: Arise, Balach, and listen; son of Zippor, give ear to me.

The Mighty God is not a man, that he should lie, nor a son of man, that he should repent; he has spoken, and will he not do it? he has spoken, and will he not confirm it?

Behold, I have received [the word] to bless; since he has blessed, I will not revoke it.

He has not seen iniquity in Jacob, nor perversity in Israel; the Lord his God is with him, and there is in him a royal song of triumph.

The Mighty [God] who brought them out of Egypt is like the forces of the Unicorn.

For there are no enchantments against Jacob, nor divinations against Israel. At this time it will be said of Jacob and Israel, "What has the Mighty One [God] done?"

Behold, this people shall rise like an old lion, and shall exult like a lion in its strength; it shall not lie down until it has eaten the prey, and drunk the blood of the slain.

Then Balak said to Balaam, "Well, do not curse him, but at least do not bless him."

And Balaam answered Balak, [and said]: Is this not what I told you, that whatever the Lord said, I would do?

Balak said to Balaam, "Come now, I will lead you to another place; perhaps God will be pleased if you curse him from there."

So Balak led Balaam to the top of Peor, which looks out towards Jesimon.

And Balaam said to him, "Build me seven altars here, and prepare for me here seven calves and seven rams."

So Balak did as Balaam had told him; then he offered a calf and a ram on each altar.

Now Balaam, seeing that the Lord wanted to bless Israel, did not go as at other times to seek enchantments, but he turned his face toward the desert.

And lifting up his eyes, he saw Israel standing in rows according to their tribes; and the Spirit of God was upon him.

And he uttered his sententious speech aloud, and said: Balaam, son of Behor, said, and the man who has the open eye, said;

He who hears the words of the Mighty God; who sees the vision of the Almighty; who falls to the ground, and whose eyes are opened, says:

How beautiful are your tabernacles, O Jacob! [and] your pavilions, O Israel!

They spread out like streams, like gardens beside a river, like aloe trees that the Lord planted, like cedars beside the water.

Water will drip from his buckets, and his seed will be among many waters, and his King will be exalted above Agag, and his kingdom will be highly exalted.

The Mighty God who brought him out of Egypt is like the forces of the Unicorn; he will consume the nations that are his enemies, he will break their bones, and pierce them with his arrows.

He bowed down, he lay down like a lion in his strength, and like an old lion; who can rouse him? Whoever blesses you will be blessed, and whoever curses you will be cursed.

Then Balak became very angry with Balaam, and clapped his hands; and Balak said to Balaam, I called you to curse my enemies, and behold, you have already blessed them expressly three times.

Now flee back to your own country. I said I would give you a great reward, but

behold, the Lord has withheld it from you.

And Balaam answered Balak, "Did I not tell your ambassadors whom you sent to me: If Balak gave me his house full of silver and gold, I could not transgress the commandment of the Lord, to do good or evil on my own; but whatever the Lord says, I will say.

Now therefore, behold, I am going to my people; come, I will give you counsel, [and I will tell you] what this people will do to your people in the last time.

Then he uttered his sententious speech aloud, and said: Balaam, son of Behor, said, and the man with the open eye said:

He who hears the words of the Mighty One, and who has knowledge of the Sovereign, and who sees the vision of the Almighty, who falls to the ground, and whose eyes are opened, says:

I see it, but not now; I look at it, but not closely. A star will come forth from Jacob, and a scepter will rise out of Israel: it will pierce the corners of Moab, and destroy all the children of Seth.

Edom will be possessed, and Seir will be possessed by its enemies, and Israel will fare valiantly.

And there will be one of Jacob who will rule, and who will destroy the remnant of the city.

He also saw Hamalech, and uttered his sententious speech aloud, and said: Hamalech [is] a beginning of nations, but in the end he will perish.

He also saw the Kenite, and he uttered his sententious speech aloud, and said: Your dwelling is in a rough place, and you have made your nest in the rock;

However, Cain will be ravaged, until Assur takes you into captivity.

He continued to utter his sententious speech aloud, and he said: Woe to him who will live when the Mighty God does these things.

And the ships will come from the district of Kittim, and will afflict Assyria and Heber, and it too will be destroyed.

Then Balaam got up and went back to his own country; and Balak also went his own way.

So Israel remained in Shittim, and the people began to commit fornication with the daughters of Moab.

For they invited the people to the sacrifices of their gods, and the people ate there and bowed down before their gods.

And Israel mated with Bahal-Pehor; therefore the anger of the Lord was kindled against Israel.

And the Lord said to Moses, "Take all the leaders of the people and hang them before the Lord in the sun, and the fierce anger of the Lord will turn away from Israel."

Moses then said to the judges of Israel: Let each of you put to death the men under your care who have joined Bahal-Pehor.

And behold, a man of the children of Israel came, and brought to his brethren a Midianite woman, in the presence of Moses and in the presence of all the congregation of the children of Israel, as they wept at the gate of the Tabernacle of meeting.

When Phinehas, son of Eleazar, son of Aaron the Priest, saw this, he stood up from the midst of the assembly and took a javelin in his hand.

And he went into the tent to the Israelite man, and pierced them both through the stomach, the Israelite man and the woman; and the plague was stopped from the children of Israel.

But twenty-four thousand died from this plague.

And the Lord spoke to Moses, saying:

Phinehas, son of Eleazar, son of Aaron the priest, turned away my anger from the children of Israel, because he was zealous for me among them, and I did not consume the children of Israel with my zeal.

Therefore, tell him: Behold, I give him my covenant of peace.

And the covenant of perpetual priesthood shall be for him and for his descendants

after him, because he was zealous for his God and made atonement for the children of Israel.

And the name of the Israelite man killed, who was killed with the Midianite woman, was Zimri, son of Salu, head of a family of Simeonites.

And the name of the Midianite woman who was killed was Cozbi, daughter of Zur, a leader of the people, and of a family of Midianites.

The Lord also spoke to Moses, saying:

Press the Midianites close and strike them.

For they first overpowered you with their schemes, by which they caught you in the matter of Pehor, and in the matter of Cozbi, daughter of one of the leaders of the Midianites, their sister, who was killed on the day of the plague that came about because of Pehor.

Now it came to pass after that plague, that the Lord spoke to Moses, and to Eleazar, the son of Aaron, the priest, saying:

Take a census of the whole congregation of the children of Israel, from the age of twenty years, and above, according to the houses of their fathers, [namely] of all those of Israel who are able to go to war.

Moses and Eleazar the priest then spoke to them in the countryside of Moab, by the Jordan at Jericho, saying:

[Let a census be taken] from the age of twenty years, and above, as the Lord commanded Moses and the children of Israel, when they came out of the land of Egypt.

Reuben was the firstborn of Israel; and the children of Reuben were Enoch; [from him came] the family of the Henokites; from Pallu, the family of the Palluites.

From Hetsron, the family of the Hetsronites; from Carmi, the family of the Carmites.

These were the families of the Reubenites, and those who were counted were forty-three thousand seven hundred and thirty.

And the children of Pallu, Eliab.

And the sons of Eliab, Nemuel, Dathan, and Abiram. This Dathan and this Abiram, who were among those called to hold the assembly, rebelled against Moses and against Aaron in the assembly of Korah, when they rebelled against the Lord;

And when the earth opened its mouth and swallowed them up. But Korah was enveloped in the death of those who were gathered with him, when the fire consumed the two hundred and fifty men; and they were a sign.

But the children of Korah did not die.

The children of Simeon according to their families: From Nemuel, the family of the Nemuelites; from Jamin, the family of the Jaminites; from Jachin, the family of the Jakinites;

From Zerah, the family of the Zarhites; from Saul, the family of the Saulites.

These were the families of the Simeonites; who numbered twenty-two thousand two hundred.

The children of Gad according to their families: From Zephon, the family of the Zephonites; from Haggic, the family of the Haggic; from Suni, the family of the Sunites;

From Ozni, the Oznite family; from Heri, the Herite family;

From Arod, the family of the Arodites; from Areel, the family of the Areelites.

These are the families of the children of Gad, according to their census, which was forty thousand five hundred.

The children of Judah, Her and Onan; but Her and Onan died in the land of Canaan.

Thus the children of Judah [distinguished] by their families, were, from Sela, the family of the Selanites; from Perez, the family of the Perezites; from Zerah, the family of the Zarhites.

And the children of Peres were, from Hezron, the family of the Hezronites; and from Hamul, the family of the Hamulites.

These are the families of Judah, according to their census, which was seventy-six thousand five hundred.

The children of Issachar according to their families. From Tolah, the family of the Tolahites; from Puvah, the family of the Puvites.

From Jasub, the family of the Jasubites; from Simron, the family of the Simronites. These were the families of Issachar, according to their census, which was sixty-four thousand three hundred.

The children of Zebulun, according to their families: From Sered, the family of the Seredites; from Elon, the family of the Elonites; from Jahleel, the family of the Jahleelites.

These were the families of the Zebulunites, according to their census, which was sixty thousand five hundred.

Joseph's children, according to their families, were Manasseh and Ephraim.

The children of Manasseh. From Machir, the family of the Machirites; and Machir fathered Gilead; from Gilead, the family of the Gileadites.

These are the descendants of Gilead; of Jezer, the family of the Jezerites; of Helek, the family of the Helekites.

From Asriel, the family of the Asrielites; from Shekem, the family of the Shechemites.

From Semidah, the family of the Semidahites; from Hepher, the family of the Hephrites.

Zelophehad, son of Hepher, had no sons, but daughters: and the names of the daughters of Zelophehad are Mahlah, Noah, Hoglah, Milcah, and Tirzah.

These were the families of Manasseh, and their number was fifty-two thousand seven hundred.

These are the children of Ephraim, according to their families: from Suthelah, the family of the Suthelahites; from Beker, the family of the Bakrites; from Tahan, the family of the Tahanites.

And these are the children of Suthelah; of Heran, the family of the Heranites.

These are the families of the children of Ephraim, according to their census, who were thirty-two thousand five hundred. These are the children of Joseph, according to their families.

The children of Benjamin, according to their families: From Belah, the family of the Balhites; from Asbel, the family of the Asbelites; from Ahiram, the family of the Ahiramites.

From Sephupham, the family of the Sephuphamites; from Hupham, the family of the Huphamites.

And the children of Belah were Ard and Naaman; from Ard, the family of the Ardites; and from Naaman, the family of the Nahamanites.

These were the children of Benjamin, according to their families; and their number was forty-five thousand six hundred.

These are the descendants of Dan, according to their families. From Shuham, the family of the Shuhamites; these are the families of Dan, according to their families.

All the families of the Suhamites, according to their census, were sixty-four thousand, and four hundred.

The children of Asher, according to their families: From Jimna, the family of the Jimnaites; from Jisui, the family of the Jisuis; from Beriah, the family of the Beriahites.

Children of Beriah, of Heber, the family of the Hebrites; of Malkiel, the family of the Malkielites.

And the name of Asher's daughter was Serah.

These are the families of Asher's children, according to their census, who were fifty-three thousand four hundred.

The children of Naphtali, according to their families: From Jahzeel, the family of

the Jahzeelites; from Guni, the family of the Gunites.
From Jetser, the family of the Jitsrites; from Sillem, the family of the Sillemites.

These were the families of Naphtali, according to their families, and their number was forty-five thousand four hundred.

These were the numbers of the children of Israel, who were six hundred and one thousand seven hundred and thirty.

And the Lord spoke to Moses, saying:

The country will be divided among them by inheritance, according to the number of names.

To those who are more numerous you shall give more inheritance, and to those who are less numerous you shall give less inheritance; to each shall be given his inheritance according to the number of his number.

However, let the country be divided by lot, [and] let them take their inheritance according to the names of the Tribes of their fathers.

Each person's inheritance will be according to what fate shows, and consideration will be given to both the greatest and the smallest number.

And these are the numbered of Levi according to their families; of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Musites, the family of the Korhites. Now Kohath fathered Hamram.

And the name of Hamram's wife was Jochebed, daughter of Levi, who was born to Levi in Egypt, and she bore to Hamram Aaron, Moses, and Miriam their sister.

And to Aaron were born Nadab, Abihu, Eleazar, and Ithamar.

And Nadab and Abihu died offering strange fire before the Lord.

And all the Levites counted were twenty-three thousand, all males, from the age of one month and above, who were not counted with the [other] children of Israel, for they were not given any inheritance among the children of Israel.

These were the ones who were counted by Moses and Eleazar the Priest, who took a census of the children of Israel in the fields of Moab, near the Jordan of Jericho.

Among them were none of those who had been numbered by Moses and Aaron the Priest when they took the census of the children of Israel in the desert of Sinai.

For the Lord had said of them that they would surely die in the wilderness; and so not one of them remained except Caleb, son of Jephunneh, and Joshua, son of Nun.

Now the daughters of Zelophehad, son of Hopher, son of Gilead, son of Machir, son of Manasseh, from the families of Manasseh, son of Joseph, approached; and these are the names of these daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

They presented themselves before Moses, before Eleazar the priest, before the leaders, and before all the assembly, at the entrance of the Tabernacle of Meeting, [and] said:

Our father died in the desert, who however was not in the company of those who gathered against the Lord, [namely] in the assembly of Korah; but he died in his sin, and he had no son.

Why should our father's name be cut off from his family because he has no sons? Give us a possession among our father's brothers.

And Moses brought their case before the Lord.

And the Lord spoke to Moses, saying:

The daughters of Zelophehad speak wisely. You will surely give them an inheritance to possess among their father's brothers, and you will pass on their father's inheritance to them.

You shall also speak to the children of Israel [and] say to them: When a man dies without having sons, you shall pass his inheritance on to his daughter.

If he has no daughter, you shall give his inheritance to his brothers.

And if he has no brothers, you shall give his inheritance to his father's brothers. If his father has no brother, you shall give his inheritance to his relative, the closest of his family, and he shall possess it; and this shall be an ordinance to the children of Israel according to which they shall judge, as the Lord commanded Moses.

The Lord also said to Moses, "Go up to this mountain of Abiram, and see the land that I have given to the children of Israel."

You will look upon it, and then you too will be gathered to your people, as your brother Aaron was gathered.

Because you rebelled against my command in the Desert of Zin, in the dispute of the assembly, and did not sanctify me over the waters before them; these are the waters of the dispute at Kadesh, in the Desert of Zin.

And Moses spoke to the Lord, saying:

May the Lord, the God of the spirits of all flesh, appoint some man over the assembly.

Who goes out and comes in before them, and leads them out and comes in; and let the assembly of the Lord not be like sheep without a shepherd.

Then the Lord said to Moses, "Take Joshua son of Nun, who is a man in whom is the Spirit, and lay your hand on him."

You shall present him before Eleazar the Priest, and before all the assembly; and you shall instruct him in their presence.

And you shall make your authority known to him, so that all the congregation of the children of Israel may listen to him.

And he shall present himself before Eleazar the Priest, who shall inquire for him by the judgment of Urim before the Lord; and at his word they shall go out, and at his word they shall come in, he, and the children of Israel with him, and all the assembly.

So Moses did as the Lord had commanded him, and took Joshua, and presented him before Eleazar the priest, and before all the assembly.

Then he laid his hands on him and instructed him, as the Lord had commanded through Moses.

The Lord also spoke to Moses, saying:

Command the children of Israel, and say to them: You shall take care of my offerings, which are my food, [namely] my sacrifices made by fire, which are my pleasing aroma, to offer them to me at their time.

You shall therefore tell them: This is the offering made by fire which you shall offer to the Lord: two lambs a year old without blemish, each day, as a continual burnt offering.

You shall sacrifice one of the lambs in the morning, and the other lamb between the two vespers;

And one tenth part of an ephah of fine flour for the cake, kneaded with one fourth part of a hin of virgin oil.

This is the continual burnt offering that was made on Mount Sinai, a pleasing aroma, an offering made by fire to the Lord.

And its sprinkling shall be a fourth part of a hin for each lamb, and you shall pour the sprinkling of ale to the Lord in the holy place.

And you shall sacrifice the other lamb between the two vespers; you shall make the same cake as in the morning, and the same sprinkling, as a burnt offering, a pleasing aroma to the Lord.

But on the Sabbath day you shall offer two lambs a year old without blemish, and two-tenths of fine flour kneaded with oil for the cake, with its sprinkling.

This is the Sabbath burnt offering for every Sabbath, besides the continual burnt offering with its sprinkling.

And at the beginning of your months you shall offer as a burnt offering to the Lord two calves from the flock, one ram, and seven lambs a year old, without blemish;

And three-tenths of fine flour kneaded with oil, for the cake for each calf, and two-tenths of fine flour kneaded with oil, for the cake for the ram.
And a tenth of fine flour mixed with oil, for the cake for each lamb, as a burnt offering, a pleasing aroma, and as a sacrifice made by fire to the Lord.
And their sprinkling shall be half a hin of wine for each calf, and a third part of a hin for the ram, and a fourth part of a hin for each lamb, this is the burnt offering of the beginning of each month, according to all the months of the year.
They shall also sacrifice to the Lord a young goat [as a sin offering], besides the continual burnt offering, and its sprinkling.
And on the fourteenth day of the first month shall be the Passover to the Lord.
And on the fifteenth day of the same month shall be the solemn feast; unleavened bread shall be eaten for seven days.
On the first day there will be a holy convocation; you shall do no servile work.
And you shall offer a burnt offering to the Lord, [namely] two calves from the flock, and one ram, and seven lambs a year old, which shall be without blemish.
Their cake will be made of fine flour kneaded with oil; you will offer three-tenths of it for each calf, and two-tenths for the ram;
You will also offer a tenth for each of the seven lambs.
And a goat [as an offering] for sin to make atonement for you.
You shall offer these things, besides the morning burnt offering, which is the continual burnt offering.
You shall offer according to these things in each of these seven days the meat of the sacrifice made by fire as a pleasing aroma to the Lord; this shall be offered in addition to the continual burnt offering, and its sprinkling.
And on the seventh day you shall have a holy convocation; you shall do no servile work.
And on the day of the first fruits, when you offer the new cake to the Lord, at the end of your weeks, you shall have a holy convocation; you shall do no servile work.
And you shall offer as a burnt offering, a pleasing aroma to the Lord, two calves from the flock, one ram, and seven lambs a year old.
And their cake will be of fine flour kneaded with oil, three-tenths for each calf, and two-tenths for the ram.
And one-tenth for each of the seven lambs.
And a young goat, to make propitiation for you.
You shall offer them besides the continual burnt offering and its cake; they shall be without blemish, with their sprinklings.
And on the first day of the seventh month you shall have a holy convocation; you shall do no servile work; it shall be a day of jubilation for you.
And you shall offer as a burnt offering, a pleasing aroma to the Lord, a calf from the flock, a ram, and seven lambs a year old without blemish.
And their cake will be of fine flour kneaded with oil, three-tenths for the calf, two-tenths for the ram;
And a tenth for each of the seven lambs;
And a young male goat as a sin offering, to make atonement for you.
Besides the burnt offering of the beginning of the month and its cake, and the continual burnt offering and its cake, and their sprinklings, according to their ordinance, as a pleasing aroma of a sacrifice made by fire to the Lord.
And on the tenth day of this seventh month you shall have a holy convocation, and you shall afflict your souls; you shall do no work.
And you shall offer as a burnt offering, a pleasing aroma to the Lord, a calf from the flock, a ram, and seven lambs a year old, which shall be without blemish;
And their cake will be of fine flour kneaded with oil, three-tenths for the calf, and two-tenths for the ram.
And one-tenth for each of the seven lambs.
A young goat [also as a sin offering], besides [the sin offering], which is made on

the day of atonement, and the continual burnt offering and its cake, with their sprinklings.

And on the fifteenth day of the seventh month you shall have a holy convocation, you shall do no servile work, and you shall celebrate the solemn feast to the Lord for seven days.

And you shall offer as a burnt offering, which shall be a sacrifice made by fire as a pleasing aroma to the Lord, thirteen calves taken from the flock, two rams, [and] fourteen lambs a year old, which shall be without blemish;

And their cake will be made of fine flour kneaded with oil, three-tenths for each of the thirteen calves, and two-tenths for each of the two rams,

And one-tenth for each of the fourteen lambs.

And a young goat [as a sin offering], besides the continual burnt offering, its cake, and its sprinkling.

And on the second day you shall offer twelve calves taken from the flock, two rams, [and] fourteen lambs a year old, without blemish;

With the cakes and the sprinkling for the calves, for the rams, and for the lambs, according to their number, [and] as it should be done.

And a young goat [as a sin offering], besides the continual burnt offering, and its cake, with their sprinklings.

And on the third day you shall offer eleven calves, two rams, [and] fourteen lambs a year old, without blemish;

And the cakes and the sprinklings for the calves, for the rams and for the lambs, shall be according to their number, [and] as they should be done.

And a goat [as a sin offering], besides the continual burnt offering, its cake, and its sprinkling.

And on the fourth day you shall offer ten calves, two rams, [and] fourteen lambs a year old, without blemish;

The cakes and the sprinkling for the calves, for the rams, and for the lambs, shall be according to their number, [and] as it should be done.

And a young goat [as a sin offering], besides the continual burnt offering, its cake, and its sprinkling.

And on the fifth day you shall offer nine calves, two rams, [and] fourteen lambs a year old, without blemish.

And the cakes and the sprinklings for the calves, for the rams, and for the lambs, shall be according to their number, and as they should be done.

And a goat [as a sin offering], besides the continual burnt offering, its cake, and its sprinkling.

And on the sixth day you shall offer eight calves, two rams and fourteen lambs a year old, without blemish;

And the cakes, and the sprinkling for the calves, for the rams, and for the lambs shall be according to their number, [and] as it should be done.

And a goat [as a sin offering], besides the continual burnt offering, its cake, and its sprinkling.

And on the seventh day you shall offer seven calves, two rams, [and] fourteen lambs a year old without blemish;

And the cakes and the sprinkling for the calves, for the rams, and for the lambs, shall be according to their number, [and] as it should be done.

And a goat [as a sin offering], besides the continual burnt offering, its cake, and its sprinkling.

And on the eighth day you shall have a solemn assembly; you shall do no servile work.

And you shall offer as a burnt offering, which shall be a sacrifice made by fire as a pleasing aroma to the Lord, one calf, one ram, [and] seven lambs a year old without blemish;

The cakes and the sprinklings for the calf, for the ram, and for the lambs, shall be

according to their number, and as they must be done;

And a goat [as a sin offering], besides the continual burnt offering, its cake, and its sprinkling.

You shall offer these things to the Lord at your solemn feasts, besides your vows, and your freewill offerings, according to your burnt offerings, your cakes, your sprinklings, and your peace offerings.

And Moses spoke to the children of Israel according to all the things that the Lord had commanded him.

Moses also spoke to the leaders of the tribes of the children of Israel, saying, "This is what the Lord has commanded."

When a man makes a vow to the Lord, or makes an oath, expressly binding himself upon his soul, he shall not break his word, [but] he shall do according to all things which have gone out of his mouth.

But when a woman makes a vow to the Lord, and has expressly bound herself in her youth, [while still] in her father's house;

And that her father will have heard her vow, and her obligation by which she will have bound herself upon her soul, and that her father will have said nothing to her; all her vows will be valid, and every obligation by which she will have bound herself upon her soul will be valid.

But if her father disowns her on the day he hears it, none of her vows and none of the obligations she has sworn to herself will stand, and the Lord will forgive her, because her father has disowned her.

If, having a husband, she has [bound herself] by some vow, or by something that she has lightly uttered from her mouth, by which she has bound herself on her soul;

If her husband heard it, and on the very day he heard it he said nothing to her, her vows will be valid, and the obligations by which she bound herself on her soul will be valid.

But if on the day her husband hears it he disavows her, he will have broken the vow by which she bound herself, and what she lightly uttered with her mouth, in which she bound herself upon her soul; the Lord will forgive her.

But the vow of the widow, or of the divorced woman, [and] everything to which she has bound herself on her soul, shall be valid against her.

If [still] in her husband's house she has made a vow, or if she has expressly bound herself on her soul by oath;

And if her husband, having heard it, said nothing to her and did not disavow her, all her vows will be valid, and every obligation she has bound herself to on her soul will be valid.

But if her husband expressly broke them on the day he heard them, nothing that came out of her mouth, whether her vows or an obligation made on her soul, will be valid, because her husband broke them; and the Lord will forgive her.

Her husband will either ratify or break every vow and every obligation made by oath, to afflict the soul.

If her husband said absolutely nothing to her from one day to the next, he will have ratified all her vows and all her obligations, he will have, [I say], ratified them, because he said nothing to her on the day he heard her.

But if he expressly broke them after he had heard them, he will bear the iniquity of his wife.

These are the ordinances that the Lord gave to Moses concerning a man and his wife, and a father and his daughter, while he was still in his father's house in his youth.

The Lord also spoke to Moses, saying:

Take vengeance on the children of Israel against the Midianites, and then you will be gathered to your people.

Moses then spoke to the people, saying, "Let some of you prepare for war and go against Midian to execute the Lord's vengeance on Midian."

You shall send to war a thousand [men] from each Tribe, from all the tribes of Israel.

So, from among the thousands of Israel, a thousand men from each Tribe were given, who were twelve thousand men equipped for war.

And Moses sent them to war, [namely] a thousand from each Tribe, and with them Phinehas, son of Eleazar the Priest, who had the vessels of the Sanctuary, and the trumpets of sound in his hand.

So they went to war against Midian, as the Lord had commanded Moses, and they killed all of its males.

They also killed the Kings of Midian, besides the others who were killed there, [namely] Evi, Rekem, Zur, Hur, and Rebah, five Kings of Midian; they also put Balaam son of Behor to the edge of the sword.

And the children of Israel took captive the women of Midian, with their little children, and plundered all their cattle and flocks, and all that was in their power.

They burned all their cities, their homes, and all their castles;

And they took all the plunder and all the spoils, both of men and of livestock.

Then they brought the prisoners, the plunder, and the spoil to Moses and Eleazar the Priest, and to the assembly of the children of Israel, at the camp in the fields of Moab, which are near the Jordan of Jericho.

Then Moses and Eleazar the Priest, and all the leaders of the assembly, went out to meet them outside the camp.

And Moses became very angry with the captains of the army, the commanders of thousands, and the commanders of hundreds, who were returning from that war exploit.

And Moses said to them, "Have you not kept all the women alive?"

These are the ones who, at Balaam's word, gave the children of Israel the opportunity to sin against the Lord at Pehor, which brought the plague upon the assembly of the Lord.

Now kill every male among the little children, and kill every woman who has had sexual relations with a man.

But you shall keep alive all the young girls who have not had the company of a man. Furthermore, remain outside the camp for seven days. Whoever kills anyone, or touches anyone who has been killed, must purify themselves on the third and seventh days, both you and your captives.

You shall also purify all your garments, and all that is made of leather, and all articles of goat's hair, and all wooden vessels.

And Eleazar the Priest said to the fighting men who had gone into battle: This is the ordinance and the Law which the Lord commanded Moses.

Generally gold, silver, bronze, iron, tin, lead;

Everything that can pass through the fire, you shall pass through the fire, and it will be clean; only it shall be purified with sprinkling water; but you shall pass through water everything that cannot pass through the fire.

You will also wash your clothes on the seventh day, and you will be clean, then you will go into the camp.

And the Lord spoke to Moses, saying:

Take an inventory of the spoils, and of everything that was taken away, both people and animals, you and Eleazar the Priest, and the leaders of the elders of the congregation.

And divide the spoils equally between the combatants who went to war, and the entire assembly.

You shall also raise up for the Lord a tribute of the fighting men who went to battle, [namely] five hundred and one, both persons and oxen, donkeys and sheep.

It will be taken from their half, and you shall give it to Eleazar the Priest, as an offering raised to the Lord.

And from the [other] half that belongs to the children of Israel, you shall take fifty-one of them, both persons and oxen, donkeys, sheep and all [other] animals, and you shall give it to the Levites who have the charge of guarding the pavilion of the Lord.

And Moses and Eleazar the Priest did as the Lord had commanded Moses.

Now the spoils that remained from the plunder that the people who had gone to war had made were six hundred and seventy-five thousand sheep;

Of seventy-two thousand oxen;

Of sixty-one thousand donkeys.

And as for the women who had not had the company of a man, [they were] in all thirty-two thousand souls.

And half of the spoils, [namely] the share of those who had gone to war, amounted to three hundred and thirty-seven thousand five hundred sheep.

Whose tribute to the Lord, in respect of sheep, was six hundred and seventy-five.

And to thirty-six thousand oxen; of which the tribute to the Lord, as regards the oxen, was seventy-two oxen.

And to thirty thousand five hundred donkeys; of which the tribute to the Lord, as regards the donkeys, was sixty-one donkeys.

And to sixteen thousand people; whose tribute to the Lord was thirty-two people.

And Moses gave to Eleazar the priest the tribute of the Lord's exalted offering, as the Lord had commanded him.

And the other half belonged to the children of Israel, which Moses had taken from the men who had gone to war.

Now, of that half which belonged to the assembly, and which amounted to three hundred and thirty-seven thousand five hundred sheep;

Thirty-six thousand oxen;

Thirty thousand five hundred donkeys;

And to sixteen thousand people;

From this half, [I say], which belonged to the children of Israel, Moses took fifty-one, both persons and beasts, and gave them to the Levites who had the charge of guarding the pavilion of the Lord, as the Lord had commanded him.

And the captains who were in charge of thousands of the army, both the commanders of thousands and the commanders of hundreds, approached Moses,

And they said to him, "Your servants have counted the fighting men under our command, and not one is missing."

That is why we offer the Lord's offering, each one of us what we found we had, gold jewelry, garters, bracelets, rings, earrings, and necklaces, to make atonement for ourselves before the Lord.

And Moses and Eleazar the Priest received from them the gold, [namely] every piece of work.

And all the gold of the raised offering that was presented to the Lord by the commanders of thousands and the commanders of hundreds, amounted to sixteen thousand seven hundred and fifty shekels.

[But] the soldiers each kept for themselves what they had looted.

So Moses and Eleazar the Priest took commanders of thousands and commanders of hundreds of that gold, and brought it to the Tabernacle of Meeting, as a memorial for the children of Israel, before the Lord.

Now the children of Reuben and the children of Gad had a great many livestock, and in very great quantity; and having seen the land of Jazer, and the land of Gilead, behold, [they perceived that] that place was suitable for keeping livestock.

So the children of Gad and the children of Reuben came and spoke to Moses and Eleazar the priest and to the leaders of the assembly, saying:

Hataroth, and Dibon, and Jahzer, and Nimrah, and Heshbon, and Elhaleh, and Shebam, and Nebo, and Behon;

This land, which the Lord struck down before the assembly of Israel, is a land

suitable for keeping livestock, and your servants have livestock.
So they said, "If we have found favor in your sight, let this land be given to your servants as a possession; [and] do not make us cross the Jordan."
But Moses answered the children of Gad and the children of Reuben, "Will your brothers go to war, and will you remain here?"
Why do you discourage the children of Israel from going over to the land that the Lord has given them?
That is what your fathers did when I sent them from Kadesh-barne to scout the land. For they went up to the valley of Eschol, and saw the land, and then they made the children of Israel lose heart, so that they would not enter the land that the Lord had given them.
Therefore the anger of the Lord was kindled that day, and he swore, saying:
If the men who came up out of Egypt, from the age of twenty years and above, see the land for which I swore to Abraham, to Isaac, and to Jacob; for they did not persevere in following me.
Except for Caleb, son of Jephunneh the Kenisyan, and Joshua son of Nun; for they persevered in following the Lord.
So the anger of the Lord was kindled against Israel, and he made them wander in the wilderness forty years, until the whole generation that had done what was displeasing to the Lord was consumed.
And behold, you have placed yourselves in the place of your fathers, like a race of sinful men, to increase the fierceness of the Lord's anger against Israel.
If you turn away from him, he will continue to leave him in the desert, and you will destroy all this people.
But they approached him and said, "We will build partitions here for our flocks, and the cities will be for our families."
And we will prepare ourselves to march swiftly before the children of Israel, until we have brought them into their place; but our families will remain in the walled cities, because of the inhabitants of the land.
We will not return to our homes until each of the children of Israel has taken possession of his inheritance;
And we will possess nothing in inheritance with them beyond the Jordan, nor further; because our inheritance will have fallen to us on this side of the Jordan toward the east.
And Moses said to them, "If you do this, and prepare yourselves before the Lord to go to war;
And let each of you, equipped, cross the Jordan before the Lord, until he has driven his enemies out from before him;
And let the land be subjugated before the Lord, and then let you return, then you will be innocent before the Lord and before Israel; and this land will be yours to possess before the Lord.
But if you do not do this, behold, you will have sinned against the Lord; and know that your sin will find you.
Therefore, build cities for your families and enclosures for your flocks, and do as you have said.
Then the children of Gad and the children of Reuben spoke to Moses, saying, "Your servants shall do as my Lord has commanded."
Our little children, our wives, our flocks, and all our animals will remain here in the cities of Gilead.
And your servants will pass by, each armed, to go to war before the Lord, ready to fight, as my Lord has spoken.
Then Moses commanded concerning them Eleazar the Priest, Joshua son of Nun, and the heads of the fathers of the Tribes of the children of Israel;
And he said to them, "If the children of Gad and the children of Reuben cross the Jordan with you, all armed and ready to fight before the Lord, and the land is

subjugated to you, then you shall give them the land of Gilead as a possession.”

But if they do not go over armed with you, they will have a possession among you in the land of Canaan.

And the children of Gad, and the children of Reuben answered, saying, We will do as the Lord has spoken to your servants.

We will go over armed before the Lord to the land of Canaan, so that we may possess for our inheritance what is beyond the Jordan.

So Moses gave to the children of Gad, and to the children of Reuben, and to the half-tribe of Manasseh, son of Joseph, the kingdom of Sihon, king of the Amorites; and to the kingdom of Hog, king of Bashan, the land with its cities, according to the boundaries of the cities of the land around.

Then the children of Gad rebuilt Dibon, Hataroth, Haroher, Hatroth-Sophan, Jahzer, Jogbeha,

Beth-nimrah and Beth-haran were walled cities. They also made partitions for the flocks.

And the children of Reuben rebuilt Heshbon, Elhaleh, Kirjathajim, Nebo, and Bahal-mehon, and Sibmah; whose names they changed, and they gave names to the cities which they rebuilt.

Now the descendants of Machir, son of Manasseh, went to Gilead, and took it, and dispossessed the Amorites who were there.

So Moses gave Gilead to Machir, son of Manasseh, who lived there.

Jair, son of Manasseh, also went away and took their towns and called them Jair's towns.

And Nobah went away, and took Kenath with the cities under its jurisdiction, and called it Nobah after himself.

These are the accounts of the children of Israel, who came out of the land of Egypt, in their bands, under the leadership of Moses and Aaron.

For Moses wrote down their displacements, by their tramplings, according to the commandment of the Lord; these are therefore their tramplings according to their displacements.

So the children of Israel set out from Rahmeses on the fifteenth day of the first month, the day after the Passover, and they went out with a show of hands, in the sight of all the Egyptians.

And the Egyptians buried those whom the Lord had struck down among them, [namely] all the firstborn; even the Lord had executed his judgments on their gods.

And the children of Israel, having departed from Rahmeses, camped at Succoth.

And having left Succoth, they camped at Etham, which is at the end of the desert.

And having departed from Etham, they turned against Pi-hahiroth, which is opposite Bahal-tsephon, and encamped before Migdol.

And having departed from before Pi-hahiroth, they passed through the sea into the desert, and traveled three days' journey through the desert of Etham, and camped at Marah.

And having departed from Marah, they came to Elim, where there were twelve springs of water, and seventy palm trees, and they camped there.

And having left Elim, they camped near the Red Sea.

And having departed from the Red Sea, they camped in the desert of Sin.

And having left the desert of Sin, they camped at Dophka.

And having left Dophka, they camped at Alus.

And having departed from Alus, they camped at Rephidim, where there was no water for the people to drink.

And having departed from Rephidim, they camped in the desert of Sinai.

And having left the Sinai desert, they camped at Kibroth-taava.

And having departed from Kibroth-taava, they camped at Hazeroth.

And having departed from Hazeroth, they camped at Rithma.

And having left Rithma, they camped at Rimmon-pérets.

And having left Rimmon-perets, they camped at Libna.
 And having left Libna, they camped at Rissa.
 And having left Rissa, they camped near Kehelath.
 And having set out from towards Chehelath, they camped in the mountain of Sepher.
 And having set out from the mountain of Sepher, they camped at Harada.
 And having left Harada, they camped at Makheloth.
 And having left Makheloth, they camped at Tahath.
 And having left Tahath, they camped at Terah.
 And having left Terah, they camped at Mithka.
 And having left Mithka, they camped at Hasmona.
 And having departed from Hasmona, they camped at Moseroth.
 And having left Moséroth, they camped at Béné-jahakan.
 And having left Béné-jahakan, they camped at Hor-guidgad.
 And having left Hor-guidgad, they camped near Jotbath.
 And having departed from before Jotbath, they camped at Habrona.
 And having left Habrona, they camped at Hetsjon-guéber.
 And having departed from Hezion-geber, they camped in the desert of Zin, which is Kadesh.
 And having departed from Kadesh, they camped in the mountain of Hor, [which is] at the end of the land of Edom.
 And Aaron the Priest went up Mount Hor, according to the command of the Lord, and died there in the fortieth year after the children of Israel had come out of the land of Egypt, on the first day of the fifth month.
 And Aaron was one hundred and twenty-three years old when he died on Mount Hor.
 Then the Canaanite, King of Harad, who lived towards the South in the land of Canaan, learned that the children of Israel were coming.
 And having set out from the mountain of Hor, they camped at Tsalmona.
 And having left Tsalmona, they camped at Punon.
 And having left Punon, they camped at Oboth.
 And having departed from Oboth, they camped at Hije-habarim, on the borders of Moab.

 And having left Hijim, they camped at Dibon-gad.
 And having left Dibon-gad, they camped at Halmon near Diblatajim.
 And having set out from Halmon towards Diblatajim, they camped at the mountains of Habarim against Nebo.
 And having departed from the mountains of Habarim, they camped in the countryside of Moab, near the Jordan of Jericho.
 And they camped by the Jordan, from Beth-jesimoth to Abel-shittim, in the countryside of Moab.
 And the Lord spoke to Moses in the fields of Moab by the Jordan of Jericho, saying: Speak to the children of Israel, and say to them: Since you are about to cross the Jordan [to enter] the land of Canaan;
 Drive out from before you all the inhabitants of the land, and destroy all their paintings, ruin all their cast images, and demolish all their high places.
 And take possession of the land and live in it; for I have given you the land to possess.
 You will inherit the land by lot according to your families. To those who are more numerous you will give more inheritance, and to those who are fewer you will give less inheritance; each will have according to what was allotted to them by lot, and you will inherit according to the tribes of your fathers.
 But if you do not drive out the inhabitants of the land from before you, it will come to pass that those of them whom you have left behind will be like thorns to your eyes, and like pricks at your sides, and they will press you close in on the land in which you dwell.
 And it will come to pass that I will do to you exactly as I intended to do to them.

The Lord also spoke to Moses, saying:

Command the children of Israel, and say to them: Because you are going to enter the land of Canaan, this [will be] the land that will fall to you as an inheritance, the land of Canaan according to its borders.

Your southern border will extend from the Desert of Zin along Edom; so that your southern border will begin at the end of the Salt Sea towards the East.

And this border will turn from the South towards the ascent of Hakrabbim, and will pass as far as Zin; and it will end on the side of the South, at Kadesh-barneh, and will also go out to Hazar-addar, and will pass as far as Hazmon.

And this border will turn from Hatzmon to the Wadi of Egypt; and it will end at the sea.

And as for the western border, you will have the great sea, and its boundaries; this will be your western border.

And this will be your northern border; from the great sea you will mark the mountain of Hor as your boundary.

And from Mount Hor you shall mark as your boundary the entrance to Hamath; and this border shall extend towards Zedad.

And this border will extend to Ziphron, and it will end at Hazar-henan; this will be your northern border.

Then you will mark out your boundaries towards the East from Hazar-henan towards Sepham.

And this border will descend from Sepham to Riblat, on the eastern side of Hajin; and this border will descend and extend along the sea from Kinnereth to the east.

And this border will go down to the Jordan, and extend to the salt sea; such will be the land that you will have according to its boundaries all around.

And Moses commanded the children of Israel, saying: This is the land which you shall inherit by lot, which the Lord has commanded to be given to nine Tribes, and to half of one Tribe.

For the Tribe of the children of Reuben according to the families of their fathers, and the Tribe of the children of Gad, according to the families of their fathers, took their inheritance; [and] the half-Tribe of Manasseh also took its inheritance. Two tribes, [I say], and half of a Tribe, took their inheritance this side of the Jordan from Jericho, on the side of the Levant.

And the Lord spoke to Moses, saying:

These are the names of the men who will divide the land among you: Eleazar the priest, and Joshua son of Nun.

You will also take one of the leaders from each Tribe to divide the land.

And these are the names of these men. For the Tribe of Judah, Caleb, son of Jephunneh.

For the Tribe of the children of Simeon, Samuel, son of Hammiud.

For the Tribe of Benjamin, Elidad, son of Kislou.

For the Tribe of the children of Dan, the one who is its leader, Bukki, son of Jogli.

The children of Joseph, for the Tribe of the children of Manasseh, whose leader is Hanniel, son of Ephod.

For the Tribe of the children of Ephraim, the one who is its leader, Kemuel, son of Siphthan.

For the Tribe of the children of Zebulun, the one who is its leader, Elizaphan, son of Parnach.

For the Tribe of the children of Issachar, the one who is its leader, Paltiel, son of Hazan.

For the Tribe of the children of Asher, whose leader is Ahihud, son of Selomi.

And for the Tribe of the children of Naphtali, the one who is its leader, Pedahel, son of Hammiud.

These are the ones whom the Lord commanded to divide the inheritance among the

children of Israel in the land of Canaan.

And the Lord spoke to Moses in the fields of Moab by the Jordan of Jericho, saying: Command the children of Israel to give some of their inheritance to the Levites to live in. You shall also give them the suburbs surrounding these cities.

They will therefore have the cities to live in; and the suburbs of these cities will be for their cattle, for their possessions, and for all their animals.

The suburbs of the cities that you will give to the Levites shall be a thousand cubits all around from the outside wall of the city.

And you shall measure from outside the city on the east side, two thousand cubits; and on the south side, two thousand cubits; and on the west side, two thousand cubits; and on the north side, two thousand cubits; and the city shall be in the middle: these shall be the suburbs of their cities.

And of the cities that you will give to the Levites, there shall be six of refuge, which you shall establish so that the murderer may flee there; and besides these you shall give them forty-two cities.

All the cities that you will give to the Levites shall be forty-eight cities; you shall give them with their suburbs.

And as for the cities that you will give from the possession of the children of Israel, you will give more [from the portion of] those who have more, and you will give less [from the portion of] those who have less, each one will give of his cities to the Levites in proportion to the inheritance that he will possess.

Then the Lord spoke to Moses, saying:

Speak to the children of Israel, and say to them: When you have crossed the Jordan to enter the land of Canaan;

Establish cities for yourselves as cities of refuge, so that the murderer who accidentally kills someone may flee there.

And these cities will be your refuge from him who has the right to avenge blood, and the murderer will not die until he has appeared in judgment before the assembly.

Of those cities that you will have given, there will be six of refuge for you.

Of these you shall establish three on this side of the Jordan, and you shall establish the other three in the land of Canaan, which shall be cities of refuge.

These six cities will serve as a refuge for the children of Israel, and for the stranger, and for the foreigner residing among them, so that whoever kills anyone unintentionally may flee there.

But if a man strikes another man with an iron instrument, and he dies, he is a murderer; the murderer shall be punished with death.

And if he struck him with a stone that he had in his hand, so that the man might die, and he dies, he is a murderer; the murderer shall be punished with death.

Likewise, if he struck him with a wooden instrument that he had in his hand, by which that man could die, and he dies, he is a murderer; the murderer shall be punished with death.

And he who has the right to avenge [the blood] will put the murderer to death; when he meets him, he may put him to death.

If he pushed him out of hatred, or if he threw something at him with premeditated intent, and he dies as a result;

Or if out of enmity he struck him with his hand, and he died, he who struck him shall be punished with death, for he is a murderer; he who has the right to take vengeance [for blood] may put him to death when he meets him.

But if by chance, without enmity, he pushed him, or if he threw something at him, but without intention;

Or some stone without having seen it, and that he dies from it, having made it fall on him, and that he dies from it, if he was not his enemy, and if he did not seek his destruction;

Then the assembly will judge between the one who struck, and the one who has the right to take vengeance [for bloodshed], according to these laws.

And the assembly shall deliver the murderer from the hand of him who has the right to avenge [blood], and shall bring him back to the city of his refuge, from which he had fled, and he shall remain there until the death of the high priest, who shall have been anointed with the holy oil.

But if the murderer leaves in any way outside the boundaries of the city of his refuge, where he had fled;

And if the one who has the right to avenge [blood] finds him outside the boundaries of the city of his refuge, and kills the murderer, he will not be guilty of murder. For he must remain in the city of his refuge until the death of the high priest; but after the death of the high priest the murderer shall return to the land of his possession.

And these things shall be for you as judgments in your generations, in all your dwellings.

He who puts a murderer to death shall do so on the testimony of two witnesses; but a single witness shall not be admitted as a testimony against anyone to put him to death.

You shall not take any price for the life of the murderer, because being wicked he deserves death; and he shall be put to death.

Nor shall you accept any price to let him flee to the city of his refuge; nor to let him return to live in the land until the death of the Priest.

And you shall not defile the land where you are; for blood defiles the land; and there shall be no atonement for the land for the blood which has been shed in it, except by the blood of him who shed it.

You shall not defile the land in which you are going to dwell, [and] in the midst of which I shall dwell; for I am the Lord who dwells in the midst of the children of Israel.

Now the heads of the fathers of the family of the children of Gilead, son of Machir, son of Manasseh, from among the families of the children of Joseph, approached and spoke before Moses and before the leaders who were the heads of the fathers of the children of Israel,

And they said: The Lord has commanded my Lord to give the land to the children of Israel as an inheritance by lot; and my Lord has received a command from the Lord to give the inheritance of Zelophehad our brother to his daughters.

If they are married to any of the children of the [other] Tribes of Israel, their inheritance shall be taken from the inheritance of our fathers, and shall be added to the inheritance of the Tribe of which they shall be; thus it shall be taken from the inheritance which has fallen to us by lot.

Even when the time of the Jubilee comes for the children of Israel, their inheritance will be added to the inheritance of the Tribe to which they belong; thus their inheritance will be cut off from the inheritance of our fathers.

And Moses commanded the children of Israel, according to the commandment of the mouth of the Lord, saying: What the Tribe of the children of Joseph says is true.

This is what the Lord commanded concerning the daughters of Zelophehad, saying: They shall marry whomever they please, but they shall be married into one of the families of the Tribe of their fathers.

Thus the inheritance will not be transferred between the children of Israel from Tribe to Tribe; for each of the children of Israel will hold to the inheritance of the Tribe of his fathers.

And every daughter who inherits any possession from among the Tribes of the children of Israel shall be married to someone from the family of her father's Tribe, so that each of the children of Israel may inherit the inheritance of his fathers.

Therefore, the inheritance will not be transferred from one Tribe to another, but each of the Tribes of the children of Israel will hold on to its inheritance.

The daughters of Zelophehad did as the Lord had commanded Moses.

For Mahla, Tirzah, Hogla, Milcah, and Noah, daughters of Zelophehad, married their

uncles' children.

So they were married to those who were from the families of the children of Manasseh, son of Joseph; and their inheritance remained in the Tribe of their father's family.

These are the commandments and judgments that the Lord commanded through Moses to the children of Israel in the fields of Moab, near the Jordan of Jericho.

These are the words that Moses spoke to all Israel this side of the Jordan in the wilderness, in the open country, which is opposite the Red Sea, between Paran, Tophel, Laban, Hazereth, and Dizahab.

It takes eleven days from Horeb, by way of the mountain of Seir, to Kadesh-Barne. Now it came to pass in the fortieth year, on the first day of the eleventh month, that Moses spoke to the children of Israel according to all that the Lord had commanded him to say to them.

After he had defeated Sihon, King of the Amorites, who dwelt in Heshbon; and Hog, King of Bashan, who dwelt in Hastaroth [and] in Edrei.

Moses [therefore] began to proclaim this law this side of the Jordan, in the land of Moab, saying:

The Lord our God spoke to us at Horeb, saying: You have stayed long enough in this mountain.

Turn, and depart, and go to the mountain of the Amorites, and to all the surrounding places, in the countryside, in the mountains, and in the plain, and toward the South, and to the seashore, to the land of the Canaanites, and to Lebanon as far as the great river, the river Euphrates.

Look, I have set the land before you; go in and possess the land that the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give to them and to their descendants after them.

And I spoke to you at that time, and said to you: I cannot carry you alone.

The Lord your God has multiplied you, and today you are like the stars of heaven, so great is your number.

May the Lord, the God of your fathers, make you increase a thousand times more than you are, and bless you, as he has promised you.

How could I alone bear your sorrows, your burdens, and your lawsuits?

Choose wise, skillful, and respected men from among your tribes, and I will appoint them as your leaders.

And you answered me and said: It is good to do what you said.

So I took leaders from your Tribes, wise and respected men, and appointed them as leaders over you, governors over thousands, hundreds, fifties, and tens, and officers according to your Tribes.

Then I commanded your judges at that time, saying: Hear [the disputes that will be] between your brothers, and judge fairly between a man and his brother, and between the stranger who is with him.

You will not show partiality to the person on trial; you will hear the small as well as the great; you will fear no one, for the judgment belongs to God; and you will bring before me the case that is too difficult for you, and I will hear it.

And at that time I commanded you all the things that you should do.

Then we departed from Horeb, and we walked through all that great and dreadful wilderness which you saw, by the way of the mountain of the Amorites, as the Lord our God had commanded us, and we came as far as Kadesh-barne.

So I tell you: You have come to the mountain of the Amorites, which the Lord our God is giving us.

See, the Lord your God is setting the land before you; go up and possess it, just as the Lord, the God of your fathers, said to you: Do not be afraid, and do not be discouraged.

And you all came to me, and said: Let us send men ahead of us to reconnoiter the land, and to bring us back news of the way we should go up, and of the cities we

should go to.

And this speech seemed good to me, so I took twelve men from among you, [namely] one man from each Tribe.

And they set out on their way, and having gone up into the mountain they came to the Escol stream, and surveyed the land.

And they took some of the fruit of the land in their hands and brought it to us; they gave us news and said to us, "The land that the Lord our God is giving us is good."

But you refused to go up, and you rebelled against the command of the Lord your God.

And you murmured in your tents, saying, "Because the Lord hated us, he brought us out of the land of Egypt, in order to deliver us into the hands of the Amorites to destroy us."

Where would we go up? Our brothers have melted our hearts, saying: The people are greater than we, and taller in stature; the cities are large and enclosed up to the heavens; and we have even seen the children of the Hanakins there.

But I tell you: Do not be afraid, and do not fear them.

The Lord your God, who goes before you, will himself fight for you, just as you saw him do for you in Egypt;

And in the desert, where you saw how the Lord your God carried you, as a man carries his son, all the way you walked, until you arrived at this place.

But despite this you still do not believe in the Lord your God;

Who went before you on the way, to find you a place to camp, walking by night in the pillar of fire, to give you light on the way you were to walk; and by day, in the cloud.

And the Lord heard the voice of your words, and became very angry, and swore, saying:

If none of the men of this wicked generation see this good country that I swore to give to your fathers.

If not Caleb, son of Jephunneh; he will see it, and I will give to him and his children the land on which he walked, because he persevered in following the Lord.

Even the Lord was angry with me because of you, saying, "And you also shall not enter it."

Joshua, son of Nun, who serves you, will enter it; strengthen him, for he is the one who will lead the children of Israel to possess this land.

And your little children, of whom you said that they would be prey; your children, [I say], who today do not know what good or evil is; they shall enter it, and I will give them this land, and they shall possess it.

But you, turn back and go into the desert by way of the Red Sea.

And you answered, and said to me: We have sinned against the Lord; we will go up and fight, as the Lord our God has commanded us; and each of you took up your weapons, and you set out to go up the mountain.

And the Lord said to me, "Tell them, 'Do not go up and do not fight (for I am not among you), so that you will not be defeated by your enemies.'"

This is what I told you, but you did not listen to me, and you rebelled against the command of the Lord, and you were proud, and went up on the mountain.

And the Amorite, who lived on that mountain, came out against you, and pursued you, as bees do, and defeated you from Seir to Hormah.

And when you returned you wept before the Lord, but the Lord did not listen to your voice, nor did he pay attention to you.

So you stayed in Kadesh for several days, according to the number of days you had stayed there.

So we turned back and went to the desert by the way of the Red Sea, as the Lord had told me, and we circled for a long time near Mount Seir.

And the Lord spoke to me, saying:

You have circled enough near this mountain, turn towards the North.

And command the people, saying: You are about to cross the border of your brothers, the descendants of Esau who live in Seir, and they will be afraid of you, but be on your guard.

Have no quarrel with them; for I will not give you anything of their land, not even enough to set the sole of your foot on, because I have given Esau the mountain of Seir as an inheritance.

You will buy food from them at a price of money, and you will eat it; you will also buy water from them at a price of money, and you will drink it.

For the Lord your God has blessed you in all the work of your hands; he has known the way that you have taken in this great wilderness, [and] the Lord your God has been with you these forty years, [and] you have lacked nothing.

Now we turned away from our brothers the children of Esau, who dwelt in Seir, from the way of the country, from Elath, and from Hezejongeber; and [from there] we turned away and passed by the way of the desert of Moab.

And the Lord said to me, "Do not treat the Moabites as enemies, and do not go to war with them; for I will not give you any of their land as an inheritance, because I have given Har as an inheritance to the children of Lot."

The Emins used to live there; they were a great people, and numerous, and of tall stature like the Hanakins.

And indeed they were known to the Rephaim as the Hanakins, and the Moabites called them Emins.

The Horites also formerly dwelt in Seir, but the children of Esau dispossessed them and destroyed them from before them, and they settled there in their place, as Israel did in the land of their inheritance which the Lord gave them.

[But] now get up, and cross the Zered stream; and we crossed the Zered stream.

Now the time that we traveled from Kadesh-barneh, until we crossed the Zered stream, was thirty-eight years, until all that generation, [namely] the fighting men, was consumed from the midst of the camp, as the Lord had sworn to them.

Therefore the hand of the Lord was against them to destroy them from the midst of the camp, until he had consumed them.

But it happened that after all the fighting men from among the people had been consumed by death;

The Lord spoke to me and said:

You will cross the border of Moab today, [namely] Har.

You shall approach the children of Hammon; you shall not treat them as enemies, and you shall have no quarrel with them; for I will not give you any of the land of the children of Hammon as an inheritance, because I gave it as an inheritance to the children of Lot.

This [country] was also known as the land of the Rephaim; [because] the Rephaim lived there before, and the Hammonites called them Zamzummins;

They were a great and numerous people, and of tall stature like the Hanakins, but the Lord caused them to be destroyed from before them, and they dispossessed them and lived in their place.

As he had done to the children of Esau who lived in Seir, when he destroyed the Horites before them; and so they dispossessed them, and lived there in their place to this day.

As for the Hauvians, who lived in Hazerim as far as Gaza, they were destroyed by the Caphtorins, who came out of Caphtor and settled in their place.

[The Lord also said]: Arise, and depart, and cross the Arnon River; See, I have given into your hand Sihon, the Amorite king of Heshbon, with his land; begin to take possession of it, and make war against him.

Today I will begin to cast terror and fear of you upon the peoples under all heavens, for when they hear of you they will tremble and be in anguish because of your presence.

So I sent messengers from the Desert of Kedemot to Sihon, King of Heshbon, with words

of peace, saying:

I will pass through your country and I will take the main road, without turning aside to the right or to the left.

You will distribute food to me for money, so that I may eat; you will give me water for money, so that I may drink; only that I may pass through it with my feet.

As did the descendants of Esau who dwell in Seir, and the Moabites who dwell in Har, until I crossed the Jordan to enter the land that the Lord our God is giving us.

But Sihon, King of Heshbon, would not let us pass through his country, for the Lord your God had hardened his spirit and stiffened his heart, in order to deliver him into your hands, as it is today.

And the Lord said to me, "See, I have begun to give Sihon and his land to you; begin to possess his land, to hold it as an inheritance."

So Sihon went out against us, he and all his people, to fight in Jahats.

But the Lord our God delivered him into our hands, and we defeated him, his children, and all his people.

And at that time we took all its cities; and we destroyed in the manner of the forbidden all the cities where there were men, women, and little children, and we left no one left behind.

We only plundered the animals for ourselves, and the spoils of the cities we had taken.

From Haroher, which is on the bank of the Arnon River, and the city which is in the river, to Gilead, there was not a city that could protect itself from us; the Lord our God delivered them all into our hands.

But you did not approach the land of the children of Hammon, nor any place that borders the Jabbok stream, nor the cities of the mountain, nor any [place] that the Lord our God had forbidden us [to conquer].

So we turned and went up the road to Bashan, and Hog the King of Bashan came out against us with all his people to fight at Edrehi.

And the Lord said to me, "Do not be afraid of him, for I have given him into your hand, along with all his people and his land, and you shall do to him as you did to Sihon, king of the Amorites, who lived in Heshbon."

So the Lord our God also delivered into our hands Hog the King of Bashan, and all his people, and we defeated him so completely that we left no one left in his power.

At that same time we also took all his cities; [and] there was no city that we did not take from him, [namely] sixty cities, all the land of Argob of the kingdom of Hog in Bashan.

All these cities were enclosed by high walls, gates and bars, and besides that there were a great many unwallled cities.

And we destroyed them in the manner of the forbidden, as we had done to Sihon, King of Heshbon, destroying in the manner of the forbidden all the cities, the men, the women, and the little children.

But we plundered for ourselves all the animals, and the spoils of the cities.

So at that time we took the land of the two Kings of the Amorites, which were on this side of the Jordan, from the Arnon River to Mount Hermon.

[Now] the Sidonians call Hermon, Sirjon; but the Amorites call him Senir.

All the cities of the flatland and all Gilead, and all Bashan as far as Salcah and Edrehi, the cities of the Kingdom of Hog in Bashan.

For Hog King of Bashan was the only one left of the Rephaim. Behold, his bed, which is an iron bed, is it not in Rabbah of the children of Hammon? Its length is nine cubits, and its width four cubits, according to a man's cubit.

At that time therefore we possessed that land; [and] I gave to the Reubenites and the Gadites what is from Haroher, which is on the Arnon River, and half of the mountain of Gilead, with its cities.

And I gave to the half-tribe of Manasseh the rest of Gilead, and all Bashan, which was the kingdom of Hog; all the region of Argob by all Bashan, was called the land of

the Rephaim.

Jair son of Manasseh took all the region of Argob, as far as the border of the Gesurites and the Mahacathites, and he named this land Bashan, Jair's towns, after himself, which they have had to this day.

I also gave Galahad to Makir.

But I gave to the Reubenites and the Gadites, from Gilead to the Arnon River, which is enclosed by the river, and its borders to the Jabbok River, which is the border of the children of Hammon;

And the countryside, and the Jordan, and [its] borders from Kinnereth to the sea of the countryside, which is the salt sea, below Ashdod from Pisgar towards the East.

At that time I commanded you, saying: The Lord your God has given you this land to possess; all you valiant men, cross over armed before your brothers, the children of Israel.

Let only your wives, your little children, and your livestock, [for] I know that you have a lot of livestock, remain in the cities that I have given you.

Until the Lord has given rest to your brothers as well as to you, and they too possess the land that the Lord your God is going to give them beyond the Jordan; then you shall each return to your possession, which I have given you.

At that time I also commanded Joshua, saying, "Your eyes have seen all that the Lord your God did to these two kings; the Lord will do the same to all the kingdoms to which you are going."

Do not fear them; for the Lord your God himself fights for you.

At that same time I also asked for mercy from the Lord, saying:

Eternal Lord, you have begun to show your servant your greatness and your mighty hand; for who is the Mighty God in heaven and on earth who can do works like yours, and whose strength is like your strength?

Let me pass over, I pray you, and let me see the good land that is beyond the Jordan, that good mountain, namely, Lebanon.

But the Lord was very angry with me because of you, and did not listen to me; but he said to me, "That is enough; do not speak to me about this matter again."

Go up to the top of this hill, and lift up your eyes to the west, and to the north, to the south, and to the east, and look with your eyes; for you will not cross this Jordan.

But give Joshua charge of it, and strengthen him, and reinforce him; for he is the one who will go over before this people, and who will put them in possession of the land that you will have seen.

So we remained in this valley opposite Beth-Pehor.

And now Israel, listen to these statutes and these rights that I am teaching you, to do them so that you may live, and enter the land that the Lord the God of your fathers is giving you, and possess it.

You shall not add to the word that I command you, nor subtract from it, in order to keep the commandments of the Lord your God which I command you [to keep].

Your eyes have seen what the Lord has done because of Bahal-pehor; for the Lord your God has destroyed from among you every man who went after Bahal-pehor.

But you who clung to the Lord your God, you are all alive today.

Look, I have taught you the statutes and the rights, as the Lord my God commanded me, so that you may do so in the midst of the land into which you are going to enter to possess it.

You will therefore keep them and do them; for this is your wisdom and your understanding before all the peoples, who, hearing these statutes, will say: This great nation is the only wise and understanding people.

For what nation is so great that it has its gods at its side, as we have the Lord our God in all that we call upon him?

And what nation is so great, that it has statutes and ordinances so just as this whole Law that I am setting before you today?

Only take heed to yourself, and carefully guard your soul, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life, but that you teach them to your children, and to your children's children. The day that you stood before the Lord your God at Horeb, after the Lord had said to me, "Assemble the people, so that I may make them hear my words, which they shall learn to fear me all the days that they live on the earth, and to teach them to their children;

And you approached and stood under the mountain. Now the mountain was all ablaze up to the middle of the sky, and there was darkness, a cloud, and gloom. And the Lord spoke to you from the midst of the fire; you heard a voice speaking, but you saw no resemblance to it, only the voice.

And he made you hear of his covenant, which he commanded you to observe, [namely] the ten words which he wrote on two tablets of stone.

The Lord also commanded me at that time to teach you the statutes and the rights, so that you may do them in the land into which you are going to pass to possess it.

Therefore, you must take good care of yourselves, for you have not seen any likeness to the day that the Lord your God spoke to you at Horeb out of the midst of the fire;

Lest you corrupt yourselves and make for yourselves some carved image, or any likeness of male or female;

Or the image of any beast that is on the earth, or the image of any bird that has wings, that flies in the heavens;

Or the image of any reptile that crawls on the earth; or the image of any fish that is in the waters under the earth.

Lest you lift up your eyes to heaven, and see the sun, the moon, and the stars, all the host of heaven, and be moved to bow down to them and serve them; for the Lord your God has given them as an inheritance to all the peoples under all the heavens. And the Lord took you and brought you out of Egypt, out of the iron furnace, so that you might be his people for his inheritance, as it is today.

But the Lord was angry with me because of your words, and he swore that I would not cross the Jordan, nor enter that good land which the Lord your God is giving you as an inheritance.

And indeed I am going to die in this country without crossing the Jordan; but you will cross it, and you will possess that good land there.

Take care that you do not forget the covenant of the Lord your God, which he made with you, and that you do not make for yourselves any carved image, or any likeness of anything, as the Lord your God has forbidden you.

For the Lord your God is a consuming fire; he is the Mighty One, who is jealous.

When you have fathered children, and have had children of your children, and have become accustomed to the land for a long time, if then you become corrupt, and make any carved image, or likeness of anything, and do what displeases the Lord your God, in order to provoke him to anger;

I call heaven and earth to witness against you today that you will surely perish at once in the land you are crossing the Jordan to possess, [and] you will not prolong your days there; but you will be utterly destroyed.

And the Lord will scatter you among the peoples, and only a few of you will remain among the nations, to whom the Lord will cause you to be taken.

And you will be enslaved there to gods that are the work of human hands, of wood and stone, which neither see nor hear, which neither eat nor smell.

But from there you will seek the Lord your God, and you will find him, because you will have sought him with all your heart and with all your soul.

When you are in distress, and all these things have happened to you, then at the last time you will return to the Lord your God and obey his voice.

Because the Lord your God is the strong and merciful God, he will not abandon you, he will not destroy you, and he will not forget the covenant of your fathers that he

swore to them.

For inquire of the former times, which were before you, from the day that God created man on the earth, and from one end of the heavens to the other end, whether anything like this great thing has ever been made, or anything like it has ever been heard of.

[Knowledge], that a people heard the voice of God speaking out of the midst of the fire, as you heard it, and that they remained alive.

Or that God had put such a test as to come and take for himself a nation out of the midst of another nation, by trials, signs and wonders, by battles, and by a mighty hand, and by an outstretched arm, and by great and awesome things, according to all that the Lord our God did for you in Egypt, you who saw it.

This was shown to you so that you might know that the Lord is God, and there is no other besides him.

He made you hear his voice from heaven to instruct you, and he showed you his great fire on the earth, and you heard his words from the midst of the fire.

And because he loved your fathers he chose their descendants after them, and brought you out of Egypt from his presence, by his great power.

To drive out from before you nations greater and stronger than you, to bring you into their land, and to give it to you as an inheritance, as it is today.

Know therefore today, and remember in your heart, that the Lord is God in heaven and on earth, and there is no other.

Therefore keep his statutes and his commandments which I command you today, so that you and your children after you may prosper, and that you may prolong your days in the land which the Lord your God is giving you forever.

Then Moses separated three cities on this side of the Jordan toward the rising sun; So that the murderer who had killed his neighbor unintentionally, and without having hated him beforehand, might withdraw there; and that, fleeing to one of those cities, he might have his life saved.

[Knowledge], Bezer in the desert, in the land of the flat country, in [the portion] of the Reubenites; Ramoth in Gilead, in [the portion] of the Gadites; and Golan in Bashan, in [that] of those of Manasseh.

This is the Law that Moses proposed to the children of Israel;

The testimonies, the statutes, and the rights that Moses set forth to the children of Israel, after they had come out of Egypt;

Beyond the Jordan, in the valley opposite Beth-Pehor, in the land of Sihon, king of the Amorites, who lived in Heshbon, whom Moses and the children of Israel had defeated after coming out of Egypt.

And they possessed his land with the land of Hog, King of Bashan, two Kings of the Amorites who were beyond the Jordan, [towards] the rising sun.

From Haroher, which is on the bank of the Arnon stream, to the mountain of Zion, which is Hermon.

And all the countryside this side of the Jordan towards the East, as far as the sea of the countryside, under Ashdod of Pishgah.

So Moses called all Israel together and said to them, "Listen, Israel, to the statutes and ordinances that I am pronouncing to you today, as you hear them, so that you may learn them and keep them to do."

The Lord our God made a covenant with us at Horeb.

God did not make this covenant with our fathers, but with us, who are all alive here today.

The Lord spoke to you face to face on the mountain, out of the midst of the fire.

At that time I stood between the Lord and you to bring you the word of the Lord; because you were afraid of this fire, you did not go up the mountain, [and the Lord] said:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

You shall have no other gods before me.

You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

You shall not bow down to them, nor serve them; for I am the Lord your God, the Mighty God who is jealous, and punishes the children for the iniquity of the fathers to the third and fourth generation of those who hate me.

And who shows mercy to a thousand [generations] to those who love me and keep my commandments.

You shall not take the name of the Lord your God in vain, for the Lord will not hold him innocent who takes his name in vain.

Keep the Sabbath day holy, as the Lord your God has commanded you.

You shall work six days, and you shall do all your work;

But the seventh day is a Sabbath to the Lord your God; you shall not do any work on that day, neither you, nor your son, nor your daughter, nor your male or female servant, nor your ox, nor your donkey, nor any of your animals, nor your foreigner who is in your towns, so that your male and female servants may rest as you do.

And remember that you were a slave in the land of Egypt, and that the Lord your God brought you out of there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.

Honor your father and your mother, as the Lord your God has commanded you, so that your days may be long, and so that you may prosper in the land that the Lord your God is giving you.

You shall not kill.

And you shall not commit fornication.

And you shall not steal.

And you shall not bear false witness against your neighbor.

You shall not covet your neighbor's wife, you shall not desire your neighbor's house, nor his field, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's.

The Lord spoke these words to all your assembly on the mountain, out of the midst of the fire, the cloud, and the darkness, with a loud voice, and he spoke no more; then he wrote them on two tablets of stone, which he gave to me.

For it happened that as soon as you heard this voice from the middle of the darkness, because the mountain was all on fire, you approached me, [namely] all the chiefs of your Tribes and your elders;

And you say: Behold, the Lord our God has shown us his glory and his greatness, and we have heard his voice from the midst of the fire; today we have seen that God spoke with man, and that man remained alive.

And now why should we die? For this great fire will consume us; if we hear the voice of the Lord our God again, we will die.

For who is there, whoever he may be, who has heard, as we have, the voice of the living God, speaking out of the midst of the fire, and has remained alive?

Come near, and listen to all that the Lord our God will say; then you shall tell us all that the Lord our God has told you, and we shall hear it, and we shall do it.

And the Lord heard the voice of your words while you were speaking to me, and the Lord said to me, "I have heard the voice of the words of this people, which they have spoken to you; all that they have said, they have said well."

Oh, if only they would always have this same heart to fear me, and to keep all my commandments, so that they and their children might prosper forever.

Go, tell them: Go back to your tents.

But you, stay here with me, and I will tell you all the commandments, statutes, and rights that you shall teach them, so that they may do them in the land that I give them to possess.

Therefore, you must be careful to do them as the Lord your God has commanded you; you

must not turn aside to the right or to the left.

You shall walk in all the way that the Lord your God has commanded you, so that you may live, and prosper, and prolong your days in the land that you shall possess.

These are the commandments, statutes, and rights that the Lord your God has commanded me to teach you, so that you may do them in the land that you are going to cross over to possess.

So that you may fear the Lord your God, keeping all these statutes and commandments that I command you all the days of your life, you, and your son, and your son's son, and that your days may be prolonged.

You will therefore listen to them, O Israel! and you will be careful to do them, so that you may prosper, and that you may greatly multiply in the land flowing with milk and honey, as the Lord, the God of your fathers, has said.

Listen, Israel, the Lord our God, the Lord is one.

You shall therefore love the Lord your God with all your heart, with all your soul, and with all your strength.

And these words that I command you today shall be in your heart.

You shall teach them carefully to your children, and you shall talk about them when you sit in your house, when you walk along the road, when you lie down, and when you get up.

And you shall bind them as a sign on your hands, and they shall be like frontlets between your eyes.

You shall also write them on the doorposts of your house and on your gates.

And it will come to pass that when the Lord your God brings you into the land that he swore to your fathers, Abraham, Isaac, and Jacob, to give you; into the great and good cities that you did not build;

In houses full of all goods that you did not fill; near wells dug that you did not dig; near vineyards and olive groves that you did not plant; you will eat and be satisfied.

[But] be careful that you do not forget the Lord who brought you out of the land of Egypt, out of the house of bondage.

You shall fear the Lord your God, you shall serve him, and you shall swear by his name.

You shall not walk after other gods, among the gods of the peoples who will be around you.

For the strong and jealous [God], who is the Lord your God, is in your midst; lest the anger of the Lord your God be kindled against you, and he destroy you from the face of the earth.

You shall not put the Lord your God to the test, as you did at Massah.

You shall carefully observe the commandments of the Lord your God, and his testimonies, and his statutes which he has commanded you.

You shall therefore do what the Lord approves and finds right and good, so that you may prosper, and enter into the good land of which the Lord swore to your fathers, and possess it.

By driving out all your enemies from before you, as the Lord has spoken.

When your child asks you in the future, saying, "What do these testimonies, and these statutes, and these ordinances mean, which the Lord our God commanded you?"

Then you will tell your child: We were slaves of Pharaoh in Egypt, and the Lord brought us out of Egypt with a mighty hand;

And the Lord performed great and harmful signs and wonders in Egypt, against Pharaoh and all his house, as we have seen.

And he brought us out of there, to bring us into the land which he had sworn to our fathers to give us;

Thus the Lord commanded us to observe all these statutes, fearing the Lord our God, so that we may always prosper and our lives be preserved, as it is today.

And this will be our righteousness, [namely] when we have been careful to do all

these commandments before the Lord our God, as he has commanded us.

When the Lord your God has brought you into the land that you are about to enter to possess, and has driven out many nations from before you, [namely], the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations greater and mightier than you;

And that the Lord your God will have delivered them into your hand: then you shall strike them, and you shall not fail to destroy them in the manner of the curse; you shall make no covenant with them, and you shall show them no mercy.

You shall not unite with them in marriage; you shall not give your daughters to their sons, nor shall you take their daughters for your sons.

For they would turn your sons away from me, and they would serve other gods; thus the anger of the Lord would be kindled against you, and would destroy you at once.

But you shall treat them in this way; you shall demolish their altars, you shall break their statues, you shall cut down their groves, and you shall burn their carved images in the fire.

For you are a people holy to the Lord your God; the Lord your God has chosen you to be a people precious to him out of all the peoples that are on the face of the earth;

It was not that you were more numerous than any other people, and that because of this the Lord loved you and chose you; for you were fewer in number than any other people.

But it is because the Lord loves you, and keeps the oath which he swore to your fathers, that the Lord rescued you with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh, King of Egypt.

Know therefore that the Lord your God is God, the Mighty God, the faithful one, who keeps the covenant and the gift to a thousand generations of those who love him and keep his commandments.

And he repays those who hate him, [who repays] each one to their face, to make them perish; he will not keep it long from the one who hates him, he will repay him to his face.

Therefore, pay attention to the commandments, statutes, and rights that I am commanding you today, so that you may do them.

And it will come to pass that if, after hearing these ordinances, you keep them and do them, the Lord your God will keep unto you the covenant and the grace which he swore unto your fathers.

And he will love you, and bless you, and multiply you; and he will bless the fruit of your womb, and the fruit of your land, your wheat, your new wine, and your oil, and the offspring of your cows, and the lambs of your flock, in the land which he swore to your fathers to give you.

You will be blessed more than all peoples; [and] there will be no barren male or female among you, nor among your animals.

The Lord will turn away from you all sickness, and he will not bring upon you any of the evil afflictions of Egypt that you have known, but he will bring them upon all those who hate you.

You shall therefore destroy all the peoples that the Lord your God gives over to you; your eye shall not spare them; and you shall not serve their gods, for that would be a snare to you.

If you say in your heart, "These nations are more numerous than I am, how can I dispossess them?"

Do not be afraid of them; [but] remember well what the Lord your God did to Pharaoh and to all the Egyptians;

Of these great trials which your eyes have seen, of the signs and wonders, and of the mighty hand, and of the outstretched arm by which the Lord your God brought you out [of Egypt]; so the Lord your God will do to all these peoples of whom you would be afraid.

Even the Lord your God will send hornets against them, until those who remain and those who have hidden from your sight are destroyed.

You shall not be afraid because of them; for the Lord your God, the mighty, great, and awesome God, is in your midst.

But the Lord your God will gradually uproot these nations from before you; you will not be able to overcome them at first, lest the beasts of the field multiply against you.

But the Lord your God will deliver them before you and terrify them with great terror until he has destroyed them.

And he will deliver their kings into your hands, and you will destroy their name from under heaven; and no one will be able to stand before you until you have exterminated them.

You shall burn in the fire the carved images of their gods; and you shall not covet or take for yourself the silver or gold that is on them, lest you be ensnared by it, for it is an abomination in the sight of the Lord your God.

Thus you shall not bring an abomination into your house, so that you do not become forbidden like that, [but] you shall abhor it exceedingly; and hate it exceedingly, for it [is] forbidden.

Be careful to do all the commandments that I am giving you today, so that you may live and multiply and enter the land that the Lord swore to your fathers, and possess it.

And remember all the way the Lord your God led you these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep his commandments or not.

So he humbled you and made you hungry, but he filled you with manna, which neither you nor your ancestors had known, to teach you that man shall not live by bread alone, but by every word that comes from the mouth of God.

Your garment has not aged on you, and your foot has not been trodden upon during these forty years.

Know therefore in your heart that the Lord your God disciplines you, as a man disciplines his child.

And keep the commandments of the Lord your God, to walk in his ways, and to fear him.

For the Lord your God will bring you into a good land, a land of streams of water, springs and deep pools, which flow out into the fields and mountains;

A land of wheat, barley, vines, fig trees, and pomegranates; a land of olive trees that bear oil, and a land of honey;

A land where you will not eat bread in want, [and] where you will lack nothing; a land whose stones [are] iron, and from whose mountains you will mine bronze.

You will eat and be satisfied, and you will bless the Lord your God for the good land he has given you.

Be careful that you do not forget the Lord your God, by not keeping his commandments, his rights, and his statutes that I am commanding you today.

And lest they eat and be satisfied and build fine houses and dwell in them;

And your large and small livestock being increased, and your silver and gold being multiplied, and all that you have being increased;

Then do not let your heart be lifted up, and do not forget the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

Who made you walk through this great and terrible desert, [desert] of serpents, even [of] fiery serpents, and of scorpions, arid, where there is no water; [and] who brought you out of the water from a rock that was a pure flint,

Who gives you to eat in this desert the manna which your fathers did not know, in order to humble you, and to test you, in order to do you good at last.

And that you do not say in your heart: My power and the strength of my hand have obtained these abilities for me.

But you will remember the Lord your God, for it is he who gives you the power to acquire wealth, in order to confirm his covenant, which he swore to your fathers, as it is today.

But if you in any way forget the Lord your God, and go after other gods, and serve them, and bow down to them, I declare against you that you shall surely perish. You will perish like the nations that the Lord is destroying before you, because you have not obeyed the voice of the Lord your God.

Listen, Israel, today you are going to cross the Jordan to enter into nations greater and stronger than you, into cities great and walled up to heaven, to possess them; To a great and lofty people; [to] the children of Hanak, whom you know, and of whom you have heard it said: Who will be able to stand before the children of Hanak?

Know therefore today that the Lord your God, who passes before you, is a consuming fire. He will destroy them and subdue them before you; you will dispossess them and destroy them suddenly, as the Lord has told you.

Do not say in your heart when the Lord your God has driven them out from before you: It is because of my righteousness that the Lord has brought me into this land to possess it; for it is because of the wickedness of those nations that the Lord will drive them out from before you.

It is not for your righteousness or for the uprightness of your heart that you are entering their land to possess it; but it is because of the wickedness of those nations that the Lord your God is driving them out from before you; and in order to confirm the word that the Lord swore to your fathers, Abraham, Isaac, and Jacob. Know therefore that it is not for your righteousness that the Lord your God is giving you this good land to possess; for you are a stiff-necked people.

Remember, [and] do not forget that you greatly angered the Lord your God in this wilderness, [and] that from the day you came out of the land of Egypt until you arrived at this place, you have rebelled against the Lord.

Even at Horeb you greatly angered the Lord; therefore the Lord was angry with you, to destroy you.

When I went up into the mountain to receive the stone tablets, the tablets of the covenant that the Lord had made with you, I stayed in the mountain forty days and forty nights, neither eating bread nor drinking water.

And the Lord gave me two tablets of stone, written with the finger of God, and what was written on them were all the words that the Lord had spoken when he spoke with you on the mountain, out of the midst of the fire, on the day of the assembly.

And it came to pass that at the end of forty days and forty nights, the Lord gave me the two tablets of stone, which are the Tablets of the Covenant.

Then the Lord said to me, "Get up, go down quickly from here; for your people whom you brought out of Egypt have become corrupt; they have quickly turned aside from the way that I commanded them, and have made themselves a molten image."

The Lord also spoke to me, saying, "I have looked at this people, and behold, it is a stiff-necked people."

Leave me alone, and I will destroy them and blot out their name from under heaven, but I will make you into a nation more powerful and greater than this one.

So I withdrew and went down from the mountain. Now the mountain was all on fire, and I had the two Tablets of the Covenant in my two hands.

Then I looked, and behold, you had sinned against the Lord your God, and you had made yourselves a molten calf; you had quickly turned aside from the way that the Lord had commanded you.

Then I seized the two Tablets, threw them with both hands, and broke them before your eyes.

Then I prostrated myself before the Lord for forty days and forty nights, as before, without eating bread or drinking water, because of all your sin that you had committed, doing what was displeasing to the Lord, to provoke him to anger.

For I feared the anger and wrath with which the Lord was kindled against you to

destroy you; and the Lord answered me again that time.

The Lord was also very angry with Aaron to destroy him, but at that time I also prayed for Aaron.

Then I took your sin that you had committed, [namely] the calf, and I burned it in the fire, I pounded it thoroughly until it was reduced to powder, and I threw the powder into the stream that flowed down from the mountain.

You also greatly angered the Lord in Taberah, Massah, and Kibrothtaavah.

And when the Lord sent you from Kadesh-barneh, saying, Go up and possess the land that I have given you, then you rebelled against the command of the Lord your God; you did not believe him, and you did not obey his voice.

You have been rebellious against the Lord from the day I knew you.

So I bowed down before the Lord for forty days and forty nights, during which I bowed down, because the Lord had said that he would destroy you.

And I prayed to the Lord, and I said to him, O Lord God! Do not destroy your people, and your inheritance which you redeemed by your greatness, [and] which you brought out of Egypt with a mighty hand.

Remember your servants Abraham, Isaac, and Jacob; do not look at the harshness of this people, nor at their wickedness, nor at their sin;

Lest the inhabitants of the land from which you brought us out should say: Because the Lord could not bring them into the land of which he had spoken to them, and because he hated them, he brought them out [from Egypt] to kill them in this wilderness.

However, they are your people and your inheritance, whom you brought out [from Egypt] by your great power and outstretched arm.

At that time the Lord said to me, "Cut for yourself two tablets of stone like the first ones, and come up to me on the mountain, and then make yourself an ark of wood."

And I will write on these Tablets the words that were on the first Tablets that you broke, and you shall put them in the Ark.

So I made an ark of Shittim wood, and I cut two tablets of stone like the first ones; and I went up into the mountain, having the two tablets in my hand.

And he wrote in these Tablets, as he had written the first time, the ten words which the Lord had spoken to you on the mountain, out of the midst of the fire, on the day of the assembly; then the Lord gave them to me.

I returned, I went down from the mountain; I put the Tablets in the Ark that I had made, and they remained there, as the Lord had commanded me.

The children of Israel set out from Beeroth Bene-Jahakan to go to Moserah. Aaron died there and was buried there, and Eleazar his son became priest in his place.

From there they marched towards Gudgod, and from Gudgod they [went] towards Jotbath, which is a land of torrents of water.

Now at that time the Lord had separated the Tribe of Levi to carry the Ark of the covenant of the Lord, to stand before the face of the Lord, to minister to him, and to bless in his Name, to this day.

Therefore Levi has no portion or inheritance with his brothers; [but] the Lord is his inheritance, as the Lord your God has spoken to him.

So I stood on the mountain, as at the first time, for forty days and forty nights; and the Lord answered me again that time; [so] the Lord would not destroy you.

But the Lord said to me, "Get up, go ahead of this people, so that they may enter the land I swore to their ancestors to give them, and possess it."

Now therefore, O Israel! what does the Lord your God require of you, except 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?

By keeping the commandments of the Lord, and his statutes, which I command you today, so that you may prosper.

Behold, the heavens, and the heavens of heavens, belong to the Lord your God; the

earth also, and all that is in it.

[But] the Lord was pleased with your fathers only, to love them, and he chose you, their descendants after them, from among all the peoples; as it is today.

Circumcise, therefore, the foreskin of your heart, and do not stiffen your neck any longer.

For the Lord your God is the God of gods and the Lord of lords, the Strong, the great, the mighty, and the awesome; who does not show partiality, nor does he accept bribes;

Who gives justice to the orphan and the widow, who loves the stranger, to give him food and clothing.

Therefore you will love the stranger, for you were strangers in the land of Egypt. You shall fear the Lord your God, you shall serve him, you shall cling to him, and you shall swear by his name.

He is your praise, and he is your God; he has done for you these great and awesome things that your eyes have seen.

Your ancestors went down to Egypt, seventy souls in number; and now the Lord your God has made you like the stars of heaven, so great are you.

Therefore, love the Lord your God, and always keep what he wants you to keep, his statutes, his laws, and his commandments.

And know today that it is not your children who have known, and who have seen the punishment of the Lord your God, his greatness, his mighty hand, and his outstretched arm;

And his signs, and the works that he did in the midst of Egypt, against Pharaoh King of Egypt, and against all his land;

And what he did to the army of Egypt, to their horses and chariots, when he caused the waters of the Red Sea to cover them as they pursued you; for the Lord has destroyed them to this day;

And what he did for you in that desert, until you arrived at this place;

And what he did to Dathan and Abiram, the children of Eliab, the son of Reuben, [and] how the earth opened its mouth and swallowed them up, with their families and their tents, and all that was in their power, in the midst of all Israel;

But it is your eyes that have seen all the great works that the Lord has done.

You shall therefore keep all the commandments which I command you today, so that you may be strengthened, and that you may enter into possession of the land, into which you are going to possess it.

And so that you may prolong your days in the land that the Lord swore to your fathers to give them and their descendants, a land flowing with milk and honey.

For the land which you are about to enter to possess is not like the land of Egypt, from which you came, where you sowed your seed, and watered it with your foot, like a herb garden.

But the land you are about to cross over to possess is a land of mountains and plains, and it is watered by rain from the heavens.

It is a land that the Lord your God cares for, on which the Lord your God continually has his eyes, from the beginning of the year to its end.

Therefore, if you strictly obey my commandments, which I am giving you today, to love the Lord your God and to serve him with all your heart and with all your soul,

Then I will give your land the rain it needs in its season, the early and late rains, and you will gather in your wheat, your fine wine, and your oil.

I will also make grass grow in your field for your cattle; you will eat and be satisfied.

Be careful, lest your heart be deceived, and you turn away, and serve other gods, and bow down before them;

And may not the anger of the Lord be kindled against you, and may he not shut up the heavens so that there is no rain, and the earth does not yield its fruit, and you do not perish at once in this good land that the Lord is giving you.

Therefore, fix these words that I speak to you in your heart and in your understanding, and bind them as a sign on your hands, and let them be as frontlets between your eyes,
And teach them to your children, talking about them whether you sit in your house, or whether you walk along the road, or whether you lie down, or whether you get up.
You shall also write them on the doorposts of your house and on your gates.
So that your days and the days of your children may be multiplied in the land that the Lord swore to your fathers to give them, [that they may be multiplied] like the days of heaven on earth.
For if you carefully keep all these commandments that I command you to do, loving the Lord your God, walking in all his ways, and clinging to him;
Then the Lord will drive out all those nations from before you, and you will possess the land of the nations that are greater and mightier than you.
Every place where you set the sole of your foot shall be yours; your borders shall be from the desert to Lebanon; [and] from the river, which is the river Euphrates, to the Western Sea.
No one will be able to stand against you; the Lord your God will put the fear and terror of you throughout all the land on which you walk, as he has spoken to you.
Look, today I offer you both blessing and curse;
The blessing, if you obey the commandments of the Lord your God, which I am giving you today;
The curse, if you do not obey the commandments of the Lord your God, and if you turn aside from the way that I command you today, to walk after other gods that you have not known.
And when the Lord your God has brought you into the land that you are going to possess, then you shall pronounce the blessings, while you are on Mount Gerizim, and the curses, while you are on Mount Ebal.
Are not these mountains beyond the Jordan, on the road that leads to the setting sun, in the land of the Canaanites who dwell in the countryside, opposite Gilgal, near the plains of Moreh?
For you are about to cross the Jordan to enter the land that the Lord your God is giving you to possess; you will possess it and live in it.
Therefore, you will be careful to complete all the statutes and rights that I am proposing to you today.
These are the statutes and rights which you shall observe carefully, to do, when you are in the land which the Lord the God of your fathers has given you to possess, all the time that you live in this land.
You shall utterly destroy all the places where these nations, whose land you will possess, have served their gods, on the high mountains, and on the hillsides, and under every green tree.
You will also demolish their altars, you will break their statues, you will burn their groves with fire, you will smash the carved images of their gods to pieces, and you will destroy their name from that place.
You shall not do so to the Lord your God;
But you shall seek him where he dwells, and you shall go to the place that the Lord your God will choose out of all your tribes, to put his name there.
And you shall bring there your burnt offerings, your sacrifices, your tithes, and the offering lifted up from your hands, your vows, your freewill offerings, and the firstborn of your herds and flocks.
And you shall eat there before the Lord your God, and you shall rejoice, you and your families, in all the things which you have put your hand to, and in which the Lord your God has blessed you.
You will not do as we are doing here today, each according to their own wishes.
For you have not yet come to rest, and to the inheritance that the Lord your God is giving you.

You will therefore cross the Jordan, and you will live in the land that the Lord your God will give you as an inheritance, and he will give you rest from all your enemies who are around you, and you will live there securely.

And there will be a place that the Lord your God will choose to make his Name dwell there; you shall bring there all that I command you, your burnt offerings, your sacrifices, your tithes, the offering lifted up from your hands, and all the dearest things that you have vowed to the Lord.

And you shall rejoice in the presence of the Lord your God, you and your sons, and your daughters, your male and female servants, and the Levite who is in your towns, for he has no portion or inheritance with you.

Be careful not to offer up your burnt offerings in every place you see.

But you shall offer your burnt offerings in the place that the Lord will choose in one of your tribes, and you shall do there all that I command you.

However, you may kill animals and eat their flesh according to all the desires of your soul, in whatever city you dwell in, according to the blessing of the Lord your God, which he will have given you; both the unclean and the clean may eat of it, as one eats deer and stag.

Only you shall not eat the blood; but you shall pour it out on the earth like water.

You shall not eat in any city of your dwelling the tithes of your wheat, nor of your wine, nor of your oil, nor the firstborn of your herd and flock, nor what you have vowed, nor your freewill offerings, nor the offering lifted up from your hands; But you shall eat them before the Lord your God, in the place which the Lord your God will choose, you, your son, your daughter, your male servant, your female servant, and the Levite who is within your towns, and you shall rejoice before the Lord your God in that which you have laid your hand upon.

Take care, as long as you live on earth, not to abandon the Levite.

When the Lord your God has enlarged your territory, as he has spoken to you, and you say, "I will eat meat," because your soul has desired to eat meat, you may eat it according to all the desires of your soul.

If the place that the Lord your God will choose to put his Name there is far from you, then you shall slaughter some of your herd and flock that the Lord your God has given you, as I have commanded you, and you shall eat it in whatever town you dwell in, according to all the desires of your soul.

You may eat it just as one eats deer and stag. Both the unclean and the clean may eat it.

Only beware of eating blood; for the blood is the life; and you shall not eat the life with the flesh.

You shall not eat of it, but you shall pour it out on the earth like water.

You shall not eat of it, so that you and your children after you may prosper, when you have done what the Lord approves and finds right.

But you shall take the things which you have consecrated, which are with you, and what you have vowed, and you shall come to the place which the Lord will choose.

And you shall offer your burnt offerings, their flesh and their blood, on the altar of the Lord your God; but the blood of your [other] sacrifices shall be poured out on the altar of the Lord your God, and you shall eat the flesh of it.

Keep and listen to all these words that I command you, so that you and your children after you may prosper forever, when you have done what the Lord your God approves of, and finds good and right.

When the Lord your God has destroyed the nations before you, into whose land you are going to possess, and you have possessed it and are dwelling in their land,

Be careful, lest you be ensnared after them when they have been destroyed from before you; and lest you seek their gods, saying, As these nations served their gods, so I will do also.

You shall not do so to the Lord your God; for these nations have done to their gods

all that is an abomination to the Lord, and that he hates; for they have even burned their sons and daughters in the fire to their gods.

You will take care to do everything I command you. You will add nothing to it, and you will subtract nothing from it.

If a prophet or one who dreams dreams arises among you, and performs some sign or wonder before you;

And let that sign or miracle of which he will have spoken to you come to pass, if he says to you: Let us go after other gods which you have not known, and let us serve them.

You shall not listen to the words of that prophet, nor to that dreamer of dreams, for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul.

You shall walk after the Lord your God, you shall fear him, you shall keep his commandments, you shall obey his voice, you shall serve him, and you shall cling to him.

But that prophet or dreamer of dreams shall be put to death; because he has spoken of rebellion against the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage, to lead you out of the way that the Lord your God commanded you to walk in; thus you shall exterminate the wicked from among you. When your brother, the son of your mother, or your son, or your daughter, or your beloved wife, or your close friend, who is as your soul, entices you, saying to you secretly, "Let us go and serve other gods," which neither you nor your fathers have known;

Among the gods of the peoples who are around you, whether near or far from you, from one end of the earth to the other:

Do not be lenient with him, do not listen to him, do not spare your eye from him, do not show him mercy, and do not hide him away.

But you will not fail to put him to death; your hand will be the first against him to put him to death, and then the hand of all the people.

And you shall stone him to death, because he sought to turn you away from the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

So that all Israel may hear and be afraid, and that such a wicked deed may never again be done in your midst.

When you hear that in one of your cities that the Lord your God is giving you to live in, they will say:

Some wicked scoundrels have gone out from among you, who have stirred up the inhabitants of their city, saying, "Let us go and serve other gods," which you have not known.

Then you will search, you will inquire, you will carefully investigate; and if you find that what has been said is true and certain, and that such an abomination has been committed in your midst;

You shall surely put the inhabitants of this city to the edge of the sword; and you shall destroy it in the manner of the forbidden, with everything in it, [putting] even its animals to the edge of the sword.

And you shall gather in the middle of its place all its plunder, and you shall burn entirely with fire that city and all its plunder before the Lord your God; and it shall be a heap of ruins forever, never to be rebuilt.

And nothing of the forbidden shall remain in your hand, so that the Lord may turn from the fierceness of his anger, and have mercy on you, and be gracious to you, and multiply you, as he swore to your fathers.

Because you will have obeyed the voice of the Lord your God, to keep all his commandments that I command you today, so that you may do what the Lord your God approves and finds right.

You are the children of the Lord your God. Do not make any cuts or shave between your eyes for anyone who has died.

For you are a people holy to the Lord your God, and the Lord has chosen you out of all the peoples on earth to be a precious people to him.

You shall not eat any abominable thing.

These are the four-footed animals you may eat: the ox, the offspring of sheep and goats;

The deer, the fallow deer, the buffalo, the chamois, the roe deer, the wild ox, and the camel-parrot.

You may therefore eat from among the four-footed animals, from all those that have a divided hoof, a cloven foot, and that chew the cud.

But you shall not eat those that chew the cud [only], or that have a divided hoof and a cloven foot [only]; such as the camel, the hare, and the rabbit; for they chew the cud well, but they do not have a divided hoof; they shall be unclean for you.

The pig too, for it has divided hooves, but it does not chew the cud; it shall be unclean for you. You shall not eat any of their flesh, nor even touch their dead flesh.

You may eat of this from among all that is in the waters; you may eat of all that has fins and scales.

But you shall not eat anything that does not have fins or scales; it shall be unclean for you.

You will eat every bird clean.

But these are the ones you shall not eat: the eagle, the osprey, the falcon.

The Vulture, the Kite, and the Goshawk, according to their species;

And every raven, according to its kind;

The Owl, the Tawny Owl, the Cuckoo, and the Sparrowhawk, according to its species;

The Owl, the Owl, the Swan,

The Cormorant, the Pelican, the Diver,

The Stork, and the Heron according to their kind; and the Hoopoe, and the Bat.

And every flying reptile will be unclean for you; you shall not eat it.

But you may eat anything that flies, and anything that is clean.

You shall not eat any animal that dies of itself, but you may give it to the foreigner residing in your towns, and he may eat it, or you may sell it to a foreigner; for you are a people holy to the Lord your God. You shall not boil a young goat in its mother's milk.

You shall not fail to give a tithe of all the produce of what you have sown, which comes from your field, each year.

And you shall eat before the Lord your God, in the place which he will choose to make his Name dwell there, the tithes of your wheat, of your wine, of your oil, and the firstborn of your herd and flock, so that you may learn to fear the Lord your God always.

But when the way becomes so long that you cannot carry them, because the place that the Lord your God will choose to put his name there will be too far from you, when the Lord your God has blessed you;

Then you will convert them into silver, you will take the silver with you, and you will go to the place that the Lord your God will choose.

And you shall use the money for whatever your soul desires, whether herd or flock, wine or beer, and for whatever else your soul desires; and you shall eat it in the presence of the Lord your God, and you shall rejoice, you and your family.

You shall not abandon the Levite who is within your gates, because he has no portion or inheritance with you.

At the end of the third year you shall take all the tithes of your produce from that year, and you shall put them in your gates.

Then the Levite who has no portion or inheritance with you, and the foreigner, the orphan, and the widow who are in your towns, shall come and eat and be satisfied; so that the Lord your God may bless you in all the work of your hand to which you apply yourself.

Every seven years you will celebrate [the year of] release.

And this is the way [to celebrate the year] of release. Let every man who has the right to demand anything, that he may demand of his neighbor, grant release, and not demand it of his neighbor or his brother, when the release has been proclaimed, in honor of the Lord.

You may demand from the foreigner; but when you have to deal with your brother, you shall give him respite;

So that there may be no poor person among you; for the Lord will surely bless you in the land that the Lord your God is giving you as an inheritance to possess.

[Provided] only that you obey the voice of the Lord your God, and that you take care to do these commandments that I command you today.

Because the Lord your God has blessed you as he promised, you will lend on pledge to many nations, but you will not borrow on pledge. You will rule over many nations, but they will not rule over you.

When one of your brothers is poor among you, in any place of your dwelling, in the land that the Lord your God is giving you, you shall not harden your heart, nor tighten your hand against your brother, who is poor.

But you will not fail to open your hand to him, and to lend him on pledge, as much as he needs for his poverty, in which he will find himself.

Take heed to yourself, that you do not have in your heart any evil intention, and [that] you do not say: The seventh year, which is the year of release, is approaching; and that your eye being evil against your poor brother, so as not to give him anything, he does not cry out to the Lord against you, and that there is not sin in you.

You will not fail to give to him, and your heart will not give to him reluctantly; for because of this the Lord your God will bless you in all your work, and in everything that you lay your hand on.

For there will not be a lack of poor people in the land; therefore I command you, saying: Do not fail to open your hand to your brother, [namely], to the afflicted, and to the poor of your people in your land.

When one of your brothers, whether Hebrew or Hebrew woman, is sold to you, he shall serve you six years; but in the seventh year you shall set him free from your house.

And when you send him away free from your home, you shall not send him away empty. You shall not fail to load him with something from your flock, from your threshing floor, and from your winepress; you shall give him some of that with which the Lord your God has blessed you.

And remember that you were a slave in the land of Egypt, and that the Lord your God redeemed you from there; and that is why I am commanding you this today.

But if it happens that he says to you, "I must not leave your house," because he loves you and your home, and is happy with you;

Then you shall take an awl, and pierce his ear against the door, and he shall be your servant forever; you shall do the same to your maidservant.

Do not be distressed to send him away from you, for he has served you six years, which is double the wages of a hired servant; and the Lord your God will bless you in all that you do.

You shall consecrate to the Lord your God every firstborn male that is born of your herd or flock. You shall not plow with the firstborn of your cow, nor shear the firstborn of your sheep.

You and your family shall eat it every year in the presence of the Lord your God, in the place that the Lord will choose.

But if he has any defect, [whether] lame or blind, or has any other bad defect, you shall not sacrifice him to the Lord your God;

But you will eat it in your dwelling place. Both the unclean and the clean will eat it, as one eats deer and stag.

Only you shall not eat its blood, [but] you shall pour it out on the earth like water.

Observe the month when the ears of grain ripen, and keep the Passover to the Lord your God; for in the month when the ears of grain ripen, the Lord your God brought you out of Egypt by night.

And sacrifice the Passover to the Lord your God of the herd and the flock, in the place that the Lord will choose to make his Name dwell there.

You shall not eat leavened bread with her; for seven days you shall eat unleavened bread, the bread of affliction, because you came out of the land of Egypt in haste, so that all the days of your life you may remember the day that you came out of the land of Egypt.

No leaven shall be seen in you throughout all your land for seven days, and none of the flesh of the sacrifice that you make on the evening of the first day shall be left until morning.

You may not sacrifice the Passover in any of the places of your dwelling that the Lord your God gives you;

But [only] in the place that the Lord your God will choose to make his Name dwell there; there you shall sacrifice the Passover in the evening, as soon as the sun has set, precisely at the time that you came out of Egypt.

And having cooked it, you shall eat it at the place that the Lord your God will choose; and in the morning you shall return and go to your tents.

For six days you shall eat unleavened bread, and on the seventh day, which is the solemn assembly to the Lord your God, you shall do no work.

You shall count seven weeks; you shall begin to count [these] seven weeks from the time you began to put the sickle in the harvest.

Then you shall celebrate the solemn feast of weeks to the Lord your God, presenting the freewill offering of your hand, which you shall give, according to how the Lord your God has blessed you.

And you shall rejoice before the Lord your God, you, your son, your daughter, your male servant, your female servant, and the Levite who is within your towns; the foreigner, the orphan, and the widow who are among you, in the place that the Lord your God will choose to make his Name dwell there.

And you will remember that you were a slave in Egypt, and you will be careful to observe these statutes.

You shall hold the solemn Feast of Tabernacles for seven days, after you have gathered [the income] from your threshing floor and your winepress.

And you shall rejoice in your solemn feast, you, your son, your daughter, your male servant and your female servant, the Levite, the foreigner, the orphan, and the widow who are within your gates.

You shall celebrate for seven days the solemn feast to the Lord your God, in the place which the Lord will choose, when the Lord your God has blessed you in all your harvest, and in all the work of your hands; and you shall be joyful.

Three times a year every male among you shall appear before the Lord your God at the place he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. But no one shall appear before the Lord empty-handed.

[But] each one shall give in proportion to what he has, according to the blessing of the Lord your God, which he has given you.

You shall appoint judges and officials in all your cities, which the Lord your God is giving you, according to your tribes, so that they may judge the people with righteous judgment.

You shall not turn away from justice, nor show partiality. You shall not accept a bribe, for a bribe blinds the eyes of the wise and corrupts the words of the righteous.

You shall follow justice exactly, so that you may live, and possess the land that the Lord your God is giving you.

You shall not plant any grove of any kind of tree beside the altar of the Lord your God, which you have made for yourself.

You shall not set up a pillar for yourself; the Lord your God hates such things.

You shall not sacrifice to the Lord your God any ox, sheep, or goat that has any blemish or defect in it; for it is an abomination to the Lord your God.

When there is found among you in any of your cities that the Lord your God is giving you, whether man or woman, who does what is hateful to the Lord your God, by transgressing his covenant;

And who goes and serves other gods and bows down to them, whether to the sun or to the moon or to all the host of heaven, which I have not commanded;

And that this has been reported to you, and that you have learned of it, then you shall inquire about it precisely, and if you find that what has been said is true, and that it is certain that such an abomination has been done in Israel;

Then you shall bring out to your gates that man or that woman who has done this wicked thing; that man, [I say], or that woman, and you shall stone them to death.

On the testimony of two or three witnesses, a person who is to be punished with death shall be put to death, [but] he shall not be put to death on the testimony of only one witness.

The hands of the witnesses will be the first against him to put him to death, then the hands of all the people; and so you will remove this wicked man from among you.

When a matter seems too difficult for you to judge between murder and murder, between cause and cause, between wound and wound, which are matters of litigation within your gates; then you shall arise and go up to the place that the Lord your God will choose;

And you shall come to the priests who are of the race of Levi, and to the judge who will be at that time, and you shall question them, and they shall tell you what is right.

And you shall do exactly as they have told you from the place that the Lord has chosen, and you shall be careful to do all that they have taught you.

You shall do exactly as they have taught you the law, and according to the law they have declared to you, and you shall not turn aside to the right or to the left from what they have told you.

But the man who acts proudly and refuses to obey the priest who stands there to serve the Lord your God, or the judge, that man shall die, and you shall remove that wicked man from Israel.

So that all the people may hear it and be afraid, and that in the future they may not act proudly.

When you have entered the land that the Lord your God is giving you, and you possess it and dwell in it, if you say, "I will set up a king over me, like all the nations that are around me";

You shall surely appoint as king the one whom the Lord your God chooses; you shall appoint as king a man from among your brothers; and you shall not appoint over you a man who is not your brother.

Only he will not make a herd of horses, and he will not bring the people back to Egypt to make a herd of horses; for the Lord has said to you: You shall never return to that way again.

He will not take many wives, so that his heart will not be corrupted; and he will not amass much silver or much gold.

And as soon as he sits on the throne of his Kingdom, he shall write for himself in a book a copy of this Law, [which he shall take] from the Priests who are of the race of Levi.

And this book shall remain with him, and he shall read in it all the days of his life, so that he may learn to fear the Lord his God, and to take heed to all the words of this Law, and to these statutes, to do them.

So that his heart may not be lifted up above his brothers, and that he may not turn

aside from this commandment either to the right or to the left; [and] so that he may prolong his days in his reign, he and his sons, in the midst of Israel. The priests who are of the race of Levi, even the whole tribe of Levi, shall have no portion or inheritance with the rest of Israel, [but] they shall eat the sacrifices of the Lord made by fire, and his inheritance.

They will therefore have no inheritance among their brothers. The Lord is their inheritance, as he has promised them.

Now this is the right that the Priests shall take from the people, [that is] from those who offer any sacrifice, whether ox, or sheep, or goat, [that] the shoulder, the jaws, and the belly shall be given to the Priest.

You shall give them the firstfruits of your wheat, your wine and your oil, and the firstfruits of the fleece of your sheep.

For the Lord your God has chosen him out of all the tribes, to serve in the name of the Lord, he and his sons forever.

Now when the Levite comes from any place of your dwelling, from any place in Israel where he resides, and comes according to all his soul's desire, to the place that the Lord will choose,

He will serve in the name of the Lord his God, like all his fellow Levites, who stand in the presence of the Lord.

They will eat an equal portion with the others, in addition to what each one may have from what he has sold to his fathers' families.

When you enter the land that the Lord your God is giving you, you shall not learn to do according to the abominations of those nations.

There shall not be found among you anyone who makes his son or his daughter pass through the fire, nor any diviner who practices divination, nor any teller of the weather, nor any augur, nor any sorcerer;

Neither an enchanter who uses enchantments, nor a man who consults the spirit of python, nor a fortune teller, nor anyone who questions the dead.

For whoever does these things is an abomination to the Lord; and because of these abominations the Lord your God is driving out those nations from before you.

You shall act in integrity before the Lord your God.

For those nations whose land you are about to possess listen to prognosticators and soothsayers; but as for you, the Lord your God has not allowed you to act in this way.

The Lord your God will raise up for you a prophet like me from among your brothers; you shall listen to him.

According to all that you asked of the Lord your God at Horeb on the day of the assembly, saying, "Let me not hear the voice of the Lord my God again, nor see this great fire again, lest I die."

Then the Lord said to me: They have spoken well what they have said.

I will raise up for them a prophet like you from among their brothers, and I will put my words in his mouth, and he will tell them everything I command him.

And it will come to pass that whoever does not listen to my words, which he has spoken in my Name, I will hold him accountable.

But the Prophet who acts so proudly as to say something in my Name that I have not commanded him to say, or who speaks in the name of other gods, that Prophet will die.

But if you say in your heart, "How will we know the word that the Lord has not spoken?"

When that prophet speaks in the name of the Lord, and the thing [he has predicted] does not happen or come to pass, that is the word that the Lord did not speak to him; [but] the prophet spoke it presumptuously; therefore do not be afraid of him.

When the Lord your God has exterminated the nations whose land the Lord your God is giving you, and you possess their land and dwell in their cities and houses;

Then you shall separate three cities in the midst of the land that the Lord your God

is giving you to possess.

You shall prepare the way, and divide into three parts the lands of your country, which the Lord your God is giving you as an inheritance; and it shall be so that every murderer may flee there.

Now this is how the murderer who has retreated there shall be treated, so that he may live. He who has struck his neighbor unintentionally, without having hated him beforehand;

As if someone had gone with his neighbor into a forest to cut wood, and extending his hand with the axe to cut wood, it happens that the head slips out of the handle, and so strikes his neighbor, that he dies; he will flee to one of those cities, so that he may live.

Lest he who has the right to avenge blood should pursue the murderer while his heart is inflamed, and overtake him if the path is too long, and strike him dead, although he was not worthy of death, because he did not hate his neighbor before.

That is why I command you, saying: Divide into three cities.

If the Lord your God enlarges your territory, as he swore to your ancestors, and gives you all the land he promised to give to your ancestors.

Provided that you take care to do all these commandments that I am giving you today, so that you may love the Lord your God and always walk in his ways; then you shall add three more cities to yourself, besides these three;

So that the blood of the innocent may not be shed in the midst of your land, that the Lord your God may give you as an inheritance, and that you may not be guilty of murder.

But when a man who hates his neighbor has set ambushes for him, and risen up against him, and struck him down, and he has fled to one of these cities.

Then the elders of his city will send and bring him out of there, and deliver him into the hands of the one who has the right to avenge blood, so that he may die.

Your eye will not spare him; but you will avenge the blood of the innocent in Israel, and you will prosper.

You shall not move your neighbor's boundary markers that your predecessors have planted in the inheritance that you will possess, in the land that the Lord your God is giving you to possess.

One witness alone will not be valid against a man, in any crime or sin whatsoever, in any sin that has been committed; but on the word of two or three witnesses the matter will be valid.

When a false witness rises up against someone, to testify against him the crime of revolt;

Then these two men who have a dispute between them shall appear before the Lord, in the presence of the priests and judges who will be there at that time;

And the Judges will inquire precisely; and if it turns out that this witness is a false witness, who has testified falsely against his brother;

You shall do to him as he intended to do to his brother; and in this way you shall remove the wicked man from among you.

And others who hear this will be afraid, and in the future they will not do such wicked things in your midst.

Your eye will not spare him; but there will be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots, and a people greater than you, do not be afraid of them, for the Lord your God who brought you up out of the land of Egypt is with you.

And when the time comes to approach and fight, the Priest will come forward and speak to the people,

And he will say to them: Hear, O Israel: You are approaching today to fight against your enemies; do not be fainthearted, do not be afraid, do not be dismayed, do not be terrified because of them.

For the Lord your God goes with you to fight for you against your enemies, [and] to preserve you.

Then the officers shall speak to the people, saying: Who is he who has built a new house, and has not dedicated it? Let him go, and return to his house, lest he die in battle, and another dedicate it.

And who is the one who has planted a vineyard, and has not yet gathered its fruit? Let him go, and return to his house, lest he die in battle, and another gather its fruit.

And who is the man who has betrothed a woman and not married her? Let him go and return to his home, lest he die in battle and another marry him.

And the officers will continue to speak to the people, and will say: If anyone is timid and cowardly, let him go away and return to his home, lest the heart of his brothers melt like his own.

And as soon as the officers have finished speaking to the people, they will place the leaders of the bands at the head of each troop.

When you approach a city to wage war against it, you shall offer it peace.

And if she gives you a peaceful response and opens [the gates] to you, then all the people found within will be your tributaries and subjects.

But if she does not deal with you, and wages war against you, then you shall lay siege to her.

And when the Lord your God has delivered it into your hands, you shall put to the sword all the men who are found there.

[Reserving] only the women and the little children. And as for the animals and everything else in the city, [namely] all its plunder, you shall plunder it for yourself; and you shall eat the plunder of your enemies, which the Lord your God will have given you.

You shall do this to all the cities that are far from you; which are not cities of these nations;

But you shall not allow anyone to live who is from the cities of these peoples that the Lord your God is giving you as an inheritance.

For you shall not fail to destroy them in the manner of the forbidden, [namely] the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, the Jebusites, as the Lord your God has commanded you.

So that they may not teach you to do according to all the abominations which they have done to their gods, and that you may not sin against the Lord your God.

When you besiege a city for many days, attacking it to take it, you shall not destroy its trees with an axe, because you may eat of them; therefore you shall not cut them down; for the tree of the field [is] a man, to enter the stronghold.

But you shall only destroy and cut down the trees that you know are not fruit trees; and you shall build forts against the city that is waging war against you, until it is subdued.

When a man is found in the land that the Lord your God is giving you to possess, who has been killed and is lying in a field, [and] it is not known who killed him;

Then your elders and your judges shall go out and measure from the man who was killed to the cities that are all around him.

Then the elders of the nearest town to the man who was killed shall take a young cow from the herd, which has not been used, [and] which has not been pulled while under the yoke;

And the elders of that city will bring the young cow down to a rough valley, where they neither plow nor sow, and there they will cut the young cow's neck in the valley.

And the priests, the sons of Levi, shall approach; for the Lord your God has chosen them to do his service, and to bless in the Name of the Lord; and so that by their word every cause and every plague may be defined.

And all the elders of that city, who are closest to the man who was killed, shall

wash their hands over the young cow whose neck was cut off in the valley,
And they will speak out and say: Our hands did not shed this blood; our eyes did not see it [shed].

O Lord! Be merciful to your people Israel whom you have redeemed, and do not hold them accountable for the innocent blood [that has been shed] in the midst of your people Israel; and the murder shall be atoned for them.

And you shall cleanse the innocent blood from your midst, because you have done what the Lord approves and finds just.

When you have gone to war against your enemies, and the Lord your God has delivered them into your hands and you have taken some of them captive;

If you see among the prisoners some beautiful woman, and having conceived affection for her, you wish to take her for your wife;

Then you will bring her to your house, and she will shave her head and do her nails;

And she shall take off the clothes she wore when she was taken captive; and she shall remain in your house, and mourn her father and her mother for a month; then you shall come to her, and you shall be her husband, and she shall be your wife.

If it happens that you no longer like her, you shall send her back according to her will, but you shall not be able to sell her for money, nor trade in her because you will have humiliated her.

When a man has two wives, one loved and the other hated, and they bear him children, both the one who is loved and the one who is hated, and the firstborn son is of the one who is hated;

When the day comes that he divides what he has among his children, then he cannot make the son of the beloved the firstborn in preference to the son of the hated, who was born first.

But he will acknowledge the son of the hated woman for her firstborn, giving him a portion of two of all that is found to belong to him; for he is the beginning of his strength; the birthright belongs to him.

When a man has a wicked and rebellious child who does not obey the voice of his father or the voice of his mother, and they have disciplined him, but he still does not listen to them;

Then the father and mother shall take him, and bring him to the Elders of his city, and to the gate of his place;

And they will say to the elders of his city, "This is our son who is wicked and rebellious; he does not obey our voice, he is greedy and a drunkard."

And all the people of the city shall stone him, and he shall die; and thus you shall remove the wicked man from among you, so that all Israel may hear of it, and be afraid.

When a man has committed some sin deserving of death, and he is put to death, and you hang him on a tree;

His dead body shall not remain on the wood overnight, but you shall not fail to bury him the same day, for he who is hanged is cursed by God; therefore you shall not defile the land which the Lord your God is giving you as an inheritance.

When you see your brother's ox or sheep or goat straying, you shall not hide from them; [and] you shall not fail to bring them back to your brother.

If your brother does not remain near you, or if you do not know him, you shall take them even into your house, and they shall be with you, until your brother looks for them, and then you shall give them back to him.

You shall do the same with his donkey, and you shall do the same with his garment, and you shall do the same with everything that your brother has lost, and that you have found, having been lost, you shall not be able to hide from it.

If you see your brother's donkey or ox fallen on the road, you shall not hide from them, [and] you shall not fail to help them up together with him.

A woman shall not wear a man's garment, nor shall a man wear a woman's garment; for

whoever does these things is an abomination to the Lord your God.
When you come across a bird's nest on a road, on some tree, or on the ground, with young birds or eggs, and the mother sitting on the young or eggs, you shall not take the mother with the young;
But you must not fail to let the mother go, and you will take the little ones for yourself, so that you may prosper and prolong your days.
When you build a new house, you shall make defenses all around your roof, so that you do not make your house guilty of bloodshed, if someone falls from it.
You shall not sow in your vineyard different kinds of grain; lest the whole thing, [namely] the grain which you have sown, and the yield of your vineyard, be defiled.
You shall not plow with a donkey and an ox mated together.
You shall not wear clothing made of different materials, [that is], of wool and linen together.
You shall make strips on the four sides of your robe, with which you shall cover yourself.
When a man takes a wife, and after going to her he hates her,
And that he imputes something to her which gives cause to speak by spreading some bad rumor against her, and saying: I took this woman, and when I approached her, I did not find her virginity;
Then the girl's father and mother shall take and produce the marks of her virginity before the Elders of the city at the gate.
And the girl's father will say to the Elders: I gave my daughter to this man as a wife, and he has come to hate her;
And behold, he imposed upon her a thing which gives cause for speaking, saying: I did not find that your daughter was a virgin; however, these are the signs of the virginity of my daughter, and they shall spread the cloth before the Elders of the city.
Then the elders of that city will take the husband and punish him.
And because he will have spread a bad rumor against a virgin of Israel, they shall condemn him to a hundred pieces of silver, which they shall give to the father of the girl; and she shall be his wife, and he shall not be able to divorce her as long as he lives.
But if what he said, that the young girl was not found to be a virgin, is true;
Then they shall bring the girl out to the door of her father's house, and the men of her town shall stone her to death; for she has committed an outrage in Israel, by committing fornication in her father's house; and thus you shall purge the evil from among you.
When a man is found lying with a married woman, both of them shall die, the man who lay with the woman, and the woman also; and you shall remove the evil from Israel.
When a virgin girl is betrothed to a man, and someone finds her in the city and lies with her;
You shall bring them both out to the gate of the city, and you shall stone them to death; the young girl, because she did not cry out while in the city; and the man, because he raped his neighbor's wife; and you shall purge the evil from among you.
If someone finds a young woman in the fields who is engaged to be married, and forces himself on her, then the man who lay with her shall die alone.
But you shall do nothing to the girl; the girl has not committed a sin worthy of death; for this case is like someone rising up against his neighbor and taking his life.
Because when she found her in the fields, the betrothed girl cried out, and no one rescued her.
When someone finds a young virgin girl who is not betrothed, and takes her, and lies with her, and they are found in the act;
The man who has slept with her shall give the girl's father fifty pieces of silver, and she shall be his wife, because he has humiliated her; he shall not be able to

leave her as long as he lives.

No one shall take his father's wife, nor uncover his father's robe.

He who is a eunuch, whether from being crushed or from being cut, shall not enter the assembly of the Lord.

The bastard shall not enter the assembly of the Lord, nor shall his tenth generation enter the assembly of the Lord.

The Hammonite and the Moabite shall not enter the assembly of the Lord; not even their tenth generation shall enter the assembly of the Lord forever.

Because they did not meet you with bread and water on the way when you came out of Egypt; and also because they hired Balaam son of Behor, from the city of Pethor in Mesopotamia, to curse you.

But the Lord your God would not listen to Balaam; the Lord your God turned the curse into a blessing, because the Lord your God loves you.

You will never seek, as long as you live, their peace or their good fortune.

You shall not abhor an Edomite, for he is your brother; you shall not abhor an Egyptian, for you were a stranger in his land.

The children born to them in the third generation will enter the assembly of the Lord.

When you go armed against your enemies, guard yourself against all evil.

If there is anyone among you who is not clean, because of some accident that happened to him at night, then he shall leave the camp, [and] he shall not enter the camp; And in the evening he will wash himself with water, and as soon as the sun has set, he will return to the camp.

You will have some place outside the camp, and you will go out there.

And you shall have a pickaxe among your utensils; and when you want to sit outside, you shall dig with this pickaxe, and then you shall return after covering what has come out of you.

For the Lord your God walks in the midst of your camp to deliver you, and to deliver your enemies before you; therefore let all your camp be holy, so that they do not see any impurity in you, and turn away from you.

You shall not hand over to his master a servant who has escaped from his master to you;

But he will remain with you in your midst, in the place he will choose in one of your cities, wherever he pleases; you shall not grieve him.

There shall be no prostitute among the daughters of Israel, nor any fornicating male prostitute among the sons of Israel.

You shall not bring into the house of the Lord your God for any vow the wages of a harlot, or the price of a dog; for these two things are an abomination before the Lord your God.

You shall not lend to your brother at usury, whether at usury of money, or at usury of food, or at usury of anything else that is lent at usury.

You may lend at interest to a foreigner, but you shall not lend at interest to your brother, so that the Lord your God may bless you in everything you undertake in the land you are entering to possess.

When you have made a vow to the Lord your God, you shall not delay in fulfilling it; for the Lord your God will surely demand it of you; thus there would be sin in you.

But when you refrain from vowing, there will be no sin in you for that reason.

You shall be careful to do what you have spoken with your mouth, as you have voluntarily vowed to the Lord your God, what you have, [I say], spoken with your mouth.

When you enter your neighbor's vineyard, you may eat as much grapes as you like, until you are satisfied; but you shall not put any in your vessel.

When you enter your neighbor's grain field, you may pluck some ears of grain with your hand, but you shall not put a sickle into your neighbor's grain.

When a man takes a wife and marries her, if she does not find favor in his eyes

because he has found something indecent in her, he shall give her a written certificate of divorce, and having put it in her hand, he shall send her out of his house.

And when she has left her home and gone away, she has married another husband; If this last husband hates her, and gives her a written certificate of divorce, and puts it in her hand, and sends her away from his house, or if this last husband who had taken her as [his] wife dies;

Then her first husband, who had divorced her, will not be able to take her back as his wife, after having caused her to defile herself; for that is an abomination before the Lord; so you will not bring sin upon the land that the Lord your God is giving you as an inheritance.

When a man has newly married, he shall not go to war, nor shall any burden be imposed upon him; but he shall be exempt from it in his house for a year, and shall rejoice with the wife whom he has taken.

We will not take the two millstones as a pledge, not even the top millstone, because we would be taking [our neighbor's] life as a pledge.

When someone is found who has stolen from one of his brothers, the children of Israel, and has trafficked in him and sold him, that thief shall die, and you shall purge the evil from among you.

Beware of the plague of leprosy, so that you may carefully observe and do all that the priests, who are of the descendants of Levi, will teach you; you shall be careful to do according to what I have commanded them.

Remember what the Lord your God did to Mary on the way after you left Egypt.

When you have the right to demand from your neighbor something that is owed to you, you shall not enter his house to take his pledge;

But you will stand outside, and the man from whom you demand payment will bring the pledge to you outside.

And if the man is poor, you shall not go to bed still having his pledge;

But you must not fail to return the pledge to him as soon as the sun sets, so that he may sleep in his garment and bless you; and this will be credited to you as righteousness before the Lord your God.

You shall not wrong a poor and needy mercenary, whether from among your brothers or from among the foreigners who reside in your land, in any of your dwellings.

You shall give him his wages on the same day [that he has worked], before the sun sets, for he is poor, and this is what his soul expects; so that he does not cry out to the Lord against you, and you do not sin [in this].

Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; but each shall die for their own sin.

You shall not do injustice to the foreigner or to the orphan, and you shall not take the widow's garment as a pledge.

And you will remember that you were a slave in Egypt, and that the Lord your God redeemed you from there; therefore I command you to do these things.

When you reap your harvest in your field, and you have forgotten a handful of ears of grain in your field, you shall not go back to get them; [but] they shall be for the foreigner, for the orphan, and for the widow; so that the Lord your God may bless you in all the works of your hands.

When you thresh your olive trees, you shall not go back to search branch by branch; [but what remains] shall be for the foreigner, for the orphan, and for the widow.

When you harvest your vineyard, you shall not glean the grapes that remain after you; but they shall be for the foreigner, the orphan, and the widow.

And you will remember that you were a slave in the land of Egypt; that is why I command you to do these things.

When there has been a dispute between some, and they come to trial to be judged, the righteous will be acquitted, and the wicked condemned.

If the wicked man deserved to be beaten, the judge will have him thrown to the ground

and beaten before him with a certain number of blows, according to the severity of his crime.

He shall therefore have him beaten with forty blows, and no more, lest if he continues to beat him beyond these blows the wound become excessive, and your brother be treated too unworthily before your eyes.

You shall not muzzle your ox when it treads out the grain.

When there are brothers living together, and one of them dies without children, then the wife of the dead man shall not marry outside the family to a stranger; but her brother-in-law shall come to her and take her as his wife, and marry her as his brother-in-law.

And the firstborn whom she bears shall succeed in place of the dead brother, and shall bear his name, so that his name shall not be blotted out of Israel.

If it does not please that man to take his sister-in-law, then his sister-in-law shall go up to the gate to the Elders, and say: My brother-in-law refuses to uphold the name of his brother in Israel, and will not marry me by right of brother-in-law.

Then the elders of his city will call him and speak to him; and if he remains firm and says, "I do not want to take it";

Then his sister-in-law will approach him in front of the Elders, and will take off his sandal, and spit in his face, and speaking, she will say: This is what will be done to the man who does not build his brother's house.

And his name will be called in Israel, the house of the one whose sandal was removed.

When some have a quarrel with one another, if the wife of one comes forward to rescue her husband from the one who is beating him, and reaches out her hand and seizes him by his private parts;

Then you will cut off his hand; and your eye will not spare him.

You will not have in your bag two kinds of stones [for weighing], one large and one small.

There shall not be in your house two kinds of Ephah, a great one and a small one; But you shall have accurate and just stones [to weigh]; you shall also have an accurate and just Ephah, so that your days may be prolonged in the land that the Lord your God is giving you.

For whoever does these things, whoever commits injustice, is an abomination to the Lord your God.

Remember what Hamalech did to you on the way, when you were leaving Egypt;

How he came to meet you on the way, [and] charged at the rear all the weak who followed you, when you were weary and harassed, and had no fear of God.

When the Lord your God has given you rest from all your enemies around you, in the land that the Lord your God is giving you as an inheritance to possess, then you shall blot out the memory of Hammalek from under heaven; do not forget it.

When you have entered the land that the Lord your God is giving you as an inheritance, and you possess it and dwell in it;

Then you shall take some of the firstfruits of all the fruits of the earth, and you shall bring them from the land that the Lord your God is giving you, and having put them in a basket, you shall go to the place that the Lord your God will choose to make his Name dwell there.

And you shall come to the priest who is in office at that time, and say to him, "I declare today before the Lord your God that I have come to the land which the Lord swore to our fathers to give us."

And the priest shall take the basket from your hand, [and] set it before the altar of the Lord your God.

Then you shall speak, and say before the Lord your God: My father was a poor wretched Syrian; he went down to Egypt with a few people; he sojourned there, and became a great, powerful, and numerous nation.

Then the Egyptians mistreated us, afflicted us, and imposed harsh servitude upon us.

And we cried out to the Lord, the God of our fathers; and the Lord heard our voice, and looked upon our affliction, our toil, and our oppression, And he brought us out of Egypt with a mighty hand and an outstretched arm, with great fear, and with signs and wonders.

Since then he has led us to this place, and given us this land, which is a land flowing with milk and honey.

Now therefore, behold, I have brought the firstfruits of the fruits of the land which you have given me, O Lord! Thus you shall set the basket before the Lord your God, and worship before the Lord your God.

And you shall rejoice in all the good that the Lord your God has given you and your household, you and the Levite and the foreigner who is among you.

When you have finished collecting all the tithes of your income in the third year, which is the year of tithes, you shall give them to the Levite, the foreigner, the orphan, and the widow; they shall eat of it in the places of your dwelling, and they shall be satisfied.

And you shall say in the presence of the Lord your God: I have carried out from [my] house what was holy, and I have given it to the Levite, to the stranger, to the orphan, and to the widow, according to all your commandments that you have commanded me; I have not transgressed any of your commandments, nor have I forgotten them.

I did not eat any of it in my affliction, nor did I remove any of it to apply to any unclean use, nor did I give any for a dead person; I obeyed the voice of the Lord your God; I did according to all that you commanded me.

Look down from your holy dwelling, [look down] from heaven, and bless your people Israel, and the land that you have given us, as you swore to our fathers, which is a land flowing with milk and honey.

Today the Lord your God commands you to establish these statutes and ordinances.

Therefore, be careful to do them with all your heart and with all your soul.

Today you have demanded that the Lord be your God, and you [promised] that you will walk in his ways, and that you will keep his statutes, his commandments and his ordinances, and that you will obey his voice.

Therefore the Lord has commanded you today, that you be a precious people to him; as he has spoken to you, and that you keep all his commandments.

And he will exalt you greatly above all the nations he has created, to be praised, renowned, and glorious; and you shall be a people holy to the Lord your God, as he has spoken.

Now Moses and the Elders of Israel commanded the people, saying, "Keep all the commandments that I command you today."

It is that on the day you cross the Jordan to enter the land that the Lord your God is giving you, you shall set up large stones for yourself and coat them with lime; Then you shall write on them all the words of this Law, when you have crossed over, so that you may enter the land that the Lord your God is giving you, a land flowing with milk and honey; as the Lord, the God of your fathers, has spoken to you.

When you have crossed the Jordan, you shall set up these stones on the mountain of Ebal, as I command you today, and you shall plaster them with lime.

You shall also build there an altar to the Lord your God, an altar of stones, [I say], on which you shall not lift any iron tool.

You shall build the altar of the Lord your God with whole stones, and on this [altar] you shall offer burnt offerings to the Lord your God.

You shall also offer peace offerings there, and eat there, and rejoice before the Lord your God.

And you shall write on these stones all the words of this law, expressing them clearly.

And Moses and the priests, who are of the race of Levi, spoke to all Israel, saying,

"Listen and hear, Israel, today you have become the people of the Lord your God."

You will therefore obey the voice of the Lord your God and you will do these commandments and statutes that I am commanding you today.

Moses also commanded the people that day, saying:

These will stand on Mount Gerizim to bless the people, when you have crossed the Jordan, [namely] Simeon, Levi, Judah, Issachar, Joseph, and Benjamin;

And these men, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, shall stand on the mountain of Ebal to curse.

And the Levites shall speak, and say aloud to all the men of Israel:

Cursed be the man who makes a carved image, or a cast image, for it is an abomination to the Lord, the work of the hands of a craftsman, and who sets it up in a secret place; and all the people shall answer, and say, Amen.

Cursed be he who has despised his father or his mother; and all the people shall say: Amen.

Cursed be he who carries away his neighbor's boundary markers; and all the people shall say: Amen.

Cursed be he who leads a blind man astray on the road; and all the people shall say: Amen.

Cursed be he who does injustice to the foreigner, the orphan, and the widow; and all the people shall say: Amen.

Cursed is he who lies with his father's wife, for he uncovers the hem of his father's robe; and all the people shall say, Amen.

Cursed be he who lies with an animal; and all the people shall say: Amen.

Cursed be he who lies with his sister, the daughter of his father, or the daughter of his mother; And all the people shall say: Amen.

Cursed be he who lies with his mother-in-law; and all the people shall say: Amen.

Cursed be he who strikes his neighbor in secret; and all the people shall say: Amen.

Cursed be he who takes any bribe to put an innocent man to death; and all the people shall say: Amen.

Cursed is he who does not persevere in the words of this Law, to do them; and all the people shall say: Amen.

But it will come to pass that if you strictly obey the voice of the Lord your God, and take care to do all his commandments which I command you today, the Lord your God will exalt you greatly above all the nations of the earth.

And all these blessings here will come upon you and reach you when you obey the voice of the Lord your God.

You will be blessed in the city, and you will also be blessed in the country.

The fruit of your womb will be blessed, and the fruit of your land, and the fruit of your livestock; the offspring of your cows, and the lambs of your flock.

Your basket will be blessed; and your kneading trough too.

You will be blessed when you come in, and you will also be blessed when you go out.

The Lord will cause your enemies who rise up against you to be defeated before you; they will come out against you by one way, and they will flee before you by seven ways.

The Lord will command the blessing to be with you, in your barns, and in everything you put your hand into; and he will bless you in the land that the Lord your God is giving you.

The Lord your God will establish you as a holy people for himself, as he has sworn to you, if you keep the commandments of the Lord your God and walk in his ways.

And all the peoples of the earth will see that the Name of the Lord is invoked upon you, and they will fear you.

And the Lord your God will make you abound in prosperity, [multiplying] the fruit of your womb, and the fruit of your livestock, and the fruit of your land, in the land that the Lord swore to your fathers to give you.

The Lord will open for you his rich storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hands; and you will lend to many nations, but you will not borrow.

The Lord will put you at the head, and not at the tail, and you will be above, and not below; when you obey the commandments of the Lord your God that I am giving you today, so that you may be careful to do them;

And that you do not turn aside to the right or to the left from any of the words that I command you today, to follow other gods, [and] to serve them.

But if you do not obey the voice of the Lord your God, to be careful to do all his commandments and statutes that I am commanding you today, then all these curses will come upon you and overtake you.

You will be cursed in the city, and you will also be cursed in the fields.

Your basket will be cursed, and your kneading trough too.

The fruit of your womb will be cursed, and the fruit of your land; the offspring of your cows, and the lambs of your flock.

You will be cursed when you enter, and you will also be cursed when you leave.

The Lord will send upon you curses, terror, and confusion in all that you lay your hand upon and do, until you are destroyed and perish [quickly], because of the wickedness of the deeds by which you have forsaken me.

The Lord will cause death to cling to you until he has consumed you from the land you are going to possess.

The Lord will strike you with wasting disease, fever, scorching heat, sword, drought, and mildew, which will pursue you until you perish.

And your heavens, which will be over your head, will be of bronze; and the earth which will be under you will be of iron.

The Lord will give you, instead of the rain your land needs, fine dust and powder will fall on you from heaven until you are destroyed.

And the Lord will cause you to be defeated before your enemies. You will go out against them one way, and you will flee from them seven ways; and you will be a wanderer through all the kingdoms of the earth.

And your dead bodies will be food for all the birds of the air and the beasts of the earth, and no one will frighten them away.

The Lord will strike you with the boils of Egypt, with hemorrhoids, with scabies, and with itching, from which you cannot be cured.

The Lord will strike you with madness, blindness, and stupidity.

You will grope about at midday, like a blind man gropes in the dark; you will not bring your undertakings to a happy success, you will do nothing but suffer injustice and plunder; and there will be no one to protect you.

You will betroth a woman, but another will sleep with her; you will build houses, but you will not dwell in them; you will plant vineyards, but you will not gather their fruit for yourself.

Your ox will be slaughtered before your eyes, but you will not eat any of it; your donkey will be taken from you and will not be returned to you; your sheep will be given to your enemies, and you will have no one to rescue them.

Your sons and daughters will be given to another people, and your eyes will see it and be consumed all day long by [looking] towards them; and you will have no power in your hand.

And the people you have not known will eat the fruit of your land and all your labor; and you will do nothing but suffer injustice and extortion every day.

And you will be out of your mind because of the things you will see with your eyes.

The Lord will strike you with painful boils on your knees and thighs, from which you cannot be healed; [he will strike you] from the sole of your foot to the crown of your head.

The Lord will drive you and your king, whom you have set over you, to a nation that neither you nor your ancestors have known, and there you will serve other gods, wood

and stone.

And you will be there a cause of astonishment, mockery, and invective among all the peoples to whom the Lord has brought you.

You will sow much seed in your field, but you will gather little, for the locusts will consume it.

You shall plant vineyards and cultivate them, but you shall not drink their wine, nor shall you gather any of their fruit, for the worms shall eat its fruit.

You will have olive trees in all your districts, but you will not anoint yourself with oil, for your olive trees will lose their fruit.

You will father sons and daughters, but they will not be yours, for they will go into captivity.

The cockchafers will spoil all your trees, and the fruit of your land.

The stranger who is in your midst will rise above you very high, and you will descend very low.

He will lend to you, but you will not lend to him; he will be at the head, and you will be at the tail.

And all these curses will come upon you, and pursue you, and overtake you, until you are destroyed; because you did not obey the voice of the Lord your God, to keep his commandments and his statutes which he commanded you.

And these things will be in you and in your offspring as signs and wonders forever.

And because you did not serve the Lord your God with joy and gladness of heart, despite the abundance of all things;

You will serve your enemy, whom the Lord will send against you, in hunger, in thirst, in nakedness, and in want of everything; and he will put an iron yoke on your neck until he has destroyed you.

The Lord will raise up against you from afar, from the ends of the earth, a nation that will fly like an eagle; a nation whose language you will not understand.

A shameless nation, which will have no regard for the person of the old man, and which will have no pity for the child.

She will eat the fruit of your animals and the fruits of your land until you are destroyed. She will leave you nothing, whether wheat, wine, oil, the offspring of your cows, or the sheep of your flock, until she has ruined you.

And it will besiege you in all your cities, until your highest and strongest walls, on which you have relied throughout your land, fall to the ground. It will besiege, I say, all your cities throughout the land that the Lord your God will give you.

You will eat the fruit of your womb, the flesh of your sons and daughters whom the Lord your God has given you, in the siege and in the distress with which your enemy will afflict you.

The most tender and delicate man among you will look with a wicked eye upon his brother and his beloved wife, and the rest of his children whom he has set aside; Not to give any of them the flesh of his children, which he will eat; because nothing will have remained for him at all, because of the siege and distress with which your enemy will press you in all your cities.

The most tender and delicate woman among you, who would not have dared to put the sole of her foot on the earth, out of delicacy and softness, will look with a malicious eye upon her beloved husband, her son, and her daughter;

And the cloth of her little child that will come out from between her feet, and the children that she will bear; for she will eat them secretly in the lack of all things, because of the siege and distress with which your enemy will press you in all the cities.

If you do not take care to do all the words of this Law, which are written in this book, fearing the glorious and awesome Name of the Lord your God;

Then the Lord will make your plagues and the plagues of your offspring strange plagues, great and lasting plagues, malignant and prolonged diseases.

And he will bring back upon you all the sufferings of Egypt, of which you were

afraid, and they will cling to you.

Even the Lord will bring on you every disease and every plague not written in the book of this Law, until you are destroyed.

And you will remain few in number, though you were like the stars of heaven, so numerous were you; because you did not obey the voice of the Lord your God.

And it will come to pass that as the Lord rejoiced over you, in doing good to you, and in multiplying you, so the Lord will rejoice over you in destroying you, and in annihilating you; and you will be uprooted from the land into which you go to possess it.

And the Lord will scatter you among all peoples, from one end of the earth to the other; and there you will serve other gods, which neither you nor your fathers have known, gods of wood and stone.

You will have no rest among those nations; not even the sole of your foot will find rest; for the Lord will give you there a trembling heart, and faintness of eyes, and anguish of soul.

And your life will hang in the balance before you; and you will be in terror night and day, and will not be secure in your life.

You will say in the morning, "Who will show me in the evening?" and in the evening you will say, "Who will show me in the morning?" because of the terror that will frighten your heart, and because of the things that you will see with your eyes.

And the Lord will bring you back to Egypt in ships, to travel the way I told you: You will never see it again; and there you will sell yourselves to your enemies as male and female slaves, and no one will buy you.

These are the words of the covenant that the Lord commanded Moses to make with the children of Israel in the land of Moab, in addition to the covenant that he had made with them at Horeb.

So Moses called all Israel together and said to them, "You have seen all that the Lord did in your presence in the land of Egypt, to Pharaoh and to all his servants, and to all his land.

The great trials that your eyes have seen, these signs, and these great miracles.

But the Lord has not given you a heart to hear, nor eyes to see, nor ears to hear, until this day.

And I led you for forty years through the desert, without your clothes growing old on you, and without your sandals growing old on your feet.

You have not eaten bread, nor drunk wine, nor beer, so that you may know that I am the Lord your God.

And you came to this place, and Sihon, King of Heshbon, and Hog, King of Bashan, came out to meet us to fight us, and we defeated them.

And we took their land, and gave it as an inheritance to the Reubenites, the Gadites, and the half-tribe of Manasseh.

Therefore you shall keep the words of this covenant, and you shall do them, so that you may prosper in all that you do.

Today you all appear before the Lord your God, the heads of your tribes, your elders, your officers, and every man of Israel;

Your little children, your wives, and your stranger who is in the midst of your camp, from your woodcutter to your water-drawer;

So that you may enter into the covenant of the Lord your God, which he is making with you today, and into the abhorrence of the oath that he is making you swear;

So that he may establish you today to be his people, and be to you God, as he has told you, and as he swore to your fathers, Abraham, Isaac, and Jacob.

And it is not only with you that I make this covenant, and this abhorrence of the oath that you take;

But it is as much with him who is here with us today before the Lord our God as with him who is not here with us today.

For you know how we lived in the land of Egypt, and how we traveled among the

nations, among whom you also traveled.

And you have seen their abominations, and their dung gods, [the gods] of wood and stone, of silver and gold which are among them.

[Take care] that there is not among you any man, nor woman, nor family, nor tribe that turns its heart away today from the Lord our God, to go and serve the gods of these nations, [and] that there is not among you any root that produces gall and wormwood.

And let it not happen that anyone, hearing the words of this desecration of the oath that you take, does not bless himself in his heart, saying: I shall have peace, though I live according to what I have decided in my heart; so as to add drunkenness to the alteration.

The Lord will refuse to forgive him; the Lord's anger and jealousy will burn against that man, and all the curse of the oath that you are taking, which is written in this book, will remain on him, and the Lord will blot out the name of that man from under heaven.

And the Lord will separate him from all the tribes of Israel to his calamity, according to all the curses of the oath of the covenant which is written in this book of the Law.

And the generation to come, your children who will come after you, and the foreigner who will come from a distant country, will say when they see the plagues of this land, and its diseases, with which the Lord will afflict it;

And that all the land of that land will be nothing but sulfur, salt, and burning; it will not be sown, nor will it sprout, nor will any grass come out of it, as in the subversion of Sodom, and Gomorrah, and Admah, and Zeboiim, which the Lord destroyed in his anger and in his fury;

All nations will say, "Why has the Lord done this to this land? What is the intensity of this great anger?"

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.

For they went away and served other gods and worshiped them, gods they had not known, and none of whom had given them anything.

Because of this, the anger of the Lord was kindled against this land, to bring upon it all the curses written in this book.

And the Lord uprooted them from their land in his anger, and in his fury, and in his great indignation, and drove them out into another country, as [it appears] today.

The hidden things belong to the Lord our God; but the things revealed belong to us and to our children forever, so that we may do all the words of this Law.

But it will come to pass that when all these things have come upon you, whether the blessing or the curse, which I have foretold to you, and when you have remembered them in your heart, among all the nations to which the Lord your God has driven you;

And that you will have turned back to the Lord your God, and that you and your children will have listened, with all your heart and with all your soul, to his voice, according to all that I command you today;

The Lord your God will also restore your fortunes and have compassion on you; he will gather you again from all the peoples among whom the Lord your God had scattered you.

Though your scattered people may be at the ends of the heavens, the Lord your God will gather you from there and take you from there.

The Lord your God, [I say], will bring you back to the land that your fathers possessed, and you will possess it; he will do you good, and make you increase more than he made your fathers increase.

And the Lord your God will circumcise your heart and the heart of your descendants, so that you will love the Lord your God with all your heart and with all your soul,

that you may live.

And the Lord your God will inflict all these curses of the oath that you have taken upon your enemies and upon those who hate you, who have persecuted you.

So you will return, and you will obey the voice of the Lord, and you will do all his commandments that I command you today.

And the Lord your God will make you abound in prosperity from all the work of your hand, from the fruit of your belly, from the fruit of your animals, and from the fruit of your ground: for the Lord your God will again rejoice over you with prosperity, as he rejoiced over your fathers.

When you obey the voice of the Lord your God, keeping his commandments and his ordinances written in this book of the Law; when you return to the Lord your God with all your heart and with all your soul.

For this commandment that I am giving you today is not too high for you, nor is it far off.

He is not in heaven, to say, "Who is it that will ascend into heaven for us and bring it to us, that we may hear it and do it?"

He is not also beyond the sea to say, "Who is it that will cross over to the other side of the sea and bring it to us, so that we may hear it and do it?"

For this word is very near you, in your mouth and in your heart to do it.

Look, I have set before you today both life and good, and death and evil.

For I command you today to love the Lord your God, to walk in his ways, to keep his commandments, his ordinances, and his rights, so that you may live and multiply, and that the Lord your God may bless you in the land that you are going to possess.

But if your heart turns away, and you do not obey [these commandments], and you give yourself over to bowing down before other gods and serving them;

I declare to you today that you will certainly perish, and that you will not prolong your days in the land to which you are crossing the Jordan, in order to enter and possess it.

I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses; therefore choose life, so that you and your offspring may live;

By loving the Lord your God, by obeying his voice, and by holding fast to him; for he is your life, and the length of your days, so that you may dwell in the land that the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.

Then Moses went away and spoke these words to all Israel;

And he said to them, "I am now sixty years old, and I can no longer go or come in; therefore the Lord has said to me, 'You shall not cross this Jordan.'"

The Lord your God will himself pass before you; he will exterminate those nations before you, and you will possess their land; [and] Joshua is the one who must pass before you, as the Lord has spoken.

And the Lord will do to them as he did to Sihon and Hagar, kings of the Amorites, and to their lands, whom he exterminated.

And the Lord will deliver them into your hands, and you shall do to them entirely according to the commandment that I have given you.

Therefore be strong and courageous; do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you.

And Moses called Joshua, and said to him in the presence of all Israel, "Be strong and courageous, for you shall go with this people into the land which the Lord swore to their fathers to give them, and you shall cause them to possess it."

For the Lord, who goes before you, will himself be with you; he will not leave you nor forsake you; therefore do not be afraid, and do not be dismayed.

Now Moses wrote this Law, and gave it to the Priests, the children of Levi, who carried the Ark of the covenant of the Lord, and to all the Elders of Israel.

And Moses commanded them, saying: Every seven years, at the appointed time of the year of release, in the Feast of Tabernacles;

When all Israel has come to appear before the Lord your God at the place he will choose, then you shall read this Law before all Israel, while they hear it. Having gathered together the people, men and women, and their little children, and your foreigner who is in your gates, so that they may hear it, and learn to fear the Lord your God, and take care to do all the words of this Law. And let their children, who have not known of it, hear it, and learn to fear the Lord your God all the days you live in the land for which you are crossing the Jordan to possess.

Then the Lord said to Moses, "Behold, the day of your death is near. Summon Joshua and present yourselves at the tabernacle of meeting, so that I may instruct him in his office." So Moses and Joshua went and presented themselves at the tabernacle of meeting.

And the Lord appeared above the Tabernacle in the pillar of cloud; and the pillar of cloud stood at the entrance of the Tabernacle.

And the Lord said to Moses, "Behold, you are going to sleep with your fathers, and this people shall rise up and play the harlot after the gods of the foreigners who are in the land to which they are going, to be among them, and they shall forsake me, and break my covenant which I made with them."

On that day my anger will burn against him; I will abandon them, I will hide my face from them, he will be exposed as prey, many evils and anguish will find him; and he will say on that day: Is it not because my God is not in my midst that these evils have found me?

On that day, [I said], I will completely hide my face because of all the evil he will have done, because he will have turned away to other gods.

Now therefore, write this song and teach it to the children of Israel; put it in their mouths, so that this song may be a witness for me against the children of Israel.

For I will bring him into the land flowing with milk and honey, which I swore to his fathers, and he will eat and be satisfied and fattened; then he will turn away to other gods, and they will serve them, and they will anger me with contempt, and break my covenant.

And it will come to pass that when many evils and anxieties have found them, this song will testify against them as a witness; because it will not be forgotten, nor will it be on the mouth of their posterity; for I know their imagination, [and] what they are already doing today, before I bring them into the land on which I have sworn.

So Moses wrote this song on that day, and taught it to the children of Israel.

And the Lord commanded Joshua son of Nun, saying, "Be strong and courageous, for you shall bring the children of Israel into the land to which I have sworn to them; and I will be with you."

And it came to pass that when Moses had finished writing the words of this Law in a book, without missing anything;

He commanded the Levites who carried the Ark of the covenant of the Lord, saying: Take this Book of the Law and place it beside the Ark of the Covenant of the Lord your God, and it will be there as a witness against you.

For I know your rebellion and your stiff neck. Behold, even though I am with you today, you have rebelled against the Lord; how much more will you be after my death?

Summon to me all the elders of your tribes and your officers, and I will speak these words when they hear them, and I will call heaven and earth to witness against them.

For I know that after my death you will surely become corrupt and turn away from the way I have commanded you; but in the end you will suffer harm because you have done what is displeasing to the Lord, provoking him to anger with the works of your hands.

So Moses recited the words of this song without missing a word, with the whole assembly of Israel hearing it.
Give ear, heavens, and I will speak; let the earth hear the words of my mouth.
My teaching will be like rain; my word will drip like dew, like light rain on young grass, and like heavy rain on mature grass.
For I will call upon the Name of the Lord; ascribe greatness to our God.
The work of the Rock is perfect; for all his ways are justice. The Mighty One is truthful and without iniquity; just and upright is he.
They have corrupted themselves towards him; their stain is not a stain of his children; they are a perverse and stubborn generation.
Is this how you repay the Lord, you foolish and unwise people? Is he not your father, who acquired you? He made you and fashioned you.
Remember the days of old, consider the years of each generation; ask your father, and he will teach you; and your elders, and they will tell you.
When the Sovereign divided the nations, when he separated the children of men from one another, he established the boundaries of the peoples according to the number of the children of Israel.
For the Lord's portion is his people, and Jacob is his allotted inheritance.
He found him in a desert country, and in a hideous place, where there was nothing but howling desolation; he led him by circuitous routes, he guided him, [and] kept him as the apple of his eye.
Like the eagle stirs its nest, broods over its young, spreads its wings, welcomes them, [and] carries them on its wings;
The Lord alone led him, and there was no foreign god with him.
He made him ride over the high places of the earth, and he ate the fruits of the fields, and he made him suck honey from the rock, and [made] oil flow from the hardest rocks.
[He made him eat] the butter of cows, and the milk of sheep, and the fat of lambs and sheep born in Bashan, and [the fat] of goats, and the finest wheat, and you drank the wine that was the blood of the grape.
But the righteous man grew fat and kicked; you grew fat and stout and thick; and he left God who made him, and he dishonored the rock of his salvation.
They aroused him to jealousy with foreign [gods]; they angered him with abominations.

They sacrificed to idols, which are not gods; to gods they had not known, [gods] new, which have recently come, whom your fathers did not fear.
You have forgotten the Rock that begot you, and you have forgotten the Mighty God who formed you.
And the Lord saw it, and was angry, because his sons and daughters had provoked him to anger.
And he said: I will hide my face from them, I will see what their end will be; for they are a perverse generation, children in whom no one can trust.
They have stirred me to jealousy by what is not the Mighty [God], and they have provoked my anger by their vanities; thus I will stir them to jealousy by a [people] that is not a people; and I will provoke them to anger by a foolish nation.
For the fire was kindled in my anger, and burned to the depths of the lowest places, and devoured the earth and its fruit, and set ablaze the foundations of the mountains.
I will use all kinds of evils against them, and I will unleash all my arrows upon them.
They will be consumed by famine, and eaten away by burning coals, and by bitter destruction; and I will send against them the teeth of beasts, and the venom of serpents that crawl on the dust.
The sword coming from outside will deprive them of each other; and terror, coming from the chambers, will ravage the young man and the virgin; the nursing child, and

the decrepit man.

I would have said: I will scatter them [to all] corners [of the earth], and I will abolish their memory from among men;

If I did not fear the indignation of the enemy, [and] if perhaps it did not happen that their adversaries should not recognize each other, if perhaps they should not say: Our hand has been exalted, and the Lord has not done all this.

For they are a nation that is destroyed by [their] plans, and there is no understanding in them.

Oh, if only they had been wise! If only they had been prudent in this, and if only they had considered their ultimate end!

How could one pursue a thousand, or two put ten thousand to flight, if it were not that their rock had sold them, and the Lord had surrounded them?

For their rock is not like our rock, and our enemies themselves will be the judges of that.

For their vine is from the vine of Sodom, and from the soil of Gomorrah, [and] their clusters are clusters of gall, they have bitter grapes.

Their wine is dragon venom, and the cruel gall of an asp.

Is it not locked away in my house, [and] sealed in my treasures?

Vengeance belongs to me, and retribution, at the time their foot slips; for the day of their calamity is near, and the things that must happen to them are hastening.

But the Lord will judge his people and will have mercy on his servants when he sees that the strength has departed and that there is nothing left, nothing hoarded or abandoned.

And he will say: Where are their gods, the rock to which they used to retreat?

Eating the fat of their sacrifices and drinking the wine of their sprinkling. Let them rise up, and let them help you, and let them be your refuge.

Look now that it is I, myself, and there is no god with me; I kill, and I give life; I wound, and I heal, and there is no one who can deliver out of my hand.

For I lift my hand to heaven, and I say: I am alive forever.

If I sharpen the edge of my sword, and if my hand grasps judgment, I will turn vengeance upon my adversaries, and I will repay those who hate me.

I will make my arrows drunk with blood, and my sword will devour flesh, [I will make my arrows drunk] with the blood of the slain and the captives, [starting with] the leader, in vengeance of the enemy.

Nations, rejoice with his people; for he will avenge the blood of his servants, and he will turn vengeance upon his enemies, and make atonement for his land and his people.

Then Moses came and spoke all the words of this song, while the people listened to him, and Joshua son of Nun.

And when Moses had finished speaking all these words to all Israel,

He said to them, "Put your hearts on all these words that I command you today to give your children, so that they may be careful to do all the words of this Law."

For this is not a word that is offered to you in vain, but it is your life; and by this word you will prolong your days in the land to which you are crossing the Jordan to possess.

On that same day the Lord spoke to Moses, saying:

Go up to this mountain of Habarim, to the mountain of Nebo, which is in the land of Moab, opposite Jericho; then look at the land of Canaan, which I am giving as a possession to the children of Israel.

And you will die on the mountain you are going up, and you will be gathered to your people, as Aaron your brother died on Mount Hor, and was gathered to his people.

Because you sinned against me in the midst of the children of Israel at the waters of the dispute at Kadesh in the wilderness of Zin; for you did not sanctify me in the midst of the children of Israel.

That is why you will see the land opposite you, but you will not enter it, the land,

[I say], that I am giving to the children of Israel.

This is the blessing with which Moses, a man of God, blessed the children of Israel before his death.

He said therefore: The Lord came from Sinai, and dawned upon them in Seir; he shone forth from Mount Paran, and came forth from among the ten thousand holy ones, and from his right hand went forth a fire of the law to them.

And indeed he loves the peoples, all his Saints [are] in your hand; and they stood at your feet to receive your words.

Moses gave us the Law, which is the inheritance of the assembly of Jacob;

And he was King among the upright men, when the leaders of the people assembled with the Tribes of Israel.

Let Ruben live, and let him not die, even though his men are few in number.

And this is what [Moses] said concerning Judah: O Lord, hear the voice of Judah, and bring him back to his people; let his hands be sufficient for him, and let you be his help against his enemies.

He also said concerning Levi: Your Thummims and your Urim belong to the man who is your beloved, whom you tested at Massah, [and] against whom you quarreled at the waters of Meribah.

He is the one who says of his father and mother, "I have not seen him"; and he has not known his brothers, nor has he known his children; for they have kept your words, and they will keep your covenant.

They will teach your ordinances to Jacob, and your Law to Israel; they will put incense in your nostrils, and every sacrifice that is completely consumed by fire on your altar.

O Lord, bless his troops, and let the work of his hands be pleasing to you. Pierce the loins of those who rise up against him, and of those who hate him, as soon as they rise up.

He said concerning Benjamin: The beloved of the Lord will surely dwell with him; he will cover him all day long, and will stand between his shoulders.

And he said concerning Joseph: His land is blessed by the Lord, with the most exquisite things in heaven, with the dew, and with the deep that is below;

And of the most exquisite things that the sun produces, and of the most excellent things that the moon produces;

And from the clump of ancient mountains, and from what is most exquisite on the hillsides of eternity;

And of the most exquisite things on earth, and of its abundance; and may the favor of him who stood at the bush come upon the head of Joseph, upon the summit, [I say], of the head of the Nazarene among his brothers.

His beauty is like that of a firstborn bull, and his horns like the horns of a unicorn; with them he will gore all peoples to the ends of the earth. These are the ten thousand of Ephraim, and these are the thousands of Manasseh.

He also said concerning Zebulun: Rejoice, Zebulun, when you go out; and you, Issachar, in your tents.

They will summon the peoples to the mountains, there they will offer sacrifices of righteousness; for they will draw the abundance of the sea, and the most hidden things in the sand.

He also says, concerning Gad: Blessed is he who enlarges Gad; he dwells like an old lion, and he tears off arm and head.

He looked at the beginning [of the land to have it] for himself, because there was hidden the portion of the Lawgiver, and he came with the leaders of the people; he did the justice of the Lord, and his judgments with Israel.

And he said, touching DAN: Dan is a young lion, he will leap from Basan.

He also said concerning NEPHTHALI: Naphtali, filled with favor and with the blessing of the Lord, possesses the West and the South.

He also said concerning Asher: Asher shall be blessed with children; he shall be

pleasing to his brothers; [and] he shall even dip his foot in oil.

Your bars will be of iron and bronze, and your strength will last as long as your days.

O Righteous One, there is no [God] like the [God] Mighty, who [comes] to your aid, borne upon the heavens and upon the clouds in his Majesty.

It is a refuge that the God who is from all times, and [to be] under the eternal arms; for he has driven out your enemies from before you, and he said: Destroy.

Israel will therefore dwell alone, surely; Jacob's eye will be on a land of wheat and wine, and its heavens will drop down dew.

Oh, how happy you are, Israel! Who is a people like you, whom the Lord has kept, the shield of your help, and the sword by which you were exalted? Your enemies will be humbled, and you will trample their highest places underfoot.

Then Moses went up from the countryside of Moab to Mount Nebo, to the top of the hill opposite Jericho, and the Lord showed him all the land, from Gilead to Dan,

With all the land of Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, as far as the Western Sea;

And the South, and the countryside of the plain of Jericho, the city of palm trees; as far as Zohar.

And the Lord said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your offspring; I have shown it to you with your eyes, but you shall not enter it.'"

So Moses, the servant of the Lord, died there in the land of Moab, according to the command of the Lord.

And he buried him in the valley in the land of Moab, opposite Beth-Pehor; and no one has known his grave to this day.

Now Moses was six hundred years old when he died; his sight was not impaired, and his strength had not passed away.

And the children of Israel wept for Moses thirty days in the fields of Moab, and thus the days of weeping and mourning for Moses were completed.

And Joshua, son of Nun, was filled with the Spirit of wisdom, because Moses had laid his hands on him; and the children of Israel obeyed him, and did as the Lord had commanded Moses.

And there has never arisen in Israel a prophet like Moses, who knew the Lord face to face;

According to all the signs and wonders that the Lord sent him to perform in the land of Egypt, before Pharaoh, and all his servants, and all his land;

According to all this mighty hand, and all these great and awesome works, which Moses did in the sight of all Israel.

Now it came to pass after the death of Moses the servant of the Lord, that the Lord spoke to Joshua son of Nun, who had served Moses, saying:

Moses my servant is dead; now therefore, arise, cross this Jordan, you and all this people, to enter the land that I am giving to the children of Israel.

I have given you every place where you set the sole of your foot, as I told Moses.

Your borders will be from this desert and this Lebanon, as far as this great river, the river Euphrates; all the land of the Hittites as far as the great sea, in the west.

No one will be able to stand against you all the days of your life; I will be with you as I was with Moses; I will never leave you nor forsake you.

Be strong and courageous; for it is you who will lead this people to possess the land which I swore to their fathers that I would give to them.

Only be strong and more courageous, so that you may be careful to do according to all the Law which Moses my servant commanded you; do not turn aside from it to the right hand or to the left, so that you may prosper wherever you go.

This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do all that is written in it; for then

you will make your undertakings prosperous, and then you will have good success. Have I not commanded you, [and said], be strong and courageous? Do not be afraid, and do not be terrified at anything; for the Lord your God is with you wherever you go. After this, Joshua commanded the officers of the people, saying:

Go through the camp, and command the people, and tell them: Prepare your provisions; for in three days you will cross this Jordan, to go in and possess the land that the Lord your God is giving you, so that you may possess it.

Joshua also spoke to the Reubenites, the Gadites, and the half-tribe of Manasseh, saying:

Remember the word that Moses, the servant of the Lord, commanded you, saying: The Lord your God has given you rest, and has given you this land.

Your wives [therefore], your little children, and your animals shall remain in the land that Moses gave you on this side of the Jordan; but you shall cross over armed before your brothers, all you who are strong and valiant, and you shall be their help;

Until the Lord has given rest to your brothers, as he has given you, and they too possess the land that the Lord your God is giving them; then you shall return to the land of your possession, and you shall possess it; [namely] that which Moses the servant of the Lord gave you on this side of the Jordan, toward the rising of the sun.

And they answered Joshua, saying, "We will do everything you have commanded us, and we will go wherever you send us."

We will obey you as we obeyed Moses; only may the Lord your God be with you, as he was with Moses.

Anyone who rebels against your command and does not obey your words in everything you command will be put to death; only be strong and courageous.

Now Joshua, son of Nun, had sent two men from Shittim to spy secretly on [the land], and he had told them: Go, look at the land, and Jericho. So they went, and came to the house of a harlot woman named Rahab, and slept there.

Then they told the King of Jericho: "Here are some men who came here tonight from the children of Israel to scout out the land."

And the King of Jericho sent to Rahab, saying, "Bring out the men who came to you and entered your house, for they came to spy out the whole land."

Now the woman had taken these two men and hidden them; and she said, "It is true that men came to my house, but I did not know where they [came from];

And as the door was being closed at nightfall, those men went out. I don't know where they went; pursue them quickly, for you will overtake them.

But she had made them climb onto the roof, and had hidden them in flax shives that she had arranged on the roof.

And some people pursued them along the road to the Jordan as far as the fords; and the gate was shut after those who were pursuing them had gone out.

But before they went to bed, she went up to them on the roof;

And he said to them, "I know that the Lord has given you the land, and that the terror of your name has fallen upon us, and that all the inhabitants of the land have become cowards because of you."

For we have heard that the Lord dried up the waters of the Red Sea from before you when you came out of the land of Egypt; and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Hog, whom you destroyed as if they were forbidden.

We heard it, and our heart melted, and since then no man has had courage because of you; for the Lord your God is the God of heaven above and of the earth below.

Now therefore, I beg you, swear to me by the Lord that since I have shown you mercy, you will also show mercy to my father's house, and that you will give me sure signs,

That you will save the lives of my father and mother, my brothers and sisters, and

all who belong to them, and that you will protect us from death.

And these men answered him: We ourselves will answer for you until death, provided that you do not betray us in this matter; and when the Lord has given us the land we will deal with you freely and truthfully.

So she lowered them with a rope through the window; for her house was on the wall [of the city], and she lived on the wall [of the city].

And she said to them, "Go to the mountain, lest those who pursue you find you, and hide there for three days until those who pursue you return; and after that you may go on your way."

But these men had told him: We [will be] thus discharged from this oath that you made us take;

Behold, when we enter the land, you shall tie this scarlet cord in the window through which you let us down, and you shall take to yourself, into this house, your father and your mother, your brothers, and all your father's household.

And whoever goes out of the door of your house, his blood will be on his own head, and we will be free of it; but whoever is with you in the house, his blood will be on our heads if anyone lays a hand on him.

If you find us involved in this matter, we will be released from the oath you made us take.

And she answered, "Let it be as you have said." Then she let them go, and they went away; and she tied the scarlet cord to the window.

And they walked on and came to the mountain, and stayed there three days, until those who pursued them returned, and those who pursued them searched all the way, but they did not find them.

So these two men returned, and came down from the mountain, and crossed over, and came to Joshua, son of Nun, and told him all the things that had happened to them.

And they said to Joshua, "Surely the Lord has given the whole land into our hands; and indeed all the inhabitants of the land have lost heart because of us."

Now Joshua got up early in the morning; they departed from Shittim, they came to the Jordan, he and all the children of Israel, and they lodged there that night, before they crossed over.

And after three days the officers passed through the camp;

And they commanded the people, saying: As soon as you see the Ark of the covenant of the Lord your God, and the priests of the descendants of Levi carrying it, you shall set out from your quarter and walk after it.

And so that you do not approach it, there shall be between you and it a distance of about two thousand cubits, so that you may know the way by which you should walk; for you have not before passed by this way.

Joshua also said to the people: Consecrate yourselves; for the Lord will do wonderful things among you tomorrow.

Joshua also spoke to the priests, saying, "Take up the Ark of the Covenant and go on ahead of the people." So they took up the Ark of the Covenant and went on ahead of the people.

Now the Lord had said to Joshua, "Today I will begin to exalt you in the sight of all Israel, so that they may know that as I was with Moses, I will be with you."

You shall therefore command the priests who carry the Ark of the Covenant, saying to them: As soon as you come to the bank of the water of the Jordan, you shall stop at the Jordan.

And Joshua said to the children of Israel, "Come near here and listen to the words of the Lord your God."

Then Joshua said: This is how you will know that the Mighty, Living God is among you, and that he will certainly drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites.

Behold, the Ark of the covenant of the Ruler of all the earth is about to pass before you through the Jordan.

Now then, choose twelve men from the Tribes of Israel, one man from each Tribe. And it shall come to pass that as soon as the soles of the feet of the Priests who bear the Ark of the Lord, the Ruler of all the earth, are set in the waters of the Jordan, the waters of the Jordan shall be cut off, the waters, [I say], which come down from above, and they shall stand still in a heap. And it came to pass that when the people had set out from their tents to cross the Jordan, the priests who carried the Ark of the Covenant were before the people. And as soon as those who carried the Ark arrived at the Jordan, and the feet of the priests who carried the Ark were wet at the water's edge (for the Jordan is full of water all the time of harvest). The waters that came down from above stopped and piled up a great distance from the city of Adam, which is next to Zarethan; and those [from below], which went down to the sea of the field, which is the salt sea, gave way and flowed away, and the people passed opposite Jericho. But the priests who carried the Ark of the covenant of the Lord stood firm on dry ground in the middle of the Jordan, while all Israel crossed over on dry ground, until all the people had finished crossing the Jordan. Now it came to pass when all the people had finished crossing the Jordan, because the Lord had spoken to Joshua; [and had] said to him: Take twelve men from the people, [namely] one man from each Tribe; And command them, saying: Take from here out of the middle of the Jordan, from the place where the priests stand firm, twelve stones, which you shall carry with you, and set them down in the place where you will lodge tonight. Joshua called the twelve men he had appointed from among the children of Israel, one man from each Tribe; And he said to them, "Pass over before the Ark of the Lord your God, in the middle of the Jordan, and let each of you lift up a stone on his shoulder, according to the number of the Tribes of the children of Israel; So that this may be a sign among you; [and] when your children ask their fathers in the future, saying, "What do these stones mean?" Then you will answer them that the waters of the Jordan were held up before the Ark of the covenant of the Lord, that the waters, [I say], of the Jordan were stopped when it crossed the Jordan; therefore these stones will serve as a memorial to the children of Israel forever. So the children of Israel did as Joshua had commanded. They took twelve stones from the middle of the Jordan, as the Lord had commanded Joshua, according to the number of the tribes of the children of Israel, and carried them to the place where they were to lodge, and set them there. Joshua also set up twelve stones in the middle of the Jordan, at the place where the feet of the priests who carried the Ark of the Covenant had stood; [and] they have remained there to this day. The priests who carried the Ark stood in the middle of the Jordan until everything the Lord had commanded Joshua to say to the people was fulfilled, according to all the things Moses had commanded Joshua; and the people hastened to cross over. And when all the people had finished crossing, then the Ark of the Lord crossed over, and the priests before the people. And the children of Reuben, and the children of Gad, and half of the Tribe of Manasseh crossed over armed before the children of Israel, as Moses had told them. They passed, [I said], towards the fields of Jericho about forty thousand men in war gear, before the Lord, to fight. On that day the Lord exalted Joshua in the sight of all Israel, and they feared him as they had feared Moses all the days of his life. Now the Lord had spoken to Joshua, saying: Command the priests who carry the Ark of the Testimony to bring up out of the Jordan.

And Joshua had commanded the priests, saying, "Go up out of the Jordan."

Now as soon as the priests, who carried the ark of the covenant of the Lord, had gone up out of the middle of the Jordan, and the priests had set the soles of their feet on dry ground, the waters of the Jordan returned to their place, and flowed as before, over all the banks.

So the people went up out of the Jordan on the tenth day of the first month, and they camped in Gilgal, east of Jericho.

Joshua also set up in Gilgal the twelve stones which they had taken from the Jordan.

And he spoke to the children of Israel, and said to them, "When your children ask their fathers in the future, and say to them, 'What do these stones mean?'"

You will teach it to your children, saying, 'Israel crossed this Jordan on dry ground.'

For the Lord your God dried up the waters of the Jordan before you until you had crossed over, just as the Lord your God had done to the Red Sea, which he dried up before us until we had crossed over.

So that all the peoples of the earth may know that the hand of the Lord is strong; [and] so that you may always fear the Lord your God.

Now it came to pass that as soon as all the kings of the Amorites who were west of the Jordan, and all the kings of the Canaanites who were by the sea, heard that the Lord had dried up the waters of the Jordan before the children of Israel until they had crossed over, their hearts melted, and there was no more courage in them because of the children of Israel.

At that time the Lord said to Joshua, "Make sharp knives and circumcise the Israelites a second time."

And Joshua made sharp knives for himself, and circumcised the children of Israel on the hill of the foreskins.

Now the reason Joshua circumcised them was that all the people who had come out of Egypt, all the males, [I say], men of war, had died in the desert on the way, after they had come out of Egypt.

And that all the people who had gone out had been circumcised, but they had not circumcised any of the people born in the desert on the way, after they had come out of Egypt.

For the children of Israel had walked in the desert for forty years, until all the people of the fighting men who had come out of Egypt had been consumed, [and] who had not obeyed the voice of the Lord; to whom the Lord had sworn that he would not let them see the land which the Lord had sworn to their fathers that he would give us, and which is a land flowing with milk and honey.

And he had raised up in their place their children, whom Joshua circumcised, because they were uncircumcised; for they had not been circumcised on the way.

And when all the people had been circumcised, they remained in their place in the camp until they were healed.

And the Lord said to Joshua, "Today I have rolled away the reproach of Egypt from you." And that place has been called Gilgal to this day.

So the children of Israel camped in Gilgal, and celebrated the Passover on the fourteenth day of the month, at evening, in the fields of Jericho.

And on the day after Passover, they ate grain from the land, [namely] unleavened bread and roasted grain, on that same day.

And the manna ceased the next day, after they had eaten grain from the land; and the children of Israel had no more manna, but they ate the produce of the land of Canaan that year.

Now it came to pass, when Joshua was near Jericho, that he lifted up his eyes and looked; and behold, opposite him stood a man with his sword drawn in his hand; and Joshua went to him, and said to him, Are you for us, or for our enemies?

And he said, "No; but I am the commander of the Lord's army, who has now come." And

Joshua fell on his face to the ground and worshiped, and said to him, "What does my Lord say to his servant?"

And the commander of the Lord's army said to Joshua, "Take off your sandal from your feet, for the place on which you are standing is holy." And Joshua did so.

Now Jericho was shut up, and remained carefully shut, because of the children of Israel; no one went out of it, nor did anyone go in.

And the Lord said to Joshua, "See, I have delivered Jericho and its king into your hands, and his mighty men."

All of you, men of war, will march around the city, circling it once: you will do this for six days.

And seven priests shall carry seven ram's horns before the Ark; but on the seventh day you shall march around the city seven times, and the priests shall blow the horn.

And when they sound the ram's horn, as soon as you hear the sound of the horn, all the people will give a great shout of joy, and the wall of the city will fall down beneath them, and the people will go up, each one facing the other.

Joshua son of Nun then called the priests and said to them, "Bring up the Ark of the Covenant, and let seven priests take seven ram's horns before the Ark of the Lord."

He also said to the people: Go over and march around the city, and let all who are armed pass before the Ark of the Lord.

And when Joshua had spoken to the people, the seven priests who carried the seven ram's horns before the Lord passed by and blew the horns, and the Ark of the covenant of the Lord followed them.

And those who were armed went in front of the priests who blew the trumpets; but the rearguard followed behind the Ark; they blew the trumpets as they marched.

Now Joshua had commanded the people, saying, You shall not shout for joy, nor make your voice heard, nor shall a single word come out of your mouth, until the day I tell you, Shout for joy; then you shall do it.

So he made the Ark of the Lord go around the city, circling all around once, then they returned to the camp and stayed there.

Then Joshua got up early in the morning, and the priests carried the Ark of the Lord.

And the seven priests who carried the seven ram's horns before the Ark of the Lord walked, and as they went they blew the horns; and those who were armed went in front of them; then the rearguard followed the Ark of the Lord; they blew the horns as they walked.

So they went around the city once on the second day, and returned to the camp. They did the same for six days.

But when the seventh day came, they got up early in the morning at daybreak, and they went around the city seven times in the same way; on that day only they went around the city seven times.

And at the seventh time, as the Priests blew the trumpets, Joshua said to the people, "Shout for joy, for the Lord has given you the city."

The city will be set aside by the Lord, along with everything in it; only Rahab the harlot will live, she and all who are with her in the house, because she carefully hid the messengers we sent.

But whatever the case may be, beware of the prohibition, lest you bring a prohibition upon yourselves by taking of the prohibition, and bring a prohibition upon the camp of Israel, and disturb it.

But all the silver and gold, and the vessels of bronze and iron, shall be consecrated to the Lord; they shall go into the treasury of the Lord.

So the people shouted for joy, and the trumpets were blown. And when the people heard the sound of the trumpets and gave a great shout of joy, the wall fell down beneath them; and the people went up into the city, each one facing the other, and they took it.

And they put to death all in the city, from man to woman, from child to old man, even to ox, sheep, and donkey.

But Joshua said to the two men who had scouted the land, "Go into the house of that harlot woman and bring her out of there, along with everything that belongs to her, as you swore to her."

So the young men who had scouted [the land] went in and brought out Rahab, her father, her mother, her brothers, and all that belonged to her, and they also brought out all the families that belonged to her, and put them out of the camp of Israel. Then they burned the city and everything in it with fire; only they put the silver and gold and the vessels of bronze and iron into the treasury of the House of the Lord.

So Joshua saved the life of Rahab the harlot, and of her father's house, and of all who belonged to her; and she has lived in the midst of Israel to this day, because she had hidden the messengers whom Joshua had sent to spy out Jericho.

And at that time Joshua swore, saying: Cursed before the Lord is the man who begins to rebuild this city of Jericho; he shall found it on his firstborn, and he shall set up its gates on his youngest.

And the Lord was with Joshua; and his fame spread throughout the land.

But the children of Israel were guilty concerning the ban: for Hachan son of Carmi, son of Zabdi, son of Zerah, of the Tribe of Judah, took some of the ban, and the anger of the Lord was kindled against the children of Israel.

For Joshua sent men from Jericho to Ai, which was near Bethaven on the east side of Bethel, and spoke to them, saying, "Go up and explore the land." So these men went up and explored Ai.

And when they returned to Joshua, they said to him, "Do not let all the people go up, but let about two or three thousand men go up, and let them defeat Ai. Do not tire all the people [by sending them] there; for they are few."

So about three thousand men of the people went up there, but they fled from before those of Hai.

And those from Hai killed about thirty-six of them; for they pursued them from the front of the gate to Sebarim, and struck them down in a descent; and the heart of the people melted, and became like water.

Then Joshua tore his clothes and fell facedown before the Ark of the Lord until evening, he and the elders of Israel, and they threw powder on their heads.

And Joshua said, "Alas, O Lord God, why have you brought this people across the Jordan so magnificently, to deliver us into the hands of the Amorites and destroy us? Oh, that we had not been determined to remain, and had not remained beyond the Jordan!"

Alas! Lord, what shall I say, since Israel has turned its back on its enemies?

The Canaanites and all the inhabitants of the land will hear of it, and they will surround us, and they will cut off our name from the earth; and what will you do to your great Name?

Then the Lord said to Joshua, "Get up! Why do you throw yourself face down like that?"

Israel has sinned; they have transgressed my covenant that I commanded them, even they have taken of the forbidden things; even they have stolen them; even they have lied, and even they have put it in their possessions.

Therefore, the children of Israel will not be able to stand against their enemies; they will turn their backs on their enemies, for they have become a curse. I will no longer be with you unless you exterminate the curse from among you.

Arise; consecrate the people, and say: Consecrate yourselves for tomorrow; for thus says the Lord, the God of Israel: There is something accursed among you, O Israel!

You will not be able to stand before your enemies until you remove the accursed from among you.

You shall therefore approach in the morning according to your Tribes; and the Tribe

that the Lord has taken shall approach according to the families; and the family that the Lord has taken shall approach according to the houses; and the house that the Lord has taken shall approach according to the heads.

Then the one who has been seized in the ban shall be burned with fire, he and all that is his; because he has transgressed the covenant of the Lord, and has committed an outrage in Israel.

Joshua therefore rose early in the morning, and brought Israel near according to their Tribes; and the Tribe of Judah was captured.

Then he brought the families of Judah near, and he seized the family of those who had descended from Zerah. Then he brought the family of those who had descended from Zerah near, one by one, and Zabdi was seized.

And when he had brought his house near by the head, Hacan son of Carmi, son of Zabdi, son of Zerah, of the Tribe of Judah, was captured.

Then Joshua said to Hachan, "My son, please give glory to the Lord, the God of Israel, and confess to him; and please tell me what you have done; do not hide it from me."

And Hacan answered Joshua, and said, "I have sinned, it is true, against the Lord, the God of Israel, and I have done such and such a thing."

I saw among the spoils a beautiful cloak from Sinhar, two hundred shekels of silver, and a gold ingot weighing fifty shekels; I coveted them, [I] took them; and behold, these things [are] hidden in the ground in the middle of my tent, and the silver is under the cloak.

Then Joshua sent messengers who ran to that tent; and behold, the cloak was hidden in Hachan's tent, and the silver under the cloak.

So they took them from the middle of the tent, and brought them to Joshua, and to all the children of Israel, and they spread them out before the Lord.

Then Joshua and all Israel with him, taking Hachan son of Zerah, and the silver, and the robe, and the ingot of gold, and his sons, and his daughters, and his oxen, and his donkeys, and his sheep, and his tent, and all that was his, brought them to the valley of Hachor.

And Joshua said, "Why have you troubled us? The Lord will trouble you today." And all the Israelites stoned him to death and burned them with fire after they had stoned them.

And they piled a great heap of stones over it, [which remains] to this day. And the Lord relented from his fierce anger; therefore that place has been called to this day the Valley of Hachor.

Then the Lord said to Joshua, "Do not be afraid or discouraged. Take with you all the people fit for war, and go up against Ai; see, I have delivered into your hand the king of Ai, his people, his city, and his land."

And you shall do to Ai and its king as you did to Jericho and its king: only you shall plunder its spoils and livestock for yourselves. Set ambushes behind the city.

Joshua therefore arose with all the people fit for war, to go up against Ai, and Joshua chose thirty thousand strong and valiant men, and sent them out by night.

And he commanded them, saying: See, you who will be lying in ambush behind the city, do not go far from the city, but be ready.

And I, and all the people who are with me, will approach the city, and when they come out to meet us, as [they did] the first time, we will flee from before them.

So they will come out after us, until we have drawn them out of the city; for they will say: They are fleeing from us as before; because we will flee from them.

But you will rise from the ambush and take possession of the city, for the Lord your God will deliver it into your hands.

And when you have taken it, you shall set it on fire; you shall do according to the word of the Lord. See, I have commanded you.

Joshua therefore sent them, and they went and lay in ambush, and stood between Bethel

and Ai, west of Ai; but Joshua remained that night with the people.

Then Joshua got up early in the morning and counted the people; and he and the elders of Israel went up before the people to Hai.

And all the people fit for war, who [were] with him, went up, and approached, and they came opposite the city, and encamped on the side of the North of Hai; and the valley was between him and Hai.

He also took about five thousand men, whom he ambushed between Bethel and Hai, west of Hai.

And the people placed all the camp that was on the north side against the city, and the ambush on the west side of the city; and that night Joshua advanced into the valley.

Now it happened that as soon as the King of Hai saw him, the men of the city hurried and rose early in the morning, and at the appointed time the King and all his people went out into the countryside against Israel to fight him. Now he did not know that there were people lying in ambush against him behind the city.

Then Joshua and all Israel [feigning to be] defeated when they met them fled by way of the desert.

Therefore all the people who were in the city were gathered together with a loud cry to pursue them; and they pursued Joshua; and they were thus drawn out of the city; So that not a single man remained in Hai or in Bethel who did not go out after Israel; they left the city open, and they pursued Israel.

Then the Lord said to Joshua, "Stretch out the standard that is in your hand toward Ai, for I will give it into your hand." So Joshua stretched out the standard that was in his hand toward the city.

And those who were lying in ambush immediately got up from the place where they were; they began to run as soon as [Joshua] had stretched out his hand; they came into the city, took it, and they hastened to set fire to the city.

And the people of Hai turned behind them and looked; and behold, the smoke of the city rose up to the sky: and there was no strength in them to flee: and the people who were fleeing towards the desert turned against those who were pursuing them.

And Joshua and all Israel, seeing that those who were in ambush had taken the city, and that the smoke of the city was rising, turned around and struck down the people of Hai.

The others also came out of the city against them; thus they were [surrounded] by the Israelites, some on this side and some on the other; and they were so beaten that not one was left alive, or who escaped.

They also captured the King of Hai alive, and presented him to Joshua.

And when the Israelites had finished killing all the inhabitants of Ai in the open country, in the desert where they had pursued them, and all had fallen by the edge of the sword, until they were completely defeated, all the Israelites turned towards Ai, and struck it with the edge of the sword.

And all those who fell that day, both men and women, were twelve thousand, all people of Hai.

And Joshua did not withdraw his hand, which he had raised high with the standard, until all the inhabitants of Hai had been completely defeated in the manner of the prohibition.

Only the Israelites plundered the animals and the spoils of that city for themselves, according to what the Lord had commanded Joshua.

Joshua therefore burned Hai, and made it a perpetual heap [of ruins], and a desert, to this day.

Then he had the King of Hai hanged on a gallows until evening time: and as the sun was setting, Joshua gave orders that his dead body be taken down from the gallows, and thrown at the entrance of the city gate, and a great heap of stones was placed over him, [which has remained] to this day.

Then Joshua built an altar to the Lord, the God of Israel, on the mountain of Aebal;

As Moses the servant of the Lord had commanded the children of Israel, as it is written in the Book of the Law of Moses. He made this altar of whole stones on which no one had wielded an iron tool; and they offered burnt offerings on it to the Lord, and sacrificed peace offerings.

He also wrote there on stones a copy of the Law of Moses, which [Moses] had written down before the children of Israel.

And all Israel, and its elders, and its officers, and its judges were on this side and beyond the Ark, opposite the priests who are of the race of Levi, carrying the Ark of the covenant of the Lord, both the foreigners and the natural Hebrews; half of them being against the mountain of Gerizim, and the other half against the mountain of Ebal, as Moses the servant of the Lord had commanded, to bless the people of Israel for the first time.

And after that he read aloud all the words of the Law, both the blessings and the curses, according to all that is written in the Book of the Law.

There was nothing that Moses had commanded that Joshua did not read aloud before all the assembly of Israel, the women, the little children, and the strangers conversing among them.

Now when all the kings who were west of the Jordan, in the hill country and in the plain and along the whole shore of the great sea as far as Lebanon, [namely] the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, had heard [these things],

They all gathered together to wage war against Joshua and Israel, by common agreement.

But the inhabitants of Gibeon having heard what Joshua had done at Jericho and at Hai;

They used cunning, for they set out on the road, and imitated the ambassadors, and took old sacks on their donkeys, and old wineskins that had been broken, and that had been patched up.

And they had old, patched shoes on their feet, and old clothes on them; and all the bread they had stored up was dry and moldy.

And when they came to Joshua at the camp in Gilgal, they said to him and to the leaders of Israel, "We have come from a distant land; now therefore make a treaty with us."

And the leaders of Israel answered these Hivites: Perhaps you live among us; and how then can we make a treaty with you?

But they said to Joshua, "We are your servants." Then Joshua said to them, "Who are you, and where do you come from?"

They answered him, "Your servants have come from a very distant country because of the fame of the Lord your God; for we have heard of his fame, and all the things that he did in Egypt;

And all that he did to the two Kings of the Amorites, who were beyond the Jordan, to Sihon King of Heshbon, and to Hog King of Bashan who [resided] in Hastaroth.

And our elders and all the inhabitants of our country said to us these same words: Take provisions with you for the journey, and go to meet them, and say to them: We are your servants, and now make a covenant with us.

This is our bread. We took it from our homes while it was still warm for our provisions, on the day we left to come to you; but now behold, it has become dry and moldy.

And these are the wineskins that we had filled new, and now they have burst; and our clothes and our sandals are worn out from the long journey.

So these men had taken provisions; but they did not consult the mouth of the Lord.

For Joshua made peace with them, and concluded with them [this] covenant, that he would let them live; and the leaders of the assembly swore an oath to them.

But three days after the alliance was made with them, they learned that these were

their neighbors, and that they lived among them.

For the children of Israel departed, and came to their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kiriath-jeharim.

And the children of Israel did not strike them, because the leaders of the assembly had sworn to them by the Lord, the God of Israel; but all the assembly grumbled against the leaders.

Then all the leaders said to the whole assembly: We have sworn to them by the Lord, the God of Israel; therefore we cannot touch them now.

Let us do this for them, and let them live, so that there may be no anger against us because of the oath we swore to them.

The leaders then told them that they would live; but they were employed in cutting wood and drawing water for the whole assembly, as the leaders told them.

For Joshua called them and spoke to them, saying, "Why have you deceived us by saying, 'We are far from you, yet you dwell among us?'"

Therefore, now you are cursed, and there will always be slaves among you, and woodcutters, and water drawers for the house of my God.

And they answered Joshua, and said, "After it was accurately reported to your servants that the Lord your God had commanded Moses his servant that the whole land should be given to you, and that all the inhabitants of the land should be exterminated before you, we were extremely afraid for our lives because of you, and we did this.

And now we are in your hands, do with us as you see fit and justly do with us.

So he did this to them, and he delivered them from the hand of the children of Israel, so that they did not kill them.

And on that day Joshua appointed them as woodcutters and water drawers for the congregation and for the altar of the Lord, to this day in the place that he would choose.

Now when Adoni-zedek, King of Jerusalem, heard that Joshua had taken Ai, and had completely destroyed it in the manner of the ban, having done to Ai and to its King, as he had done to Jericho and to its King, and that the inhabitants of Gibeon had made peace with the Israelites, and were among them;

There was much fear, because Gibeon was a great city, like a royal city, and it was greater than Hai; and [because] all its men were strong.

Therefore Adoni-zedek, King of Jerusalem, sent to Horem King of Hebron, and to Biream King of Jarmuth, and to Japhiah King of Lachish, and to Debir King of Heglon, to tell them:

Come up to me, and give me help so that we may strike Gibeon; for she has made peace with Joshua and with the children of Israel.

So five Kings of the Amorites, [namely], the King of Jerusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, and the King of Heglon, assembled and went up with all their armies, and encamped against Gibeon, and made war against him.

Therefore those from Gibeon sent word to Joshua at the camp at Gilgal, saying, "Do not withdraw your hands from your servants; come up quickly to us, and protect us, and give us help; for all the kings of the Amorites who live in the mountains have gathered together against us."

Joshua therefore went up from Gilgal, and with him all the people [who were] fit for war, and all the mighty men.

And the Lord said to Joshua, "Do not be afraid of them, for I have given them into your hand, and not one of them shall survive before you."

Joshua therefore came quickly to them; [and] went up from Gilgal all night.

And the Lord routed them before Israel, who made a great slaughter of them near Gibeon; and pursued them along the way of the mountain of Beth-horon, and defeated them as far as Hazekah, and as far as Makkedah.

And as they fled from before Israel, and were on the descent of Beth-horon, the Lord hurled large stones from heaven upon them as far as Hazekah, and they died there; and

there were still more who died from the hailstones than those whom the children of Israel killed with the sword.

Then Joshua spoke to the Lord on the day that the Lord delivered the Amorite to the children of Israel, and said in the presence of Israel: Sun, stand still over Gibeon, and you Moon, over the valley of Aijalon.

And the sun stood still, and the moon also stood still, until the people had taken revenge on their enemies. Is this not written in the Book of the Righteous? So the sun stood still in the middle of the heavens and did not hasten to set for about a whole day.

And there was no day like it before or since, the Lord answering the voice of a man; for the Lord fought for the Israelites.

And Joshua and all Israel with him returned to the camp at Gilgal.

Moreover, those five kings had fled and hidden in a cave at Makkedah.

And it was reported to Joshua, saying: The five kings were found hiding in a cave at Makkedah.

And Joshua had said: Roll large stones to the entrance of the cave, and place some men near it to guard it.

But you, do not stop, pursue your enemies, and defeat them to the last one, [and] do not let them enter their cities; for the Lord your God has delivered them into your hands.

And when Joshua with the children of Israel had finished making a very great slaughter of them, until they had completely destroyed them, and those of them who had escaped had withdrawn to the walled cities;

All the people returned in peace to the camp to Joshua at Makkedah; [and] no one stirred his tongue against any of the children of Israel.

Then Joshua said, "Open the entrance to the cave, and bring these five kings out of the cave to me."

And they did so, and they brought out of the cave these five kings: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Heglon.

And after they had brought these five kings out of the cave to Joshua, Joshua called all the men of Israel, and said to the captains of the fighting men who had gone with him, "Come near, put your feet on the necks of these kings"; and they came near, and put their feet on their necks.

Then Joshua said to them, "Do not be afraid or discouraged; be strong and courageous, for the Lord will do the same to all your enemies against whom you are fighting."

And after that Joshua struck them down, and put them to death, and hung them on five gallows; and they remained hanging on those gallows until evening.

And as the sun was setting, Joshua gave orders that they be taken down from the gallows and thrown into the cave where they had hidden; and large stones were placed at the entrance of the cave [which have remained there] to this day.

Joshua also took Makkedah that same day, and struck it with the edge of the sword, and defeated its king and its inhabitants in the manner of the curse, and left no one who was in that city to escape; and he did to the king of Makkedah as he had done to the king of Jericho.

After that Joshua and all Israel with him went from Makkedah to Libnah, and fought at Libnah.

And the Lord also delivered it into the hands of Israel, with its King, and struck it with the edge of the sword, and left not a single person who was in that city; and he did to its King as he had done to the King of Jericho.

Then Joshua and all Israel with him crossed from Libnah to Lachish, and encamped before it, and made war against it.

And the Lord delivered Lachish into the hands of Israel, who took it on the second day, and struck it with the edge of the sword, and all the people who were in it, as he had done to Libnah.

Then Horam King of Gezer went up to help Lachish; and Joshua struck him and his people, so that he did not leave a single man alive.
After this Joshua and all Israel with him crossed over from Lachish to Heglon; and they encamped before it, and made war against it;
And they took it that very day, and struck it with the edge of the sword; and [Joshua] defeated in the manner of the forbidden on that very day all the people who were there, as he had done at Lachish.

Then Joshua and all Israel with him went up from Heglon to Hebron, and they made war against him.

And they took it, and struck it with the edge of the sword, with its King, and all its cities, and all the people who were in it; he left none of them alive, as he had done to Heglon; and he defeated it in the manner of the ban, and all the people who were in it.

Then Joshua and all Israel with him turned back to Debir, and they made war against him.

And he captured it, along with its king and all its cities; and they struck them down with the edge of the sword, and utterly destroyed all the people who were in them; he left not one alive. He did to Debir and its king as he had done to Hebron, and as he had done to Libnah and its king.

Joshua therefore struck down all that land, the hill country, the South, the plain, the slopes of the mountains, and all their kings; he left none of them alive; and he destroyed every living person in the manner of a banished slain, as the Lord the God of Israel had commanded.

[Thus] Joshua defeated them from Kadesh-barneh to Gaza, and all the land of Goshen, as far as Gibeon.

So he took both those kings and their land; because the Lord, the God of Israel, fought for Israel.

After that Joshua and all Israel with him returned to the camp at Gilgal.

And as soon as Jabin, King of Hazor, heard of these things, he sent word to Jobab King of Madon, and to the King of Shiron, and to the King of Achsaph,

And to the Kings who [dwelt] towards the North, in the mountains and in the countryside, [towards] the South of Kinnaroth, and in the plain, and at Naphoth-Dor towards the West;

To the Canaanite who was in the East and in the West, to the Amorite, to the Hittite, to the Perizzite, to the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpah.

So they went out, and all their armies with them, a great people, like the sand on the seashore, in their multitude; there were also horses and chariots in very great numbers.

All these kings having made an appointment, came and encamped together near the waters of Merom, to fight against Israel.

And the Lord said to Joshua, "Do not be afraid of them; for tomorrow, about this time, I will deliver them all, mortally wounded, before Israel; you shall hamstring their horses, and burn their chariots with fire."

Joshua and all the fighting men with him came quickly against them at the waters of Merom, and attacked them.

And the Lord delivered them into the hand of Israel, and they defeated them and pursued them as far as Sidon the great, and as far as the waters of Masrephoth, and as far as the field of Mizpah, toward the east, and they defeated them so that they left none of them escape.

And Joshua did to them as the Lord had told him; he hamstrung their horses and burned their chariots with fire.

And as Joshua returned at that time, he took Hazor, and struck its king with the sword; for Hazor had previously been the capital of all those kingdoms.

They also put all the people who were there to the edge of the sword, destroying them

in the manner of the ban; not a single person was left alive, and Hazor was burned with fire.

Joshua also took all the cities of those kings, and all their kings, and put them to the edge of the sword, [and] he destroyed them in the manner of the ban, as Moses the servant of the Lord had commanded.

But Israel did not burn any of the cities, which remained in their state, except for Hazor, which Joshua burned.

And the children of Israel plundered for themselves all the spoil of those cities, and the beasts; only they put to the edge of the sword all the men, until they had exterminated them; they left no one alive.

As the Lord had commanded Moses his servant, so Moses commanded Joshua; and Joshua did so; so that he omitted nothing of all that the Lord had commanded Moses.

Joshua therefore took all that land, the hill country, and all the land of the Negev, with all the land of Goshen, the plain, and the countryside, the hill country of Israel, and its plain.

From the mountain of Halak, which rises towards Sehir, even as far as Bahal-Gad in the countryside of Lebanon, under the mountain of Hermon. He also took all their kings, and defeated them, and put them to death.

Joshua waged war for several days against all those kings.

There was no city that made peace with the children of Israel, except the Hivites who lived in Gibeon; they took them all by war.

For it was from the Lord that they hardened their hearts to go out into battle against Israel, so that he would destroy them as he had forbidden them, showing them no mercy, but utterly exterminating them, as the Lord had commanded Moses.

At that time Joshua also came and exterminated the Canaanites from the mountains, from Hebron, Debir, Hanab, and from all the mountains of Judah, and from all the mountains of Israel; Joshua, [I say], destroyed them in the manner of the ban, with their cities.

None of the Canaanites remained in the land of the children of Israel; only those who remained were in Gaza, Gath, and Ashdod.

Joshua therefore took all the land, according to all that the Lord had said to Moses, and gave it as an inheritance to Israel, according to their portions, and their Tribes; and the land was at peace, without war.

Now these were the kings of the land whom the children of Israel struck down, and whose land they possessed beyond the Jordan toward the rising sun, from the Arnon Valley to Mount Hermon, and all the countryside toward the East.

[Knowing] Sihon, King of the Amorites, who lived in Heshbon, and who ruled from Haroher which [is] on the edge of the Arnon stream, and [from] the middle of the stream, and half of Gilead, even as far as the Jabbok stream, which is the border of the children of Hammon;

And [from] the countryside to the Sea of Kinnaroth towards the East, and to the Sea of the Country, which is the Salt Sea, towards the East, to the road to Beth-jesimoth; and from the South below Ashdod of Pithul.

And the lands of Hog, King of Bashan, who was of the remnant of the Rephaim, [and] who lived in Hestaroath and in Edrei;

And who ruled in the mountain of Hermon, and in Salcah, and throughout Bashan, as far as the borders of the Geshurites and the Mahacathites, and half of Gilead, the border of Sihon, King of Heshbon.

Moses the servant of the Lord, and the children of Israel defeated them; and Moses the servant of the Lord gave it as a possession to the Reubenites, and to the Gadites, and to half of the Tribe of Manasseh.

And these are the kings of the land that Joshua and the children of Israel struck down on this side of the Jordan toward the west, from Bahal-Gad in the countryside of Lebanon, as far as the mountain of Halak which goes up toward Seir, and that Joshua gave to the Tribes of Israel as a possession, according to their portions;

[Country consisting] of mountains, plains, countryside, hills, desert, and southern lands; the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites.

A King of Jericho; a King of Hai, which was next to Bethel;

A King of Jerusalem; a King of Hebron;

A King of Jarmuth; a King of Lachish;

A King of Heglon; a King of Gezer;

A King of Debir; a King of Geder;

A King of Horma; a King of Harad;

A King of Libnah; a King of Hadullam;

A King of Makkedah; a King of Bethel;

A King of Tappuah; a King of Hepher;

A King of Aphek; a King of Sharon;

A King of Madonna; a King of Hazor;

A King of Simron-Meron; a King of Acsaph;

A King of Tahanac; a King of Megiddo;

A King of Kedesh; a King of Jokneham of Carmel;

A King of Dor, near Naphoth-Dor; a King of Gojim, near Gilgal;

One King of Tirtsa; thirty-one Kings in all.

Now when Joshua was old, very advanced in years, the Lord said to him, "You are now old, very advanced in years, and there is still a very large land to possess."

This is the land that remains, all the Philistine territories, and all of Gezuri.

From Sihor, which is in front of Egypt, even to the borders of Hekron toward the North; this is known of the Canaanites; [namely] the five governments of the Philistines, which are that of Gaza, that of Ashdod, that of Ashkelon, that of Gath, and that of Hekron, and the Hauvians.

On the south side, all the land of the Canaanites, and Mehara which belongs to the Sidonians, as far as Aphek, as far as the borders of the Amorites.

The land also which belongs to the Giblians, and all of Lebanon; towards the rising sun, from Bahal-Gad, under the mountain of Hermon, to the entrance of Hamath.

All the inhabitants of the mountain from Lebanon to the waters of Masrephoth; all the Sidonians; I myself will drive them out from before the children of Israel; only have them cast out [the lots], so that it may be Israel's inheritance, as I commanded you.

Now therefore divide this land as an inheritance to the nine Tribes, and to half of the Tribe of Manasseh;

With which the Reubenites and the Gadites took their inheritance; which Moses gave them beyond the Jordan to the East, as Moses the servant of the Lord gave it to them;

From Haroher, which is on the bank of the Arnon stream, and the city which is in the middle of the stream, and all the flat land of Medeba, as far as Dibon.

And all the cities of Sihon, King of the Amorites, who reigned in Heshbon, as far as the borders of the children of Hammon;

And Gilead, and the borders of the Gesurites and Mahacathites, and all the mountain of Hermon, and all Bashan as far as Salcah;

The whole Kingdom of Hog in Bashan, which Hog reigned in Hastaroth and in Edrei, [and] had remained of the remnant of the Rephaim, whom [Kings] Moses defeated and dispossessed.

(Now the children of Israel did not dispossess the Geshurites and the Mahacathites; but the Geshurites and the Mahacathites have lived among Israel to this day.)

However, he gave no inheritance to the Tribe of Levi; the sacrifices of the Lord, the God of Israel, made by fire being their inheritance, as he had told them.

Moses therefore gave an inheritance to the Tribe of the children of Reuben according to their families.

And their boundaries were from Haroher which is on the bank of the Arnon stream, and

the city which is in the middle of the stream, and all the flat land which is near Medeba.

Heshbon and all its cities, which were in the open country; Dibon, and Bamoth-Bahal, and Beth-Bahal-mehon.

And Jahatza, and Kedemoth, and Mephahath.

And Kirjathajim, and Sibma, and Tseretsahar in the mountain of the valley.

And Beth-pehor, and Ashdoth of Pishgah, and Beth-jesimoth.

And all the cities of the lowland, and all the Kingdom of Sihon, King of the Amorites who reigned in Heshbon; whom Moses defeated, with the chiefs of Midian, Evi, Rekem, Zur, Hur, and Rebah, Princes under Sihon, [and] living in the land.

The children of Israel also put Balaam son of Behor, the diviner, to the sword, along with the others who were killed there.

And the boundary markers of the children of Reuben were the Jordan and its boundary marker. This was the inheritance of the children of Reuben according to their families, [namely] those cities and their villages.

Moses also gave [an inheritance] to the Tribe of Gad for the children of Gad, according to their families.

And their land was Jazer, and all the cities of Gilead, and half of the land of the children of Hammon, as far as Haroher, which is opposite Rabbah.

And from Heshbon to Ramath-mitzpeh, and Betonim, and from Mahanajim to the borders of Debir.

And in the valley, Beth-haram, and Beth-nimra, and Succoth, and Zaphon; the rest of the Kingdom of Sihon King of Heshbon, the Jordan, and its boundary, to the end of the Sea of Kinnereth, beyond the Jordan, toward the East.

Such was the inheritance of the children of Gad, according to their families, [namely] those cities and their villages.

Moses also gave to half of the Tribe of Manasseh [an inheritance], which remained with the half of the Tribe of the children of Manasseh, according to their families.

Their country was from Mahanajim, all Bashan, [and] all the Kingdom of Hog, King of Bashan, and all the towns of Jair that are in Bashan, sixty cities.

And half of Gilead, and Hastaroth, and Edrei, cities of the Kingdom of Hog in Bashan, were to the children of Machir, son of Manasseh, [namely] to half of the children of Machir, according to their families.

These are the lands that Moses, while in the fields of Moab, had divided as an inheritance, from beyond the Jordan of Jericho, towards the East.

But Moses gave no inheritance to the Tribe of Levi; [for] the Lord, the God of Israel, is their inheritance, as he had spoken to them.

These are the lands that the children of Israel received as an inheritance in the land of Canaan, which Eleazar the Priest, and Joshua, son of Nun, and the heads of the fathers of the Tribes of the children of Israel divided among them as an inheritance.

According to the lot of their inheritance, as the Lord had commanded through Moses, [namely] to nine Tribes, and to half of one Tribe.

For Moses had given an inheritance to two tribes, and to half a tribe beyond the Jordan, but he had not given an inheritance among them to the Levites.

Because the children of Joseph, [namely], Manasseh and Ephraim, made two tribes; and no portion was given to the Levites in the land, except the cities to live in with their suburbs for their flocks, and for [the rest of] their property.

The children of Israel did as the Lord had commanded Moses, and they divided the land.

Now the children of Judah came to Joshua in Gilgal; and Caleb son of Jephunneh Kenizzite said to him, "You know the word that the Lord spoke about me and about you to Moses the man of God in Kadesh-barne." "I was forty years old when Moses the servant of the Lord sent me from Kadesh-barne to

spy out the land, and I reported back to him the thing just as it was in my heart. And my brothers who had gone up with me were melting the hearts of the people; but I persevered in following the Lord my God. And Moses swore on that day, saying: If the land on which your foot has walked is not yours as an inheritance, and to your children forever, because you have persevered in following the Lord my God. But now, behold, the Lord has kept me alive according to what he had spoken; it has been forty-five years since the Lord spoke this word to Moses, when Israel was walking in the wilderness, and now, behold, I am today eighty-five years old. And I am still today as strong as I was the day Moses sent me, and I now have the same strength I had then for fighting, and for going back and forth. Now therefore give me this mountain, of which the Lord spoke that day; for you heard that day that the Hanakins dwell there, and that there are large fortified cities; perhaps the Lord will be with me, and I will dispossess them, as the Lord has spoken.

Joshua therefore blessed him, and gave Hebron as an inheritance to Caleb, son of Jephunneh. That is why Hebron belonged to Caleb, son of Jephunneh Kenizzite, as an inheritance to this day, because he had persevered in following the Lord, the God of Israel. Now the name of Hebron was formerly Kirjath-Arbah, and [Arbah] had been a very great man among the Hanakins. And the land was at peace without war. This was the fate of the Tribe of the children of Judah according to their families. At the borders of Edom, the desert of Zin towards the South, was the last extremity [of their land] towards the South. So much so that their border on the southern side was the last stretch of the salt sea, from the arm that looks towards the South. And it was to go out towards the South of the Hakrabbim ascent, and pass through Zin; and, going up from the South of Kadesh-barne pass through Hebron; then going up towards Addar turn towards Karkah; Then, passing towards Hazmon, go out to the Wadi of Egypt; so that the extremities of this border would reach the sea. This will be, [said Joshua], your border on the south. And the border towards the East will be the salt sea to the end of the Jordan; and the border on the North side will be from the arm of the sea, which is at the end of the Jordan. And this border will go up to Bethhogla, and will pass on the north side of Bethharaba; and this border will go up to the stone of Bohan, son of Reuben. Then this border will go up to Debir, from the valley of Hachor, even to the North, facing Gilgal; which is opposite the ascent of Adummim, which is to the South of the stream; then this border will pass to the waters of Hen-semès, and its extremities will go to Hen-roguel. Then this border will go up through the valley of the son of Hinnom, to the side of Jebusi towards the South, which is Jerusalem; then this border will go up to the top of the mountain, which is opposite the valley of Hinnom, towards the West, [and] which is at the end of the valley of Rephaim, towards the North. And this border will run from the top of the mountain to the fountain of the waters of Nephtoah, and out to the cities of the mountain of Hebron; then this border will run to Bahala, which is Kirjath-jeharim. And this border will turn from Bahala towards the West, to the mountain of Sehir; then it will pass to the side of the mountain of Jeharim towards the North, which [is] Kesalon; then going down to Beth-shemes, it will pass to Timna. And this border will go out to the side of Hekron, towards the North, and this border will align itself towards Sikkeron; then having passed the mountain of Bahala, it will go out to Jabneel; so that the ends of this border will go to the sea. Now the border on the west side will be what is toward the great sea, and its limits.

These were the borders of the children of Judah on all sides, according to their families.

Moreover, to Caleb, son of Jephunneh, a portion had been given in the midst of the children of Judah, according to the commandment of the Lord made to Joshua, [namely] Kiriath-Arbah, [now Arbah was] father of Hanak; [and Kiriath-Arbah] is Hebron.

And Caleb dispossessed from there the three sons of Hanak, [namely] Shesai, Ahiman, and Talmai, the children of Hanak.

And from there he went up to the inhabitants of Debir, whose name was formerly Kirjath-sepher.

And Caleb said: I will give my daughter Hacsah as a wife to the one who defeats Kirjath-sepher and takes her.

And Hothniel son of Kenaz, brother of Caleb, took her; and [Caleb] gave him his daughter Hacsah as a wife.

And it came to pass that as she was going away, she urged him to ask her father for a field; then she impetuously got down from her donkey, and Caleb said to her, "What's the matter with you?"

And she replied, "Give me a present; since you have given me a dry land, give me also springs of water." And he gave her the upper springs and the lower springs.

This is the inheritance of the Tribe of the children of Judah according to their families.

The cities at the southernmost edge of the Tribe of the Children of Judah, near the borders of Edom, were Kabtzeel, Heder, Jagur,

Kina, Dimona, Hadhada,

Kedès, Hazor, Jithnan

Ziph, Telem, Behaloth,

Hatsor, Hadatta, Kerijoth, Hetsron who [is] Hatsor,

Amam, Semah, Molada,

Hazar-gadda, Heshmon, Beth-pelet,

Hatsar-suhal, Béersebah, Bizjotheja,

Bahala, Hijim, Hetsem,

Eltolad, Kesil, Hormah,

Tsiklag, Madmanna, Sansanna,

Lebaoth, Silhim, Hajin and Rimmon; in all twenty-nine cities, and their villages.

In the plain, Estaol, Tzorha, Asna,

Zanoah, Hengannim, Tappuah, Hénam,

Jarmuth, Hadullam, Soco, Hazeka,

Saharajim, Hadithajim, Guedera and Guederothajim; fourteen cities, and their villages.

Tsénan, Hedasa, Migdal-Gad,

Dilhan, Mitspé, Jokthéël,

Lakis, Botskath, Heglon,

Cabbon, Lahmas, Kithlis

Gederoth, Beth-Dahon, Nahama, and Makkedah; sixteen cities, and their villages.

Libna, Hether, Hasan,

Jiphtah, Asna, Netsib,

Kehila, Aczib and Maresa; nine cities, and their villages.

Hekron, and the cities within its jurisdiction, and its villages.

From Hekron, extending even towards the sea, all those which [are] joining the district of Ashdod, and their villages.

Ashdod, the towns within its jurisdiction, and its villages, Gaza, the towns within its jurisdiction, and its villages, as far as the Wadi of Egypt; and the Great Sea, and its borders.

And in the mountains, Samir, Jattir, Soco,

Danna, Kirjath-sanna, which is Debir,

Hanab, Estemo, Hanim,

Gosen, Holon, and Guilo; eleven cities and their villages.

Arab, Duma, Hesehan,

Janum, Beth-tappuah, Apheka,

Humta, Kirjath-Arbah, which is Hebron, and Zihor; nine cities, and their villages.

Mahon, Carmel, Ziph, Juta

Jizrehel, Jokdeham, Zanoah,

Kajin, Gibha, and Timna; ten cities, and their villages.

Halhul, Beth-zur, Gedor,

Maharath, Beth-hanath, and Eltekon; six cities, and their villages.

Kirjath-bahal, which is Kirjath-jeharim, and Rabba; two cities, and their villages.

In the desert, Beth-haraba, Middin, Secaca,

Nibsan, and the city of salt, and Henguédi: six cities and their villages.

Moreover, the children of Judah could not dispossess the Jebusites who lived in

Jerusalem; therefore the Jebusite has remained with the children of Judah in

Jerusalem to this day.

Then the lot fell to the children of Joseph, from the Jordan of Jericho to the waters of Jericho towards the East, which is the desert; going up from Jericho through the mountain to Bethel.

And this border was to go from Bethel to Luz, then pass over the borders of Arkien as far as Hataroth.

And it was to descend, pulling towards the West, to the borders of the Japhletian, to the borders of Lower Beth-horon, and to Gezer; so that its extremities were to reach the sea.

Thus the children of Joseph, [namely] Manasseh and Ephraim, took their inheritance.

Now the boundary of the children of Ephraim according to their families was such that the boundary of their inheritance towards the East was Hataroth-addar, as far as Beth-horon the high.

And this border was to go out to the sea at Michmethah [on the side] of the North; and this border was to turn towards the East as far as Tahanath-Shilho, and passing on the side of the East, go to Janoah;

Then go down from Janoah to Hataroth, and to Naharath, and meet at Jericho, and go out to the Jordan.

And this border was to extend from Tappuah toward the sea, as far as the Wadi Kanah; so that its extremities were to reach the sea. This was the inheritance of the Tribe of the children of Ephraim, according to their families;

With the cities that were set apart for the children of Ephraim from the inheritance of the children of Manasseh; all these cities, [I say], with their villages.

But they did not dispossess the Canaanites who lived in Gezer; therefore the Canaanites have lived among Ephraim to this day; but they have been tributaries and slaves.

There was also a fate for the Tribe of Manasseh, who was the firstborn of Joseph. As for Machir, the firstborn of Manasseh, [and] father of Gilead, because he was a warlike man, he had Gilead and Bashan.

Then the rest of the descendants of Manasseh suffered this fate, according to their families: the descendants of Abihazer, the descendants of Helek, the descendants of Ashriel, the descendants of Shekem, the descendants of Hephher, and the descendants of Semidah. These were the male descendants of Manasseh, son of Joseph, according to their families.

Now Zelophehad son of Hephher son of Gilead, son of Machir, son of Manasseh, had no sons, but daughters; and these are their names: Mahlah, Noah, Hoglah, Milcah, and Tirzah;

They came and presented themselves before Eleazar the Priest, and before Joshua son of Nun, and before the leaders [of the people], saying, "The Lord commanded Moses that we should be given an inheritance among our brothers; therefore they were given an inheritance among their father's brothers, according to the commandment of the

Lord.”

And ten portions fell to Manasseh, besides the land of Gilead and Bashan, which were beyond the Jordan.

For the daughters of Manasseh had an inheritance among his children; and the land of Gilead belonged to the rest of the children of Manasseh.

Now the border of Manasseh was on the side of Asher, coming to Michmethah, which was in front of Shechem; then this border was to go to the right hand towards the inhabitants of Hen-Tappuah.

Now the land of Tappuah belonged to Manasseh; but Tappuah, which was near the borders of Manasseh, belonged to the children of Ephraim.

From there, this border was to descend to the Wadi Kanah, extending south of the Wadi. These cities belong to Ephraim, among the cities of Manasseh. Furthermore, the border of Manasseh was along the northern bank of the Wadi, and its extremities were to reach the sea.

What was towards the South belonged to Ephraim, and what was towards the North belonged to Manasseh, and it had the sea as its boundary; and, on the North side [the borders] met in Asher, and in Issachar, on the East side.

For Manasseh had in the quarters of Issachar and Asher, Beth-shean, and the towns of its jurisdiction; and Ibleham, and the towns of its jurisdiction; and the inhabitants of Dor, and the towns of its jurisdiction; and the inhabitants of Hendor, and the towns of its jurisdiction; and the inhabitants of Tahanach, and the towns of its jurisdiction; and the inhabitants of Megiddo, and the towns of its jurisdiction, which are three regions.

Moreover, the children of Manasseh could not dispossess [the inhabitants] of those cities, but the Canaanites dared to remain in the same land.

But since the children of Israel had become strong, they made the Canaanites tributaries; however, they did not dispossess them entirely.

Now the sons of Joseph spoke to Joshua, saying, “Why have you given me only one lot and one portion as an inheritance, since I am a great people, and the Lord has blessed me thus far?”

And Joshua said to them, “If you are such a great people, go up to the forest and cut it down, and make room for yourselves in the land of the Perizzites and the Rephaim, if the mountain of Ephraim is too narrow for you.”

And the children of Joseph answered: This mountain will not be sufficient for us, and all the Canaanites who dwell in the land of the valley have iron chariots, for those who dwell in Beth-shean, and in the towns around it, and for those who dwell in the valley of Jezrehel.

Joshua then spoke to the house of Joseph, [namely] to Ephraim and Manasseh, saying: You are a great people, and you have great strength; you will not have a portion alone.

For you shall have the mountain; [and] because it is a forest, you shall cut it down, and its extremities shall belong to you; for you shall dispossess the Canaanites of it, although they have iron chariots, and they are powerful.

Now the whole congregation of the children of Israel assembled at Shiloh, and they set up the Tabernacle of Meeting there, after the land had been subdued under them. But there remained among the children of Israel seven Tribes, to whom their inheritance had not been distributed.

And Joshua said to the children of Israel, “How long will you cowardly continue to move on to possess the land that the Lord, the God of your fathers, has given you?”

Choose three men from each Tribe from among you, whom I will send; they shall set out, they shall cross the land, and they shall trace a figure of it according to their inheritance, and then they shall return to me.

They will divide it into seven portions, Judah will remain within its borders on the south side; and the house of Joseph will remain within its borders on the north side.

So you draw up a diagram of the land in seven parts, and bring it here to me; then I will cast lots for you here before the Lord our God.

For there is no portion for the Levites among you, because the priesthood of the Lord is their inheritance. As for Gad and Reuben, and half the tribe of Manasseh, they took their inheritance beyond the Jordan, toward the east, which Moses the servant of the Lord gave them.

So these men got up and went away; and Joshua commanded those who were going away to make a figure of the land, saying to them, "Go and cross the land, and make a figure of it, and then come back to me, and I will cast lots for you here before the Lord at Shiloh."

So these men went away and traveled through the land, and made a figure of it in a book according to the cities in seven parts; then they returned to Joshua at the camp in Shiloh.

And Joshua cast lots for them at Shiloh before the Lord; and Joshua divided the land there among the children of Israel according to their portions.

And the lot of the Tribe of the children of Benjamin, according to their families, was decided, and the land of their lot fell to them between the children of Judah and the children of Joseph.

And their northern border was from the Jordan; and this border was to go up beside Jericho toward the north, then up into the mountains leading westward; so that its extremities were to reach the desert of Beth-aven.

Then this border was to pass from there to Luz, beside Luz, which is Bethel, pulling towards the South; and this border was to go down to Hatroth-addar, near the mountain which is on the South side of lower Beth-horon.

And this border was to align and turn at the western corner [which faces] towards the south, from the mountain that is opposite Beth-horon, towards the south; so that its extremities were to extend to Kiriath-bahal, which is Kiriath-jeharim, the city of the children of Judah. This is the western side.

But the southern side is from the end of Kirjath-jeharim; and this border was to go out towards the West, then it was to go out to the fountain of the waters of Nephtoah.

And this border was to go down to the end of the mountain which is opposite the valley of the son of Hinnom, [and] which is in the valley of the Rephaim, towards the North; and go down through the valley of Hinnom to the side of Jebusi towards the South, then go down to Henroguel.

And it was to align itself on the side of the North, and go out to Hen-sémes, and from there to Gueliloth, which is opposite the ascent of Adummim, and go down to the stone of Bohan, son of Reuben;

And pass by what is opposite Haraba towards the North, and go down to Haraba.

Then this border was to pass by Beth-hogla towards the North; so that the extremities of this border were to extend to the arm of the salt sea, towards the North, to the end of the Jordan towards the South. This was the southern border.

And the Jordan was to form its eastern boundary. This was the inheritance of the children of Benjamin, according to its borders all around, according to their families.

Now the cities of the Tribe of the children of Benjamin, according to their families, were to be Jericho, Beth-hogla, Hemekketsis,

Beth Haraba, Zemaraim, Bethel,

Hauvin, Para, Hophra,

Kephar-hammonai, Hophni, and Gebah; twelve cities, and their villages.

Gibeon, Rama, Beeroth,

Mitspé, Képhira, Motsa,

Rekem, Jirpeël, Taréala,

Zelah, Eleph, Jebusi (which is Jerusalem), Gibahath, and Kiriath; fourteen cities and their villages. This was the inheritance of the children of Benjamin according to

their families.

The second lot fell to Simeon, for the Tribe of the children of Simeon according to their families, and their inheritance was among the inheritance of the children of Judah.

And they inherited Beer-sebah, Sebah, Molada,

Hatsar-suhal, Bala, Hetsem,

Eltolad, Bethul, Horma,

Ziklag, Beth-marcaboth, Hazar-susa,

Beth-lebaoth and Saruhen; thirteen cities and their villages.

Hajin, Rimmon, Hether, and Hasan; four cities and their villages.

And all the villages that were around those cities as far as Balath-beer, which is Ramah in the South. This was the inheritance of the Tribe of the children of Simeon, according to their families.

The inheritance of the children of Simeon was taken from the lot of the children of Judah; for the share of the children of Judah was too great for them; therefore the children of Simeon had their inheritance among their own.

The third lot went up for the children of Zebulun, according to their families; and the boundary of their inheritance was as far as Sarid.

And their border was to go up towards the district towards the sea, even as far as Marhala, then meet at Dabbeseth, and from there to the stream which is opposite Jokneham.

Or [this border] was to return from Sarid towards the East, to the rising sun towards the borders of Kisloth-tabor, then out towards Dabrath, and up to Japhiah;

Then from there pass towards the East, to the Levant, to Guitta-hépher which is Hittakatsin, then exit, to Rimmon-Methoar, which is Neha.

Then this border was to turn towards the North at Hannathon; and its extremities were to extend into the valley of Jiphtahel.

With Kattath, Nahalal, Simron, Jidelah, and Beth-lehem; there were twelve cities, and their villages.

This was the inheritance of the children of Zebulun according to their families; these cities, and their villages.

The fourth lot fell to Issachar, for the children of Issachar, according to their families.

And their region was that which is towards Jezrehel, Kesullot, and Sunem,

Hapharjim, Zion, Anaharath,

Rabbith, Kisjon, Ebets,

Remeth, Hen-gannim, Hen-hadda and Beth-patsets.

And the border was to meet at Tabor and towards Sabazim, and at Beth-shemes; so that the extremities of their border were to reach the Jordan; sixteen cities, and their villages.

Such was the legacy of the Tribe of the children of Issachar, according to their families, those cities, and their villages.

The fifth lot fell to the Tribe of the children of Asher, according to their families.

And their border was Helkath, Hali, Beten, Achsaph,

Alammelech, Hamhad and Miséal; and it was to meet at Carmel, [in the quarter] towards the sea, and at Sihor towards Benath.

Then it was to return towards the rising sun, to Beth-dagon, and meet in Zebulun, and in the valley of Jiphtahel towards the North, [and at] Beth-hemek and Nehiel; then go out to the left towards Cabul.

And Hebron, and Rehob, and Hammon, and Cana, as far as Sidon the great.

Then the border was to return to Rama, even as far as Tsor, a fortified city; then this border was to return to Hosa; so that its extremities were to extend to the quarter which is towards the sea, from the portion extending towards Aczib;

With Hummah, and Aphek, and Rehob; twenty-two cities, and their villages.

Such was the inheritance of the Tribe of the children of Asher, according to their families; those cities and their villages.

The sixth lot fell to the children of Naphtali, for the children of Naphtali, according to their families.

And their border was from Heleph, [and] from Allon to Zahanim, and Adami-nekeb, and Jabneel to Lakkum, so that its extremities were to reach the Jordan.

Then this border was to turn back westward, toward Aznoth-Tabor, and from there outward to Hukkok; so that on the south side it was to meet in Zebulun, and on the west side it was to meet in Asher. Now the Jordan was at the rising of the sun as far as Judah.

Moreover, the walled cities were Tsiddim, Tser, Hammath, Rakkath, Kinnereth, Adama, Rama, Hazor, Kedes, Edrehi, Hen-Hatsor, Jireon, Migdal-el, Harem, Beth-hanath and Beth-semes; nineteen cities and their villages.

This was the inheritance of the Tribe of the children of Naphtali, according to their families; these cities, and their villages.

The seventh lot fell to the Tribe of the children of Dan according to their families.

And the land of their inheritance was Zorah, Estaol, Hirsemesh,

Sahalabim, Ajalon, Jithla,

Elon, Timnatha, Hekron,

Elteké, Guibbethon, Bahalath,

Jehud, Bene-berak, Gath-rimmon,

Me-jarkon, and Rakkon, with the boundaries that are opposite Japho.

Now the land that had fallen to the children of Dan was [too small] for them; therefore the children of Dan went up and fought against Lesem, and took it, and struck it with the edge of the sword, and possessed it, and dwelt there; and they called Lesem Dan, after the name of Dan their father.

This was the inheritance of the Tribe of the children of Dan according to their families; these cities, and their villages.

Moreover, after the land had been divided according to its borders, the children of Israel gave an inheritance among themselves to Joshua son of Nun.

According to the Lord's command, they gave him the city he asked for, Timnath-serah in the hill country of Ephraim; and he built the city and lived there.

These were the inheritances that Eleazar the Priest, and Joshua son of Nun, and the heads of the fathers of the Tribes of the children of Israel divided by lot in Shiloh, before the Lord, at the entrance of the Tabernacle of Meeting, and they completed the division of the land.

Then the Lord spoke to Joshua, saying:

Speak to the children of Israel, and [tell them]: Establish for yourselves the cities of refuge of which I have spoken to you by means of Moses.

So that the murderer who killed someone unknowingly, without thinking, may flee there, and they will be a refuge for you from him who has the right to avenge blood.

And the [murderer] shall flee to one of those cities, and shall stand at the entrance of the city gate, and he shall tell his reasons to the Elders of that city, who shall listen to him, [and] receive him into their city, and give him a place, so that he may dwell with them.

And when the one who has the right to avenge blood pursues him, they will not hand him over to him; since he killed his neighbor without thinking, and he did not hate him beforehand;

But he shall remain in that city until he stands before the assembly in judgment, [even] until the death of the high priest who will be at that time; then the murderer shall return, and come to his city and to his house, to the city from which he fled.

So they dedicated Kedesh in Galilee in the hill country of Naphtali; and Shechem in the hill country of Ephraim, and Kiriath-Arbah, which is Hebron, in the hill country of Judah.

And beyond the Jordan from Jericho towards the East they commanded from the Tribe of Reuben, Bezer in the desert in the flat land, and Ramoth in Gilead, from the Tribe of Gad, and Golan in Bashan, from the Tribe of Manasseh.

These were the cities assigned to all the children of Israel, and to the stranger residing among them, so that whoever had killed someone in ignorance might flee there, and not die at the hand of him who has the right to avenge blood, until he appeared before the assembly.

Now the leaders of the Levite fathers came to Eleazar the priest, to Joshua son of Nun, and to the leaders of the fathers of the tribes of the children of Israel, And they spoke to them at Shiloh in the land of Canaan, saying: The Lord commanded through Moses that we should be given cities to live in, and their suburbs for our livestock.

And so the children of Israel gave these cities with their suburbs to the Levites from their inheritance, according to the commandment of the Lord.

And lots were cast for the families of the Kohathites. Now it fell by lot to the descendants of Aaron the Priest who were of the Levites, thirteen cities, of the Tribe of Judah, and of the Tribe of Simeon, and of the Tribe of Benjamin.

And it fell by lot to the rest of the children of Kohath ten cities of the families of the Tribe of Ephraim, and of the Tribe of Dan, and of half of the Tribe of Manasseh.

And the children of Gershon received by lot thirteen cities, families of the Tribe of Issachar, and of the Tribe of Asher, and of the Tribe of Naphtali, and of the half-Tribe of Manasseh in Bashan.

And the children of Merari, according to their families, [had] twelve cities, from the Tribe of Reuben, and from the Tribe of Gad, and from the Tribe of Zebulun.

So the children of Israel gave by lot to the Levites those cities with their suburbs, according to what the Lord had commanded through Moses.

So they gave from the Tribe of the children of Judah, and from the Tribe of the children of Simeon, these cities, which will be named after them.

And they were for those of the children of Aaron, who were families of the Kohathites, children of Levi, for the first lot was for them.

So they were given Kiriath-Arbah; [now Arbah was] the father of Hanak, [and] Kiriath-Arbah is Hebron, in the hill country of Judah, with its suburbs all around.

But as for the territory of the city, and its villages, they were given to Caleb, son of Jephunneh, for his possession.

So they gave to the sons of Aaron the Priest as cities of refuge for the murderer, Hebron, with its suburbs, and Libnah, with its suburbs.

And Jattir, with its suburbs, and Estemoab, with its suburbs,

And Holon, with its suburbs, and Debir, with its suburbs,

And Hajin, with its suburbs, and Jutta, with its suburbs; and Beth-semes, with its suburbs; nine cities of these two Tribes.

And from the Tribe of Benjamin, Gibeon, with its suburbs, and Gebah, with its suburbs,

Hanathoth, with its suburbs, and Halmon, with its suburbs; four cities.

All the cities of the children of Aaron the Priests, were thirteen cities, with their suburbs.

Now as for the families of the children of Kohath the Levites, who were the remnant of the children of Kohath, there were in their lot some cities of the Tribe of Ephraim.

So they gave them as cities of refuge for the murderer, Shechem, with its suburbs, in the hill country of Ephraim, and Gezer with its suburbs.

And Kibzajim, with its suburbs, and Beth-horon, with its suburbs; four cities.
And from the Tribe of Dan, Eltekeh, with its suburbs; Gibbethon, with its suburbs,
Ajalon, with its suburbs, Gath-rimmon, with its suburbs; four cities.
And from the half-tribe of Manasseh, Tahanach, with its suburbs; and Gath-rimmon,
with its suburbs, two cities.

[Thus] ten cities in all, with their suburbs, were for the families of the children
of Kohath, who were left behind.

They also gave some of the half-tribe of Manasseh to the children of Gershon, who
were families of the Levites, as cities of refuge for the murderer, Golan in Bashan,
with its suburbs, and Behestera, with its suburbs; two cities.

And from the Tribe of Issachar, Kisjon, with its suburbs, Dobrath, with its suburbs,

Jarmuth, with its suburbs, Hengannim, with its suburbs; four cities.

And from the Tribe of Asher, Miseal, with its suburbs, Haddon, with its suburbs,
Helkath, with its suburbs, and Rehob, with its suburbs; four cities.

And from the Tribe of Naphtali, as cities of refuge for the murderer, Kedes in
Galilee with its suburbs, Hammoth-Dor, with its suburbs, and Kartan, with its
suburbs; three cities.

All the cities [therefore] of the Gershonites according to their families, were
thirteen cities, and their suburbs.

They also gave some of the Tribe of Zebulun to the families of the descendants of
Merari, who were the remaining Levites: Jokneham with its suburbs, Karta with its
suburbs,

Dimnah, with its suburbs, and Nahalal, with its suburbs; four cities.

And from the Tribe of Reuben, Betser, with its suburbs, and Jahasa, with its suburbs;

Kedemoth, with its suburbs, and Mephahat, with its suburbs; four cities.

And from the Tribe of Gad, as cities of refuge for the murderer, Ramoth-gilead, with
its suburbs, and Mahanajim, with its suburbs,

Hesbon, with its suburbs, and Jahzer, with its suburbs; four cities in all.

All these cities were given to the children of Merari, according to their families,
who were the remnant of the families of the Levites; and their lot was twelve cities.

All the cities of the Levites that were among the possession of the children of
Israel, were forty-eight, and their suburbs.

Each of these cities had its suburbs around it; it [must have been] so with all of
these cities.

So the Lord gave to Israel all the land that he had sworn to give to their fathers;
and they possessed it and lived in it.

And the Lord gave them complete rest all around, according to all that he had sworn
to their fathers; and there was not one of all their enemies who remained before
them; [but] the Lord delivered all their enemies into their hands.

Not one word of all the good promises that the Lord had made to the house of Israel
fell short; everything came to pass.

Then Joshua summoned the Reubenites, the Gadites, and the half-tribe of Manasseh.

And he said to them, "You have kept everything that Moses the servant of the Lord
commanded you, and you have obeyed my word in everything that I commanded you."

You have not abandoned your brothers, although you have been with them for a long
time, until this day; but you have been careful to observe the commandment of the
Lord your God.

Now the Lord your God has given rest to your brothers, as he promised them. Now
therefore return and go to your homes in the land you possess, which Moses the
servant of the Lord gave you beyond the Jordan.

Only be very careful to do the commandment of the Law which Moses the servant of the
Lord commanded you, [which is], that you love the Lord your God, and that you walk in

all his ways, and that you keep his commandments, and that you cling to him, and serve him with all your heart and with all your soul.
Then Joshua blessed them and sent them away; and they went to their homes.
Now Moses had given to half the tribe of Manasseh [their inheritance] in Bashan; and Joshua gave to the other half [their inheritance] with their relatives west of the Jordan. Furthermore, Joshua sent them back to their homes and blessed them,
He spoke to them, saying: You are returning to your homes with great riches, and with a very large quantity of livestock, with silver, gold, bronze, iron, and clothing, in very great abundance; divide the spoil of your enemies with your brothers.
So the children of Reuben, and the children of Gad, and the half-tribe of Manasseh returned, and departed from Shiloh, which is in the land of Canaan, with the children of Israel, to go to the land of Gilead, to the land of their possession, which they had been given to enjoy, according to what the Lord had commanded by means of Moses.

Now they came to the borders of the Jordan, which were in the land of Canaan; and the children of Reuben, and the children of Gad, and the half-tribe of Manasseh built there an altar, adjoining the Jordan, which was a very impressive altar.

And the children of Israel heard that the children of Reuben, and the children of Gad, and the half-tribe of Manasseh have built an altar facing the land of Canaan, on the border of the Jordan, on the side of the children of Israel.

So the children of Israel heard this; and the whole assembly of the children of Israel gathered at Shiloh to go up to battle against them.

However, the children of Israel sent Phinehas, son of Eleazar, the priest, to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, in the land of Gilead;

And with him ten Lords; [namely] a Lord from each house of the fathers of all the Tribes of Israel; for there was in all the thousand of Israel a head from each house of their fathers.

So these men came to the children of Reuben and to the children of Gad, and to the half-tribe of Manasseh in the land of Gilead, and spoke to them, saying:

Thus said the whole assembly of the Lord: What is this crime that you have committed against the God of Israel, turning away today from the Lord, building yourselves an altar, to rebel today against the Lord?

Was the iniquity of Pehor a small thing to us, from which we have not yet fully cleansed ourselves to this day, although it has brought a plague upon the assembly of the Lord?

Are you turning away from the Lord today, and rebelling against the Lord today, so that tomorrow his anger will be kindled against all the congregation of Israel?

However, if the land of your possession is defiled, cross over to the land of the Lord's possession, in which the Lord's pavilion is set, and have your possession among us, and do not rebel against the Lord, and do not be rebellious against us, by building yourselves an altar besides the altar of the Lord our God.

Hacan, son of Zerah, did he not commit a crime by taking of the forbidden things, and did not the anger [of the Lord] burn against all the assembly of Israel? And yet this man did not die alone for his iniquity.

But the children of Reuben, and the children of Gad, and the half-tribe of Manasseh answered, and said to the leaders of the thousands of Israel:

The Mighty One, the God, the Eternal One, the Mighty One, the God, the Eternal One, knows himself, and Israel itself will know whether it is in rebellion, and whether it is to commit a crime against the Eternal One; [in that case] do not protect us today.

If we have built an altar to turn away from the Lord, and if it was to offer burnt offerings, or cakes, or if it was to make peace offerings, may the Lord himself call us to account.

And if rather we did not do it, for fear of this, [knowing] that your children might

one day speak thus to our children, and say to them: What have you to do with the Lord, the God of Israel?

Because the Lord has set the Jordan as a boundary between us and you, children of Reuben and children of Gad, you have no share in the Lord. And so your children would one day cause our children to cease fearing the Lord.

That is why we said: Let us now build an altar, not for burnt offering or sacrifice;

But so that it may serve as a testimony between us and you, and between our generations after us, to minister to the Lord before him in our burnt offerings and sacrifices, and in our peace offerings; and so that in the future your children may not say to our children, "You have no share in the Lord."

That is why we said: When they speak this word to us, or to our generations in the future, we will say to them: See the likeness of the altar of the Lord which our fathers made, not for burnt offering or sacrifice, but to be a witness between us and you.

God forbid that we should rebel against the Lord, and turn away today from the Lord, by building an altar for burnt offering, for grain offering, and for sacrifice, besides the altar of the Lord our God, which is before his pavilion.

Now after Phinehas the Priest, and the leaders of the assembly, the heads of the thousands of Israel who were with him, had heard the words which the children of Reuben, and the children of Gad, and the children of Manasseh spoke to them, they were satisfied.

And Phinehas son of Eleazar the priest said to the Reubenites, the Gadites, and the Manassehites, "Now we know that the Lord is among us, because you have not committed this crime against the Lord; for from that time on you have delivered the Israelites from the hand of the Lord."

So Phinehas, son of Eleazar the priest, and those lords returned from the children of Reuben and from the children of Gad; from the land of Gilead to the land of Canaan, to the children of Israel, and reported the matter to them.

And the thing pleased the children of Israel; and the children of Israel blessed God, and no longer spoke of going up in battle against them to destroy the land where the children of Reuben and the children of Gad lived.

And the children of Reuben, and the children of Gad called the altar Hed; for, [they said], it is witness between us that the Lord is God.

Now it came to pass several days later, when the Lord had given rest to Israel from all their enemies around, Joshua was old, very advanced in years.

And Joshua summoned all Israel, its elders, its leaders, its judges, and its officers, and said to them, "I have become old, very advanced in years."

You have also seen all that the Lord your God has done to all these nations, because of you; for the Lord your God is the one who fights for you.

See, I have divided among you by lot as an inheritance according to your Tribes, [the land of] these nations that remain, from the Jordan, and [the land of] all the nations that I have exterminated, to the great sea, toward the setting sun.

And the Lord your God will drive them out from before you and dispossess them, and you will possess their land as an inheritance, as the Lord your God has spoken to you.

Therefore, be stronger and stronger to keep and do all that is written in the Book of the Law of Moses, so that you will not turn aside to the right hand or to the left; And that you do not mingle with these nations that remain among you; that you do not mention the name of their gods; and that you do not make anyone swear [by them], and that you do not serve them, and do not bow down before them.

But cling to the Lord your God, as you have done until this day.

That is why the Lord drove out great and powerful nations from before you; and as for you, no one has survived before you to this day.

One man among you will put a thousand to flight; for the Lord your God is the one who

fight for you, as he has spoken to you.

Therefore, take careful heed to yourselves, that you love the Lord your God.

Otherwise, if you turn away from them in any way and attach yourself to the remnant of these nations, [namely] to those who have remained with you, and you make an alliance with them, and you mingle with them, and they with you;

Know for certain that the Lord your God will no longer dispossess these nations before you; but they will be a snare and a trap for you, a plague at your side, and thorns in your eyes, until you perish from this good land that the Lord your God has given you.

Now behold, I am going today the way of all the earth; and you shall know in all your heart, and in all your soul, that not one word has failed of all the good words which the Lord your God has spoken of you; all has come to pass, not one word has failed. And it will come to pass that, just as all the good words that the Lord your God had spoken to you have come true, so the Lord will bring upon you all the evil words, until he has exterminated you from this good land that the Lord your God has given you.

When you have transgressed the covenant of the Lord your God, which he commanded you, and have gone to serve other gods and bowed down to them, the anger of the Lord will be kindled against you, and you will immediately perish from this good land that he has given you.

Joshua also assembled all the Tribes of Israel at Shechem, and summoned the Elders of Israel, and its leaders, and its judges, and its officers, who presented themselves before God.

And Joshua said to all the people, "Thus says the Lord, the God of Israel: Your fathers, Tereh the father of Abraham, and the father of Nahor, formerly dwelt beyond the river, and served other gods.

But I took your father Abraham from beyond the river, and I led him throughout all the land of Canaan, and I multiplied his descendants, and gave him Isaac.

And I gave to Isaac, Jacob, and Esau; and I gave to Esau the mountain of Seir, to possess it; but Jacob and his children went down to Egypt.

Then I sent Moses and Aaron, and I struck Egypt, as I did in the midst of it; then I brought you out of it.

So I brought your fathers out of Egypt, and you came to the [districts] which are towards the sea; and the Egyptians pursued your fathers with chariots and horsemen, as far as the Red Sea.

Then they cried out to the Lord, and he put darkness between you and the Egyptians, and brought the sea back upon them, and covered them; and your eyes saw what I did against the Egyptians; then you remained a long time in the desert.

Then I brought you to the land of the Amorites, who lived beyond the Jordan; and they fought against you, but I delivered them into your hands, and you took possession of their land, and I exterminated them from before you.

Balak also, son of Zippor, King of Moab, arose and made war against Israel; and sent word to Balaam, son of Behor, to curse you;

But I would not listen to Balaam; he most expressly blessed you, and I delivered you from the hand of Balak.

And you crossed the Jordan, and came near Jericho, and the Lords of Jericho, and the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites made war against you, and I delivered them into your hands.

And I sent hornets before you, which drove them out from before you, [like] the two kings of those Amorites. It was not by your sword or by your bow.

And I gave you land that you had not plowed, and cities that you had not built, and you live in them; and you eat [the fruits] of the vines and olive trees that you did not plant.

Therefore, now fear the Lord and serve him in integrity and truth. Put away the gods your ancestors served beyond the river and in Egypt, and serve the Lord.

If it is displeasing to serve the Lord, choose for yourselves this day whom you will serve, whether the gods that your fathers who were beyond the river served, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve the Lord.

Then the people answered, and said, "God forbid that we should abandon the Lord to serve other gods!"

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 bondage, and who performed these great signs before our eyes, and who protected us all the way we went, and among all the peoples among whom we passed.

And the Lord drove out before us all the peoples, and even the Amorites who lived in this land; therefore we will serve the Lord, for he is our God.

And Joshua said to the people, "You cannot serve the Lord, for he is the holy God, the Mighty One, who is jealous; he will not forgive your rebellion or your sins."

When you have forsaken the Lord and served the gods of foreigners, he will turn against you and harm you, and he will consume you after having done you good.

And the people said to Joshua, "No; but we will serve the Lord."

And Joshua said to the people, "You are witnesses against yourselves that you yourselves have chosen the Lord to serve him." And they answered, "We are witnesses."

Therefore, now put away the gods of the foreigners who are among you, and turn your heart to the Lord, the God of Israel.

And the people answered Joshua, "We will serve the Lord our God and obey his voice."

Joshua therefore made a covenant with the people that day; and he proposed statutes and ordinances to them in Shechem.

And Joshua wrote these words in the book of the Law of God. He also took a large stone and lifted it up there under an oak tree that was in the sanctuary of the Lord.

And Joshua said to all the people, "Behold, this stone shall be a testimony for us; for it has heard all the words of the Lord which he has spoken to us; and it shall be a testimony against you, lest it happen that you should lie against your God."

Then Joshua sent the people away, each to their inheritance.

Now it came to pass after these things that Joshua, son of Nun, servant of the Lord, died, being one hundred and ten years old.

And he was buried within the boundaries of his inheritance, at Timnath-serah, which is in the mountain of Ephraim, on the northern side of the mountain of Gahas.

And Israel served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the Lord, which he had done for Israel.

They also buried at Shechem the bones of Joseph, which the children of Israel had brought from Egypt, in a place in the field which Jacob had bought for a hundred pieces of silver from the children of Hamor, the father of Shechem; and they became an inheritance for the children of Joseph.

And Eleazar, son of Aaron, died, and was buried on the hillside of Phinehas his son, who had been given to him in the hill country of Ephraim.

Now it came to pass that after the death of Joshua the children of Israel inquired of the Lord, saying, "Who of us shall go up first against the Canaanites to make war against them?"

And the Lord answered, "Judah will go up; behold, I have given the land into their hands."

Then Judah said to Simeon his brother, "Come up with me into my portion, and we will go to war against the Canaanites; and I will also go with you into your portion." So Simeon went with him.

So Judah went up, and the Lord delivered the Canaanites and the Perizzites into their

hands; and they defeated ten thousand men at Bezek.

Now when they found Adoni-bezek in Bezek, they fought against him, and struck down the Canaanites and the Perizzites.

And Adoni-bezek fled, but they pursued him; and having captured him, they cut off the thumbs of his hands and his feet.

Then Adoni-bezek said: Seventy kings, whose thumbs and toes had been cut off, gathered [bread] under my table; as I did, God has thus repaid me; and having been brought to Jerusalem, he died there.

Now the children of Judah had made war against Jerusalem, and had taken it, and had put [its inhabitants] to the edge of the sword, and set the city on fire.

Then the children of Judah had gone down to wage war against the Canaanites, who lived in the mountains, and in the South, and in the plain.

Judah therefore went against the Canaanites who lived in Hebron; now the name of Hebron was formerly Kiriath-Arbah; and he struck down Shesai, Ahiman and Talmai.

And from there he had gone against the inhabitants of Debir, the name of which was formerly Kirjath-sepher.

And Caleb had said: Whoever strikes Kirjath-sepher and takes it, I will give him my daughter Hacsah as a wife.

And Hothniel, son of Kenas, Caleb's younger brother, took her; and [Caleb] gave him his daughter Hacsah as a wife.

And it came to pass that as she was going away, she urged him to ask her father for a field; then she impetuously got down from her donkey; and Caleb said to her, "What is the matter with you?"

And she answered him, "Give me a present; since you have given me a dry land, give me also springs of water." So Caleb gave her the springs in the upper part of the city and the springs in the lower part.

Now the children of the Kenite, Moses' father-in-law, had gone up from the city of palm trees with the children of Judah to the wilderness of Judah, which is in the South of Harad; because they had walked and lived with the people.

Then Judah went with Simeon his brother, and they attacked the Canaanites who lived in Zephath, and destroyed it like a banished thing; therefore the city was called Hormah.

Judah also took Gaza with its borders; Ashkelon with its borders; and Hekron with its borders.

And the Lord was with Judah, and they drove out the inhabitants of the mountain: but they did not drive out the inhabitants of the valley, because they had iron chariots.

And Hebron was given to Caleb, as Moses had said; and he dispossessed the three sons of Hanak.

As for the children of Benjamin, they did not dispossess the Jebusite who lived in Jerusalem; therefore the Jebusite has lived with the children of Benjamin in Jerusalem to this day.

Those also from the house of Joseph went up against Bethel, and the Lord was with them.

And those of the house of Joseph made Bethel known, whose name was formerly Luz.

And the spies saw a man coming out of the city, to whom they said, "We beg you to show us a way in to get into the city, and we will spare you."

So he showed them a place through which they could enter the city, and they put it to the sword; but they let that man and all his family go.

Then this man went to the land of the Hittites, built a city there, and called it Luz, which is its name to this day.

Manasseh also did not dispossess Beth-sehan, nor the towns within its jurisdiction, nor Tahanach, nor the towns within its jurisdiction; nor the inhabitants of Dor, nor the towns within its jurisdiction; nor the inhabitants of Ibleham, nor the towns within its jurisdiction, nor the inhabitants of Megiddo, nor the towns within its

jurisdiction; and the Canaanites still dared to dwell in that land.

It is true that when Israel became stronger, it made the Canaanites tributaries; but it did not dispossess them entirely.

Ephraim also did not dispossess the Canaanites who lived in Gezer; but the Canaanites lived with him in Gezer.

Zebulun did not dispossess the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites lived with him and were his tributaries.

Asher did not dispossess the inhabitants of Hachoh, nor the inhabitants of Sidon, nor of Ahlab, nor of Achzib, nor of Helba, nor of Aphik, nor of Rehob.

But the Asherites lived among the Canaanites who inhabited the land; for they did not dispossess them.

Naphtali did not dispossess the inhabitants of Beth-shemes, nor the inhabitants of Beth-hanath, but he lived among the Canaanites who lived in the land; and the inhabitants of Beth-shemes, and of Beth-hanath became his tributaries.

And the Amorites kept the children of Dan tightly confined in the mountain, and they did not allow them to come down into the valley.

And these Amorites dared to live again in Har-Heres, in Aijalon, and in Sahalbim; but the hand of the house of Joseph having become stronger, they were made tributaries.

Now the land of the Amorites [was] from the ascent of Hakrabbim, from the rock, and above.

Then the Angel of the Lord went up from Gilgal to Bochim and said, "I brought you up out of Egypt and into the land of which I swore to your fathers, and I said, 'I will never break my covenant that I made with you.'"

And you too will not make a covenant with the inhabitants of this land; you will demolish their altars; but you have not obeyed my voice; what have you done?

And I also said: I will not drive them out from before you, but they will be at your side, and their gods will be a snare to you.

And it came to pass that as soon as the Angel of the Lord had spoken these words to all the children of Israel, the people lifted up their voices and wept.

That is why they called that place Bokim; and there they sacrificed to the Lord.

Now Joshua had sent the people away, and the children of Israel had gone each to their inheritance, to possess the land.

And the people had served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, [and] who had seen all the great works of the Lord, which he had done for Israel.

Then Joshua, son of Nun, the servant of the Lord, died at the age of one hundred and ten years.

And he was buried within the boundaries of his inheritance at Timnath-Heres, in the hill country of Ephraim, on the northern side of the hill country of Gahas.

And all that generation was also gathered with their fathers; then another generation arose after them, which did not know the Lord, nor the works that he had done for Israel.

So the children of Israel did what was evil in the sight of the Lord, and served the Bahalites.

And having abandoned the Lord, the God of their fathers, who had brought them out of the land of Egypt, they went after other gods, from among the gods of the peoples who were around them, and they bowed down before them; thus they angered the Lord.

So they abandoned the Lord and served Bahal and Hasteroth.

And the anger of the Lord was kindled against Israel, and he delivered them into the hands of people who plundered them; and he sold them into the hand of their enemies all around, so that they could no longer stand before their enemies.

Wherever they went, the hand of the Lord was against them for evil, as the Lord had spoken, and as the Lord had sworn to them, and they were in great distress.

And the Lord raised up judges for them, who delivered them from the hand of those who plundered them.

But they would not even listen to their Judges; they prostrated themselves after other gods; they bowed down before them; they immediately turned away from the way in which their fathers had walked, obeying the commandments of the Lord; but they did not do so.

Now when the Lord raised up judges for them, the Lord was also with the judge, and he delivered them from the hand of their enemies all the days of the judge; for the Lord relented because of the weeping they uttered because of those who oppressed and afflicted them.

Then it happened that when the Judge died, they again became more corrupt than their fathers, going after other gods to serve them and prostrate themselves before them; they did not diminish their evil conduct or their obstinate course.

Therefore the anger of the Lord was kindled against Israel, and he said: Because this nation has transgressed my covenant which I commanded their fathers, and they have not obeyed my voice;

Therefore, I will no longer dispossess any of the nations that Joshua left behind when he died;

In order to test Israel by them, [and see] whether they will keep the way of the Lord to walk in it, as their fathers kept it, or not.

So the Lord left those nations without dispossessing them immediately, and he did not deliver them into the hands of Joshua.

Now these are the nations that the Lord left to test Israel by them, [namely] all those who had not known about all the wars of Canaan;

So that at least future generations of the children of Israel might know and learn what war is; at least those who previously had known nothing about it.

[These nations were] the five Philistine governments, and all the Canaanites, Sidonians, and Hivites who lived in the mountains of Lebanon, from Mount Bahal-hermon to the entrance of Hamath.

[These nations], I say, served to test Israel, to see if they would obey the commandments of the Lord, which he had given to their fathers through Moses.

So the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

And they took their daughters as wives, and they gave their daughters to their sons, and served their gods.

So the children of Israel did what was evil in the sight of the Lord; they forgot the Lord their God, and served the Bahalites and the groves.

Therefore the Lord's anger burned against Israel, and he sold them into the hand of Cusan-rishathaim, king of Mesopotamia. And the Israelites served Cusan-rishathaim for eight years.

Then the children of Israel cried out to the Lord, and the Lord raised up for them a Deliverer who delivered them, [namely] Hothniel, the son of Kenas, the younger brother of Caleb.

And the Spirit of the Lord was upon him, and he judged Israel, and went out into battle, and the Lord delivered Cusan-rishathajim, King of Aram, into his hand; and his hand was strengthened against Cusan-rishathajim.

And the land had rest for forty years. Then Hothniel, son of Kenas, died.

And the children of Israel again did what was evil in the sight of the Lord; and the Lord strengthened Heglon, king of Moab, against Israel, because they had done what was evil in the sight of the Lord.

And [Heglon] gathered around him the children of Hammon and Hammalek, and he went out and struck down Israel, and they took possession of the city of palm trees.

And the children of Israel were enslaved to Heglon, King of Moab, for eighteen years.

Then the Israelites cried out to the Lord, and the Lord raised up a deliverer for them, Ehud son of Gera the Benjamite, whose right hand was clasped. And the Israelites sent a present by him to Heglon king of Moab.

Now Ehud had made himself a double-edged sword, about a cubit long, which he had fastened under his clothes on his right thigh.

And he presented the gift to Heglon, King of Moab; and Heglon was a very fat man. Now it happened that when he had finished presenting the gift, he escorted the people who had brought the gift away.

But [Ehud] returned from the stone quarries, which [were] towards Gilgal, and said, "O King! I have something to tell you in secret." And he replied, "Be silent," and all those who were with him left.

And Ehud approached him, who was sitting alone in his Summer Room, and said to him: I have a word to tell you from God. Then [the King] rose from the throne.

And Ehud, extending his left hand, took the sword from above his right thigh, and thrust it into his stomach;

And the handle went in after the blade, and the grease pressed so tightly against the blade that he could not pull the sword out of his belly; and dung came out of it.

After that Ehud went out through the porch, closing the doors of the room behind him, which he locked with the key.

So he went out; and the servants of Heglon came and looked, and behold, the doors of the chamber were locked; and they said: No doubt he is attending to his business in his Summer Chamber.

And they waited until they were ashamed; and seeing that he would not open the doors of the chamber, they took the key and opened it; and behold, their Lord lay dead on the ground.

But Ehud escaped while they were having fun, and passed the stone quarries, and fled to Sehira.

And when he entered there, he sounded the trumpet in the mountain of Ephraim, and the children of Israel went down with him into the mountain; and he went before them.

And he said to them, "Follow me, for the Lord has delivered the Moabites, your enemies, into your hands." So they went down after him, and seized the fords of the Jordan against the Moabites, letting no one pass through.

And at that time they struck down about ten thousand Moabites, all of them fit for service and valiant, and not one of them escaped.

So on that day Moab was subdued under the hand of Israel; and the land had rest for eighty years.

And after him was [in his place] Samgar, son of Hanath, who struck down six hundred Philistines with an ox goad, and delivered Israel.

But the children of Israel again went on doing what was evil in the sight of the Lord after Ehud died.

Therefore the Lord sold them into the hand of Jabin, king of Canaan, who reigned in Hazor, [and] of whose army Sisera was the commander, who lived in Haroseth of the Nations.

And the children of Israel cried out to the Lord; for [Jabin] had nine hundred iron chariots, and he had violently oppressed the children of Israel for twenty years.

At that time Deborah the prophetess, wife of Lappidoth, was judging Israel.

And Deborah stood under a palm tree between Ramah and Bethel in the hill country of Ephraim; and the children of Israel went up to her to be judged.

So she sent for Barak, son of Abinoham of Kedez of Naphtali, and said to him, "Did not the Lord, the God of Israel, command, [and say?] Go, [and] gather men on the mountain of Tabor, and take with you ten thousand men from the children of Naphtali, and from the children of Zebulun.

And I will draw to you to the Kishon Valley Sisera, commander of Jabin's army, with his chariots and his multitude of men, and I will deliver him into your hand.

And Barak said to him, "If you come with me, I will go; but if you do not come with me, I will not go."

And she replied, "I will certainly go with you; but you will have no honor on the way you go, for the Lord will sell Sisera into the hand of a woman." So Deborah got up

and went with Barak to Kedes.

And Barak, having gathered Zebulun and Naphtali at Kedes, brought up ten thousand men after him; and Deborah went up with him.

Now Heber Kenite, of the descendants of Hobab, Moses' father-in-law, having separated from Cain, had pitched his tents as far as the oak grove of Zahanaim, which is near Kedesh.

And it was reported to Sisera that Barak, son of Abinoham, had gone up to Mount Tabor.

And Sisera assembled all his chariots, [namely] nine hundred iron chariots, and all the people who were with him, from Haroseth of the Nations to the Wadi Kishon.

And Deborah said to Barak, "Get up, for this is the day on which the Lord has delivered Sisera into your hand. Has not the Lord gone out before you?" So Barak went down from Mount Tabor, and ten thousand men followed him.

And the Lord struck down Sisera, and all his chariots, and all the army, with the edge of the sword before Barak; and Sisera got down from the chariot and fled on foot.

And Barak pursued the chariots and the army as far as Haroseth of the Nations; and all of Sisera's army was put to the edge of the sword; not one of them remained.

And Sisera fled on foot to the tent of Jahel, wife of Heber Kenite; for there was peace between Jabin, king of Hazor, and the house of Heber Kenite.

And Jahel went out to meet Sisera and said to him, "My lord, withdraw, withdraw to me; do not be afraid." So he withdrew to her tent, and she covered him with a blanket.

Then he said to her, "Please give me a little water to drink, for I am thirsty." And she opened a jug of milk, gave him a drink, and covered him.

He also told him: Remain at the entrance of the tent, and in case someone comes and asks you, saying, 'Is anyone here?' then you shall answer, 'No.'

And Jahel, wife of Heber, took a tent peg, and taking a hammer in her hand, she came gently to him; and drove a peg into his temple, which went into the ground while he slept soundly, for he was very tired; and thus he died.

And behold, Barak was pursuing Sisera, and Jahel came out to meet him and said to him, "Come, and I will show you the man you seek." And Barak went to her, and behold, Sisera was lying dead, with the nail in his temple.

On that day God humiliated Jabin, King of Canaan, before the children of Israel.

And the power of the children of Israel advanced and grew stronger and stronger against Jabin, King of Canaan, until they had exterminated him.

On that day Deborah, together with Barak son of Abinoham, sang, saying:

Bless the Lord for having done such vengeance in Israel, [and] for having been led willingly.

You kings, listen; you princes, give ear; I, I will sing to the Lord, I will sing psalms to the Lord, the God of Israel.

O Eternal One! When you went out from Seir, when you marched from the territory of Edom, the earth shook, even the heavens melted, the clouds, I say, melted into waters.

The mountains poured out from before the Lord, this Sinai [poured out] from before the Lord, the God of Israel.

In the days of Samgar, son of Hanath, in the days of Jahel, the highways were no longer beaten down, and those who went by the roads went by winding paths.

The unwallled cities in Israel were no longer inhabited; they were not inhabited until I, Deborah, arose to be a mother in Israel.

Was [Israel] choosing new gods? Then war was at the gates. Was he seen with a shield or a spear in forty thousand of Israel?

My heart goes out to the rulers of Israel, who volunteered from among the people. Bless the Lord.

You who ride on white donkeys, [and] who sit in the seat of justice, and you who go

out on the roads, speak.

When the sound of the archers has ceased in the places where water was drawn, let them speak there of the righteous acts of the Lord, and of the righteous acts of his unwallled cities in Israel; then the people of God shall go down to the gates.

Awake, awake, Deborah; awake, awake, says the Song, arise Barak, and lead into captivity those whom you have made captive, you son of Abinoham.

[The Lord] then made the survivors rule, the people over the magnificent; the Lord made me rule over the strong.

Their roots are from Ephraim to Hamalech; Benjamin [was] after you among your peoples; from Machir came the Governors; and from Zebulun those who wield the pen of the Scribe.

And the leaders of Issachar were with Deborah, and Issachar and Barak; he was sent with his entourage into the valley; there were great considerations in their hearts at the separations of Reuben.

Why did you stand between the bars of the stables to hear the cries of the flocks? There were many consultations in their hearts at the separations of Reuben.

Gilead remained beyond the Jordan; and why did Dan stay at the ships? Asher stayed at the ports of the sea, and he remained in his harbors.

But for Zebulun, it is a people who have exposed their soul to death; and Naphtali also, on the heights of the countryside.

The kings came, they fought; the kings of Canaan fought at Tahanach, by the waters of Megiddo; but they gained no money.

They fought from the heavens, the stars, [I say], fought from their place of course against Sisera.

The Kishon River swept them away, the Kedumim River, the Kishon River; my soul, you have trampled down strength.

Then the hooves of the horses were broken by the beating of the hooves, by the beating, [I say], of the hooves of his mighty [horses].

"Curse Meroz," said the Angel of the Lord, "curse, curse its inhabitants, because they did not come to the aid of the Lord, to the aid of the Lord, with the mighty ones."

Blessed be Jahel, wife of Heber Kenite, above all women; blessed be she above the women [who dwell] in the tents.

He asked for water, she gave him milk; she presented him with cream in the cup of the magnificent.

She put her left hand to the nail and her right hand to the workmen's hammer; she struck Sisera, and split his head open; she pierced and went through his temples.

He bowed down between [Jahel's] feet, he fell, he was stretched out between Jahel's feet, he bowed down, he fell; [and] in the place where he bowed down, he fell there completely disfigured.

Sisera's mother looked out of the window and cried out through the latticework: "Why is his chariot delayed? Why are his chariots going so slowly?"

And the wisest of her ladies answered her; and she too answered herself:

Did they not find it? They divide the spoils; one daughter, two daughters to each head. The colored [clothing] spoils belong to Sisera, the embroidered colored spoils; the embroidered colors in two places, around the necks of those who were plundered.

May all your enemies perish, O Lord, and may those who love you be like the sun when it rises in its strength. And the land had rest for forty years.

But the children of Israel did what was evil in the sight of the Lord; and the Lord gave them into the hand of Midian for seven years.

And the hand of Midian was strengthened against Israel, [and] because of the Midianites the children of Israel made for themselves hollows in the mountains, and caves, and strongholds.

For it happened that when Israel had sown, Midian would come up with Hamalech and the Orientals, and they would come up against him.

And making a camp against them they ravaged the fruits of the land as far as Gaza, and left nothing left in Israel, neither food, nor small livestock, nor oxen, nor donkeys.

For they and their flocks went up, and they came with their tents in as many numbers as locusts, so that they and their camels were without number; and they came to the land to ravage it.

Therefore Israel was greatly impoverished by Midian, and the children of Israel cried out to the Lord.

And it came to pass that when the children of Israel cried out to the Lord concerning Midian,

The Lord sent a prophet to the children of Israel, who said to them, "Thus says the Lord, the God of Israel: I brought you up out of Egypt, and I delivered you from the house of bondage;

And I delivered you from the hand of the Egyptians, and from the hand of all who oppressed you, and drove them out from before you, and gave you their land.

I also told you: I am the Lord your God, you shall not fear the gods of the Amorites, in whose land you dwell; but you have not obeyed my voice.

Then the angel of the Lord came and sat under an oak tree in Hophra, which belonged to Joash the Abihazerite. And Gideon his son was threshing wheat in the winepress to save it from the Midianites.

Then the Angel of the Lord appeared to him and said, "Most mighty man, the Lord is with you."

And Gideon answered him, "Alas, my lord! [Is it possible] that the Lord is with us? Why then has all this happened to us? And where are all the wonders that our fathers told us about, saying, 'Did not the Lord bring us up out of Egypt?' But now the Lord has abandoned us and given us into the hand of the Midianites."

And the Lord, looking at him, said, "Go in the strength you have and deliver Israel from the hand of the Midianites. Have I not sent you?"

And he answered him, "Alas, my Lord! How shall I deliver Israel? Behold, my thousand is the poorest in Manasseh, and I am the least in my father's house."

And the Lord said to him, "Because I am with you, you will strike down the Midianites as if they were one man."

And he answered him, "If I have found favor in your sight, please give me a sign that it is you who is speaking with me."

Please do not leave here until I return to you and bring my gift and place it before you. And he said, "I will stay here until you return."

Then Gideon went home and prepared a young goat, and unleavened cakes from an ephah of flour; put the meat in a basket, the broth in a pot, and brought them to him under the oak tree and presented them to him.

And the Angel of God said to him, "Take this meat and these unleavened cakes, and put them on this rock, and pour over the broth"; and he did so.

Then the Angel of the Lord stretched out the staff that was in his hand and touched the flesh and the unleavened cakes, and fire went up from the rock and consumed the flesh and the unleavened cakes; then the Angel of the Lord departed from before him.

And Gideon saw that it was the Angel of the Lord, and he said, "Ah, Lord God; is this why I saw the Angel of the Lord face to face?"

And the Lord said to him, "It is well with you; do not be afraid, you will not die."

And Gideon built an altar there to the Lord, and called it The Lord of Peace. And that altar remains to this day in Hophra of the Abihezerites.

Now it came to pass that night that the Lord said unto him: Take a bull from among the oxen which are thy father, namely the second bull, which is seven years old; and demolish the altar of Bahal which is thy father, and cut down the grove which is beside it;

And build an altar to the Lord your God on the top of this stronghold, in a suitable place. You shall take this second bull, and offer it as a burnt offering, along with the trees of the grove that you cut down.

So Gideon took ten of his servants and did as the Lord had told him; and because he feared his father's house and the people of the city, if he had done it by day, he did it by night.

And the people of the city rose early in the morning, and behold, the altar of Bahal had been demolished, and the grove which was beside it had been cut down, and the second bull was offered as a burnt offering on the altar which had been built.

And they said to one another, "Who did this?" And having inquired and sought, they said, "Gideon the son of Joash did this."

Then the people of the city said to Joash, "Bring out your son, and let him die; for he has demolished the altar of Bahal, and cut down the grove that was beside it."

And Joash answered all who came to him, "Are you going to take up Bahal's cause? Are you going to save him? Whoever takes up his cause will be put to death by morning. If he is a god, let him plead his cause, since his altar has been torn down."

And on that day he called Gideon to Jerubbahal, and said, "Let Bahal plead his case because [Gideon] has demolished his altar."

Now all the Midianites, the Hamalekites, and the Easterners all gathered together, and having crossed the Jordan, they camped in the valley of Jezrehel.

And the Spirit of the Lord came upon Gideon; and he blew the trumpet, and the Abihezerites gathered around him.

He also sent messengers throughout all [the Tribe of] Manasseh, who also gathered around him; then he sent messengers to Asher, Zebulun, and Naphtali, who went up to meet them.

And Gideon said to God, "If you are to deliver Israel by means of me, as you have said,

Behold, I am going to put a fleece on the threshing floor; if the dew is on the fleece alone, and the dryness is throughout the place, then I shall know that thou shalt deliver Israel by means of me, as thou hast spoken unto me.

And so it happened, for having gotten up early the next morning, and having squeezed this fleece, he brought out a cupful of dewwater.

Gideon said again to God: Let not your anger burn against me, and I will speak only this once; I pray you, let me make a test in the fleece only this once more; I pray you that there should be nothing dry but the fleece, and let the dew be on all the place [of the threshing floor].

And God did so that night; for there was nothing dry except the fleece, and the dew was on all the place of the threshing floor.

Jerubbahal, who is Gideon, rose early in the morning, and all the people who were with him, and they encamped by the spring of Harod, and they had the camp of Midian on the north side, toward the hill of Moreh in the valley.

But the Lord said to Gideon, "The people who are with you are too many for me to give Midian into their hand, lest Israel boast against me, saying, 'My hand has delivered me.'"

Now therefore, proclaim to the people, and say, "Whoever is timid and afraid, let him return, and go early in the morning to the mountain of Gilead." And twenty-two thousand of the people returned; and ten thousand remained.

And the Lord said to Gideon, "There are still too many people; bring them down to the water, and there I will choose them for you; and the one of whom I tell you, this one shall go with you, he shall go with you; and the one of whom I tell you, this one shall not go with you; he shall not go."

So he brought the people down to the water; and the Lord said to Gideon, "Anyone who laps the water with his tongue, like a dog laps, you shall set apart; and [you shall also set apart] all those who bend down on their knees to drink.

And the number of those who lapped the water in their hand, [bringing it] to their

mouth, was three hundred men; but all the rest of the people bowed down on their knees to drink water.

Then the Lord said to Gideon, "I will deliver you by means of these three hundred men who lapped [the water], and I will deliver Midian into your hand. Let all the people depart, each to his own place."

So the people took provisions and their trumpets in their hands. And Gideon sent all the men of Israel back to their tents, but kept the three hundred men. Now the camp of Midian was below, in the valley.

And it came to pass that night that the Lord said to him, "Arise, go down to the camp, for I have given it into your hand."

And if you are afraid to go down there, then go down to the camp, you and Purah your servant.

And you will hear what they say, and your hands will be strengthened, and then you will go down to the camp. So he went down with Purah his servant to the first guard post of the camp.

Now Midian, and Hamalech, and all the Eastern peoples, were spread out in the valley like locusts, there were so many of them, and their camels were without number, like the sand that is on the seashore, there were so many of them.

So when Gideon arrived there, behold, a man was telling his companion a dream, and said to him, Behold, I had a dream; it seemed to me that a loaf of barley bread rolled toward the camp of Midian, and came to the tents, and struck them, so that they fell off, and it overturned them, [rolling] down from the top [of the mountain], and they fell.

Then his companion answered, and said, "This is none other than the sword of Gideon, son of Joash, a man of Israel. God has given Midian and all this camp into his hand."

And when Gideon heard the account of the dream, and its interpretation, he bowed down; and returning to the camp of Israel, he said, "Arise, for the Lord has given the camp of Midian into your hands."

Then he divided the three hundred men into three bands, and gave each of them trumpets in their hands, and empty jugs, and torches in the jugs.

And he said to them, "Watch out for me and do as I do; when I come to the end of the camp, you will do as I do."

When I and all who are with me blow the trumpet, then you also shall blow the trumpets around all the camp, and you shall say: THE SWORD OF THE LORD, AND OF GIDEON.

Gideon, therefore, and the hundred men who were with him, came to the end of the camp, just as the second watch had been posted; the watchmen had only just been posted when they sounded the trumpets; and they broke the jugs which were in their hands.

So the three bands sounded trumpets and broke the jugs, holding torches in their left hands and trumpets in their right hands to sound them, and they shouted: THE SWORD OF THE LORD, AND OF GIDEON.

And they stood each in his place around the camp; and the whole army ran to and fro, crying out and fleeing.

For as the three hundred men blew their trumpets, the Lord turned the sword of each man against his companion, throughout the whole camp. And the army fled as far as Beth-sittah, toward Zererah, to the border of Abelmeholah, toward Tabbat.

And the men of Israel, [namely] from Naphtali and Asher, and from all Manasseh, gathered together, and pursued Midian.

So Gideon sent messengers throughout the hill country of Ephraim, saying, "Go down to meet the Midianites and be the first to seize the waters of the Jordan as far as Beth-barah." So the men of Ephraim gathered together and seized the waters of the Jordan as far as Beth-barah.

And they took two of the leaders of Midian, Horeb and Zeeb, and they killed Horeb at

the rock of Horeb; but they killed Zeeb at the winepress of Zeeb; and they pursued Midian, and brought the heads of Horeb and Zeeb to Gideon, beyond the Jordan. Then the men of Ephraim said to him, "What do you mean by not calling us when you went to war against Midian?" And they became very angry with him. And he answered them, "What have I done now compared to what you have done? Are not the gleanings of Ephraim better than the vintage of Abihazer?" God has delivered into your hands the chiefs of Midian, Horeb and Zeeb; and what could I have done in comparison to what you have done? And their spirit was appeased toward him when he had spoken thus to them. Now Gideon arrived at the Jordan and crossed it, he and the three hundred men who were with him, who, though weary, pursued [the enemy]. That is why he said to the people of Succoth: Please give some loaves of bread to the people who follow me, for they are weary; and so I will pursue Zebah and Zalmunah, the kings of Midian. But the leaders of Succoth replied: Are the palms of Zebah and Zalmunah now in your hand, that we should give bread to your army? And Gideon said, "When the Lord has delivered Zebah and Zalmunah into my hand, I will then thresh your flesh with desert thorns and thistles." Then from there he went up to Penuel, and he spoke the same words to the people of Penuel. And the people of Penuel answered him as the people of Succoth had answered.

He also spoke to the men of Penuel, saying: When I return in peace, I will demolish this tower. Now Zebah and Zalmunah were at Karkor, and their armies with them, about fifteen thousand men, who were all those who had remained of the whole army of the Orientals; for six twenty thousand men who drew the sword had fallen dead. And Gideon went up by the way of those who dwell in tents, on the eastern side of Nobah and Jogbehah, and defeated the army, which thought itself secure. And as Zebah and Zalmunah fled, he pursued them, and captured the two kings of Midian, Zebah and Zalmunah, and routed the entire army. Then Gideon son of Joash returned from the battle on the ascent of Heres. And taking a boy from Succoth, he questioned him; [and] this boy gave him in writing the principals of Succoth, and its Elders, [numbering] seventy-seven men. And he came to the people of Succoth, and said to them: Here are Zebah and Zalmunah, about whom you insulted me, saying: Are the palms of Zebah and Zalmunah now in your hand, that we should give bread to your weary people? So he took the elders of the city, and thorns from the desert, and thistles, and he crushed the men of Succoth with them. But he had demolished the tower of Penuel, and put the people of the city to death. Then he said to Zebah and Zalmunah, "What were these men like whom you killed on Tabor?" They replied, "They were exactly like you; each one of them looked like a king's son." And he said to them, "They were my brothers, my mother's children; as surely as the Lord lives, if you had saved their lives, I would not have killed you." Then he said to Jether his firstborn, "Get up, kill them!" But the boy did not draw his sword, for he was afraid, because he was still a young boy. Then Zebah and Zalmunah said, "Get up and attack us, for as a man is, so is his strength." So Gideon got up and killed Zebah and Zalmunah, and took the necklaces that were on their camels' necks. And the Israelites all said to Gideon with one accord, "Rule over us, both you and your son, and your son's son; for you have delivered us from the hand of Midian." And Gideon answered them, "I will not rule over you, nor will my son rule over you; the Lord will rule over you." But Gideon said to them, "I will make one request of you, that each of you give me the rings he received from the spoils; for the enemies had gold rings, because they

were Ishmaelites.”

And they replied: We will give them most gladly; and spreading out a cloak, they each threw into it the rings they had obtained from the spoils.

And the weight of the gold rings that he had requested was one thousand seven hundred [shekels] of gold, without the necklaces, the boxes of perfume, and the scarlet garments that were on the Kings of Midian, and without the chains that were on the necks of their camels.

Then Gideon made it into an Ephod; and put it in his city, which was Hophra; and all Israel prostituted themselves after him in that place; which became a snare to Gideon and to his house.

So Midian was humbled before the children of Israel, and did not lift up his head again; and the land had rest forty years in the days of Gideon.

Jerubbahal, then the son of Joash, came [to his city] and stayed in his house.

Now Gideon had seventy sons, who came from his own hip, because he had many wives.

And his concubine, who was in Shechem, also bore him a son, and he named him Abimelech.

Then Gideon, son of Joash, died at a good old age, and was buried in the tomb of Joash his father at Hophra of the Abihaezerites.

And it came to pass after Gideon died, that the children of Israel turned aside, and prostituted themselves after the Bahalites, and established themselves as Bahal-berith for God.

So the children of Israel did not remember the Lord their God, who had delivered them from the hand of all their enemies who surrounded them.

And they did not show any kindness to the house of Jerubbahal Gideon, according to all the good he had done for Israel.

And Abimelech, son of Jerubbahal, went to Shechem to his mother's brothers, and spoke to them and to all the family of his mother's father's house, saying:

Please tell all the Lords of Shechem these words: Which seems best to you, that seventy men, all descendants of Jerubbahal, should rule over you, or that one man should rule over you? Remember that I am your own flesh and blood.

His mother's brothers then spoke all these words on his behalf, the Lords of Shechem hearing it; and their hearts inclined toward Abimelech; for they said, he is our brother.

And they gave him seventy pieces of silver from the house of Bahal-berith, with which Abimelech recruited men who had nothing and were vagrants, who followed him.

And he came to his father's house at Hophra, and killed on one stone his brothers, the sons of Jerubbahal, who were seventy men; but Jotham, the youngest son of Jerubbahal, remained behind, because he had hidden himself.

And all the lords of Shechem gathered together, with all the house of Millo, and they came, and established Abimelech as king by the oak grove which is in Shechem.

And it was reported to Jotham, who went away and stood on the top of Mount Gerizim, and raising his voice, he cried out to them, saying: Listen to me, Lords of Shechem, and let God hear you.

The trees went [one day] with all haste to anoint a King over them, and they said to the olive tree: Reign over us.

But the olive tree answered them: Would they make me give up my fat, by which God and men are honored, so that I might go and fret over the [other] trees?

Then the trees said to the fig tree: Come, [and] reign over us.

And the fig tree answered them: Would they make me give up my sweetness and my good fruit, so that I might go and fret over the [other] trees?

Then the trees said to the vine, “Come, and reign over us.”

And the vine replied: Would they make me give up my good wine, which gladdens God and men, so that I might go and fret over the [other] trees?

Then all the trees said to the thorn: Come, and reign over us.

And the thorn answered the trees: If you anoint me King over you in truth, come and

take refuge in my shade; if not, let fire come out of the thorn and devour the cedars of Lebanon.

Now therefore, if you have acted with sincerity and integrity in appointing Abimelech as king, and if you have dealt well with Jerubbahal and his house, and have done to him according to what he has obliged you to do by his actions.

(For my father fought for you, and risked his life, and delivered you from the hand of Midian.

But you have risen up today against my father's house, and have killed his children, seventy men, on a stone, and have made Abimelech, the son of his maidservant, king over the lords of Shechem, because he is your brother.

If, I say, you have acted today with sincerity and integrity toward Jerubbahal and his house, rejoice in Abimelech, and let him also rejoice in you.

Otherwise, let fire come out from Abimelech and consume the lords of Shechem and the house of Millo; and let fire come out from the lords of Shechem and the house of Millo and consume Abimelech.

Then Jotham fled by stagecoach and went to Beer, and remained there because of his brother Abimelech.

And Abimelech ruled over Israel for three years.

But God sent an evil spirit between Abimelech and the Lords of Shechem; and the Lords of Shechem were unfaithful to Abimelech.

So that the violence done to the seventy sons of Jerubbahal, and their blood, might return to Abimelech their brother, who had killed them; and to the Lords of Shechem who had joined his hand in killing his brothers.

So the lords of Shechem set ambushes for him on the mountaintops, and they plundered all who passed by them on the road. This was reported to Abimelech.

Then Gahal, son of Hebed, came with his brothers, and they entered Shechem; and the Lords of Shechem trusted in him.

Then they went out to the fields, harvested their vineyards, and trod [the grapes], and feasted; and they entered the house of their God, and they ate and drank, and cursed Abimelech.

Then Gahal son of Hebed said, "Who is Abimelech, and who is Shechem, that we should serve Abimelech? Is he not the son of Jerubbahal? And is not Zebul his overseer?"

Serve the men of Hamor, Shechem's father. Why should we serve this man?"

Would to God that this people would be given to me under my leadership, and I would drive out Abimelech. And he said to Abimelech, "Increase your army and go out."

And Zebul, the captain of the city, heard the words of Gahal, son of Hebed, and his anger was kindled.

Then he cleverly sent messengers to Abimelech, saying: Behold, Gahal son of Hebed, and his brothers, have entered Shechem; and behold, they are arming the city against you.

Now therefore, get up in the night, you and the people who are with you, and lay ambushes in the fields.

And in the morning, around sunrise, you shall rise early and rush upon the city; and behold, [Gahal] and the people who are with him will come out against you, and you shall do to him as you find the way.

So Abimelech got up by night, and all the people who were with him, and they set ambushes against Shechem, and [divided them] into four bands.

Then Gahal, son of Hebed, came out and stood at the entrance of the city gate; and Abimelech and all the people who were with him rose from the ambush.

And Gahal, having seen this people, said to Zebul: Look, people are coming down from the top of the mountains. And Zebul said to him: You see the shadows of the mountains, as if they were men.

And Gahal spoke again, and said: Look, people are coming down from the middle of the country, and a band is coming from the way of the oak grove of the diviners.

And Zebul said to him, "Where is your boasting now, when you said, 'Who is Abimelech,

that we should serve him?' Is this not the people you despised? Now go out, I pray you, and fight against them."

Then Gahal went out leading the Lords of Shechem, and fought against Abimelech. And Abimelech pursued him as he fled from him, and many fell dead at the entrance of the gate.

And Abimelech stopped at Arumah; and Zebul drove out Gahal and his brothers, so that they would no longer remain in Shechem.

And it happened the very next day that the people went out into the fields; this was reported to Abimelech;

He took some of the people and divided them into three bands, and ambushed them in the fields, and having seen that the people were coming out of the city, he rose up against them and defeated them.

For Abimelech and the band that was with him spread out and stood at the entrance of the city gate, but the other two bands fell upon all those who were in the fields and defeated them.

So Abimelech fought against the city all that day, and took the city, and killed the people who were in it, and having razed the city, sowed salt there.

And all the Lords of the Tower of Shechem, having learned of this, withdrew to the stronghold, which was the house of the God Berith.

And it was reported to Abimelech that all the Lords of the Tower of Shechem had assembled [in the fort].

Then Abimelech went up Mount Zalmon, he and all the people who were with him; and Abimelech took an axe and cut down a branch of a tree, and having put it on his shoulder, carried it, and said to the people who were with him: Have you seen what I have done? Hurry, do as I have done.

Each person from all the people cut off a branch, and they followed Abimelech, and placed [these branches] all around the fort, and set them on fire, burning the fort down. And all the people of the Tower of Shechem died, about a thousand in number, both men and women.

Then Abimelech went to Tebets, set up camp there, and took it.

Now there was in the middle of the city a strong tower, into which all the men and women, and all the lords of the city, fled, and having closed the gates behind them, they went up onto the roof of the tower.

Then Abimelech came to the Tower, attacked it, and approached the gate of the Tower to burn it with fire.

But a woman threw a piece of millstone on Abimelech's head, and smashed his skull. He called incessantly to the boy who carried his armor and said to him, "Draw your sword and kill me, lest it be said of me, 'A woman killed him.'" So his boy pierced him, and he died.

And when the Israelites saw that Abimelech was dead, they each went to their own place.

So God repaid Abimelech for the evil he had done to his father, by killing his seventy brothers;

And all the wickedness of the men of Shechem; God, [I say], turned it back on their own heads; and thus the curse of Jotham, son of Jerubbahal, came upon them.

After Abimelech, Tolah son of Puah, son of Dodo, a man of Issachar, was raised up to deliver Israel, and he lived in Samir in the hill country of Ephraim.

And he judged Israel for twenty-three years, then he died, and was buried in Samir.

After him Jair Gileadite was raised up, who judged Israel for twenty-two years.

And he had thirty sons, who rode on thirty donkeys, and who had thirty cities, which are called the cities of Jair to this day, which are in the land of Gilead.

And Jair died, and was buried at Kamon.

Then the children of Israel again did what was displeasing to the Lord, and served the Bahalites and Hastaroth, namely, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the children of Hammon, and the gods of the Philistines; and

they forsook the Lord, and served him no more.

Then the anger of the Lord was kindled against Israel, and he sold them into the hand of the Philistines and into the hand of the children of Hammon;

Who oppressed and trampled the children of Israel that year, which was the eighteenth; [namely] all the children of Israel, who were beyond the Jordan in the land of the Amorites, which is in Gilead.

Even the children of Hammon crossed the Jordan to fight against Judah, and against Benjamin, and against the house of Ephraim; and Israel was severely besieged.

Then the children of Israel cried out to the Lord, saying, "We have sinned against you, and indeed we have abandoned our God, and served the Bahalites."

But the Lord answered the children of Israel, "Were you not oppressed by the Egyptians, the Amorites, the descendants of Hammon, and the Philistines?"

The Sidonians, the Hamalekites, and the Mahonites? Yet when you cried out to me, I delivered you from their hands.

But you have abandoned me and served other gods; therefore I will no longer deliver you.

Go, and cry out to the gods you have chosen; let them deliver you in the time of your distress.

But the children of Israel answered the Lord, "We have sinned; do to us as seems good to you; we only pray that you deliver us today."

So they removed the foreign gods from among them and served the Lord, who was moved to compassion for Israel.

Now the children of Hammon gathered together and encamped in Gilead; and the children of Israel also gathered together and encamped at Mizpah.

And the people, [and] the leaders of Gilead said to one another: Who shall be the man who shall begin to fight against the children of Hammon? He shall be leader to all the inhabitants of Gilead.

Now Jephthah Gileadite was a strong and valiant man, but the son of a harlot, however Gilead had fathered him.

And Gilead's wife had borne him sons; and when that woman's sons grew up, they drove Jephthah out, saying to him, "You shall have no inheritance in our father's house, for you are the son of a foreign woman."

So Jephthah fled from his brothers and lived in the land of Tob; and people who had nothing gathered around Jephthah, and they went back and forth with him.

But it happened, some time later, that the children of Hammon went to war against Israel.

And since the children of Hammon were waging war against Israel, the elders of Gilead went to bring Jephthah back from the land of Tob.

And they said to Jephthah, "Come, and be our captain, so that we may fight against the children of Hammon."

And Jephthah answered the elders of Gilead, "Did you not hate me and drive me out of my father's house? Why then have you come to me now that you are in distress?"

Then the elders of Gilead said to Jephthah, "The reason we have now returned to you is so that you may come with us and fight against the children of Hammon, and be our leader, [that is] of all of us who live in Gilead."

And Jephthah answered the elders of Gilead: If you bring me back to fight against the children of Hammon, and the Lord delivers them into my hands, I will be your leader.

And the elders of Gilead said to Jephthah, "May the Lord hear between us if we do not do according to all that you have said."

So Jephthah went with the elders of Gilead, and the people appointed him as their leader and commander; and Jephthah spoke before the Lord at Mizpah all the words that he had spoken.

Then Jephthah sent messengers to the King of the children of Hammon to say to him: What is there between you and me, that you have come against me to wage war in my

land?

And the King of the children of Hammon answered Jephthah's messengers: It is because Israel took my land when they came up out of Egypt, from Arnon to Jabbok, even to the Jordan; now therefore give me back those lands amicably.

But Jephthah sent messengers again to the King of the children of Hammon;

They told him: This is what Jephthah said: Israel took nothing from the land of Moab, nor from the land of the children of Hammon.

But after Israel had gone up out of Egypt, through the desert to the Red Sea and had reached Kadesh;

And that he had sent messengers to the King of Edom, saying, "Please let me pass through your country"; but the King of Edom refused to listen; and that he had also sent to the King of Moab, who also refused to listen; and after Israel had stayed at Kadesh,

And having walked through the desert, he had gone around the land of Edom, and the land of Moab, and had come to the land of Moab from the east, he camped beyond the Arnon, and did not enter the borders of Moab; because the Arnon was the border of Moab.

But Israel sent messengers to Sihon, King of the Amorites, who was King of Heshbon, to whom Israel sent this message: We beg you, let us pass through your land to our place.

But Sihon, not trusting Israel to let him pass through his land, gathered all his people, and they camped near Jahaz and fought against Israel.

And the Lord, the God of Israel, delivered Sihon and all his people into the hand of Israel, and Israel defeated them and conquered all the land of the Amorites who lived in that land.

So they conquered all the land of the Amorites from Arnon to Jabbok, and from the desert to the Jordan.

Now that the Lord, the God of Israel, has driven the Amorites out of the sight of his people Israel, would you possess them?

Wouldn't you have possession of what Chemos your god has given you to possess? So we will possess the land of all those whom the Lord our God has driven out from before us.

Now are you in any way better than Balak, son of Zippor, king of Moab? Didn't he contend and fight as hard as he could against Israel?

While Israel remained in Heshbon, and in the towns surrounding it, and in Haroher, and in the towns surrounding it, and in all the towns along the Arnon, for three hundred years, why did you not recover them during that time?

I have not offended you, but you are doing a wicked thing by waging war against me. May the Lord, who is the Judge, judge today between the children of Israel and the children of Hammon.

But the King of the children of Hammon would not listen to the words that Jephthah had made him speak.

The Spirit of the Lord came upon Jephthah, and he passed through Gilead and Manasseh; and he passed as far as Mizpah of Gilead, and from Mizpah of Gilead he passed as far as the children of Hammon.

And Jephthah made a vow to the Lord, and said: If you will deliver the children of Hammon into my hand;

Then everything that goes out of the doors of my house before me, when I return in peace from the land of the children of Hammon, shall be the Lord's, and I shall offer it as a burnt offering.

Jephthah therefore went over to where the children of Hammon were to fight against them; and the Lord delivered them into his hand.

And he made a very great slaughter of them, from Haroher to Minnith, in twenty cities, and as far as the plain of the vineyards; and the children of Hammon were subdued before the children of Israel.

Then, as Jephthah came to Mizpah to his house, behold, his daughter, who was his only child, without any other son or daughter, came out to meet him with drums and flutes.

And it came to pass that as soon as he saw her, he tore his clothes, and said: Aha! my daughter, you have utterly humbled me, and you are of those who trouble me; for I have opened my mouth to the Lord, and I cannot retract it.

And she answered, "My father, have you opened your mouth to the Lord? Do to me according to what has come out of your mouth, since the Lord has avenged you on your enemies, the children of Hammon."

However, she said to her father: Let this be granted to me; let me for two months, so that I may go away, and go down through the mountains, and weep for my virginity, I and my companions.

And he said, "Go," and he let her go for two months. So she went away with her companions and wept over her virginity in the mountains.

And after two months she returned to her father, and he fulfilled the vow he had made to her. Now she had never known a man. And this became a custom in Israel.

Year after year the daughters of Israel went to mourn for the daughter of Jephthah Gileadite, four days a year.

Now the men of Ephraim having gathered together, crossed over to the North, and said to Jephthah, "Why did you cross over to fight against the children of Hammon, and did you not call us to go with you? We will burn your house with fire, and you also."

And Jephthah said to them, "I and my people had a great dispute with the children of Hammon, and when I called to you, you did not deliver me from their hands."

And seeing that you did not deliver me, I risked my life, and I went over to where the children of Hammon were, and the Lord delivered them into my hand; why then have you come up against me today to make war against me?

Then Jephthah, having gathered all the people of Gilead, fought against Ephraim; and those of Gilead defeated Ephraim, because they had said: You [are] escapees from Ephraim, Gilead [is] in the midst of Ephraim, in the midst of Manasseh.

And the Gileadites seized the fords of the Jordan before the Ephraimites arrived there; and when any of the Ephraimites who had escaped said, "Let me cross over," the Gileadites said to him, "Are you an Ephraite?" and he answered, "No."

So they would say to him, "Say Shibboleth," and he would say "Sibboleth," but could not pronounce it. Then they seized him and killed him at the crossing of the Jordan. At that time, forty-two thousand men of Ephraim were killed.

And Jephthah judged Israel six years; then Jephthah the Gileadite died and was buried in one of the cities of Gilead.

After him, Ibzan of Bethlehem judged Israel.

And he had thirty sons and thirty daughters, whom he put out [of his house, by marrying them off], and he took thirty daughters from outside for his sons; and he judged Israel seven years.

Then Ibzan died and was buried in Bethlehem.

After him, Elon Zebulunite judged Israel for ten years.

Then Elon the Zebulunite died and was buried in Ajalon, in the land of Zebulun.

After him, Haddon son of Hillel, the Pirathonite, judged Israel.

He had forty sons and thirty grandsons, who rode on seventy donkeys; and he judged Israel for eight years.

Then Haddon, son of Hillel, the Pirathonite, died and was buried at Pirathon in the land of Ephraim, in the mountain of the Hamalekite.

And the children of Israel again did what was displeasing to the Lord, and the Lord delivered them into the hand of the Philistines for forty years.

Now there was a man from Zorah, of a family of those from Dan, whose name was Manoah, and his wife was barren and had never had a child.

And the Angel of the Lord appeared to that woman and said to her, "Behold, you are barren and have never had a child, but you will conceive and bear a son."

Therefore, take care from now on not to drink wine or beer, and not to eat anything unclean.

For behold, you will conceive and bear a son, and no razor shall touch his head; for the child shall be a Nazirite of God from the womb; and he shall begin to deliver Israel from the hand of the Philistines.

And the woman came and spoke to her husband, saying, "A man of God came to me, whose face was like the face of an angel of God, very venerable, but I did not ask him where he was from, nor did he tell me his name."

But he said to me, "Behold, you will conceive and bear a son. Now therefore drink no wine or beer, and eat nothing unclean; for this child shall be a Nazirite of God from the womb until the day of his death."

And Manoah earnestly prayed to the Lord, and said, Alas, Lord! let the man of God whom you have sent come again, I pray you, to us, and let him teach us what we should do to the child when he is born.

And God answered Manoah's prayer. So the Angel of God came again to the woman as she sat in a field; but Manoah her husband was not with her.

And the woman quickly ran to tell her husband, saying, "Look, the man who came to me the other day has appeared to me."

And Manoah got up and followed his wife; and coming to the man, he said to him, "Are you the man who spoke to this woman?" And he answered, "I am."

And Manoah said, "All that you have said will come to pass; [but] what order shall be given to the child, and what shall he do?"

And the Angel of the Lord answered Manoah, "The woman shall keep herself from all the things of which I have warned her."

She shall eat nothing that comes from the vine, nothing containing wine; and she shall drink neither wine nor ale, nor eat anything unclean. She shall be careful to do all that I have commanded her.

Then Manoah said to the Angel of the Lord, "Please let us detain you, and we will prepare a young goat for you."

And the angel of the Lord answered Manoah, "Even if you detain me, I will not eat your bread; but if you prepare a burnt offering, you shall offer it to the Lord." Now Manoah did not know that it was the angel of the Lord.

And Manoah said to the Angel of the Lord, "What is your name, so that we may give you a present when what you have said comes to pass?"

And the Angel of the Lord said to him, "Why do you inquire about my name, for it is wonderful."

Then Manoah took a suckling goat and a cake, and offered them to the Lord on the rock. And the angel did a wonderful thing in the sight of Manoah and his wife.

It was that the flame went up from above the altar to heaven, and the Angel of the Lord also went up with the flame from the altar; when Manoah and his wife saw this, they fell down with their faces to the ground.

And the angel of the Lord did not appear again to Manoah or to his wife. Then Manoah knew that it was the angel of the Lord.

And Manoah said to his wife, "Surely we will die, because we have seen God."

But his wife answered him, "If the Lord had meant to kill us, he would not have taken the burnt offering and the grain offering from our hand, nor would he have shown us all these things at this time, nor told us the things we heard."

Then this woman gave birth to a son, and she named him Samson; and the child grew up, and the Lord blessed him.

And the Spirit of the Lord began to come upon him at Mahane-dan, between Zorah and Estaol.

Now Samson went down to Timnah and saw there a woman of the daughters of the Philistines.

And when he went up [to his house] he declared to his father and mother, saying, I have seen a woman in Timnah of the daughters of the Philistines; now therefore take

her, so that she may be my wife.

And his father and mother said to him, "Is there no woman among the daughters of your brothers, or among all my people, that you should go and take a wife from among the uncircumcised Philistines?" And Samson said to his father, "Take her for me, for she pleases my eyes."

But his father and mother did not know that this was from the Lord; for [Samson] was seeking an opportunity from the Philistines. Now at that time the Philistines ruled over Israel.

So Samson went down with his father and mother to Timnah, and they came to the vineyards of Timnah, and behold, a roaring young lion was coming against him.

And the Spirit of the Lord came powerfully upon Samson, and he tore the lion apart as he had torn a young goat, though he had nothing in his hand; but he did not tell his father or his mother what he had done.

So he went downstairs and spoke to the woman, and she pleased him.

Then returning a few days later to take it, he turned away to see the carcass of the lion, and behold, in the carcass of the lion there was a swarm of bees, and honey.

And he took some in his hand, and went on his way, eating; and when he came to his father and to his mother, he gave some to them, and they ate; but he did not tell them that he had taken this honey from the carcass of the lion.

So his father went down to this woman, and Samson held a feast there; for that was the custom of the young men.

And as soon as they saw him, they took thirty companions, who went with him.

And Samson said to them, "I will now propose a riddle to you; and if you explain it to me during the seven days of the feast, and solve it, I will give you thirty linens, [namely] thirty spare robes."

But if you don't explain it to me, you will give me thirty linens, [namely] thirty changes of robes. And they answered him: Tell us your riddle, and we will listen to it.

And he said to them, "From the one who devoured came meat, and from the strong came sweetness." But they could not solve the riddle in three days.

And on the seventh day, they said to Samson's wife, "Persuade your husband to tell us the riddle, lest we burn you and your father's house in the fire. Did you call us here to have our property, is that not so?"

Samson's wife wept beside him and said, "Surely you hate me and do not love me. Have you not posed a riddle to my people, but have not told it to me?" He answered her, "I have not told it to my father or my mother, and now should I tell it to you?"

She wept beside him during the seven days of the feast, but on the seventh day he told her, because she tormented him; then she told the children of her people.

So the people of the city said to him on the seventh day, before the sun set: What is sweeter than honey, and what is stronger than a lion? And he said to them: If you had not plowed with my heifer you would not have solved my riddle.

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and having killed thirty men of those of Ashkelon, he took their spoils, and gave the change of robes to those who had explained the riddle; and his anger was kindled, and he went up to his father's house.

And Samson's wife was [married] to his companion, who was his close friend.

Now it came to pass a few days later, at the time of the grain harvest, that Samson went to visit his wife, [bringing] her a suckling goat, and he said: I will go to my wife in her chamber; but her father did not allow him to go in;

For he said to her, "I thought you must dislike her, so I gave her to your companion. Is not her younger sister more beautiful than she? I beg you, then, let her be your wife instead of her."

And Samson said to them: Now I will be innocent in the eyes of the Philistines when I harm them.

So Samson went away and took three hundred foxes; he also took torches, and he turned

the foxes tail to tail, and put a torch between the two tails, right in the middle. Then he set fire to the torches and released the foxes to the Philistine stalks that were standing; he burned both the stalks and the stalks, even the vines and olive trees.

And the Philistines said, "Who did this?" And they answered, "Samson, the Timnian's son-in-law, because he took his wife and gave her to his companion." So the Philistines went up and burned her and her father in the fire.

Then Samson said to them, "Is this how you do things? However, I will take revenge on you before I stop."

And he completely defeated them, and made a great slaughter of them; then he went down, and stopped in a part of the rock of Hetam.

Then the Philistines went up and encamped in Judah, and spread out into Lehi.

And the men of Judah said, "Why have you come up against us?" They answered, "We have come up to bind Samson, so that we may do to him as he has done to us."

Then three thousand men of Judah went down to the area of the rock of Hetam, and said to Samson, "Do you not know that the Philistines rule over us? Why then have you done this to us?" He answered them, "I have done to them as they have done to me."

They also said to him, "We have come down to bind you, so that we may hand you over to the Philistines." And Samson said to them, "Swear to me that you will not attack me."

And they answered, and said, "No, but we will bind you very well, so that we may deliver you into their hands; but we will not kill you." So they bound him with two new ropes, and brought him up out of the rock.

When he came to Lehi, the Philistines shouted for joy to meet him, and the spirit of the Lord came powerfully upon him, and the cords that were on his arms became like flax that has been burned, and his bonds fell off his hands.

And having found a donkey's jawbone that was not yet dried out, he reached out his hand, took it, and killed a thousand men with it.

Then Samson said: With a donkey's jawbone, a heap, two heaps; with a donkey's jawbone I killed a thousand men.

And when he had finished speaking, he threw down his jawbone from his hand, and named that place Ramath-lehi.

And he became very thirsty, and cried out to the Lord, saying, "You have given this great deliverance into the hand of your servant, and now shall I die of thirst, and fall into the hands of the uncircumcised?"

Then God split open one of the large teeth of this donkey's jaw, and water came out of it; and when [Samson] had drunk, his spirit returned to him, and he regained his strength; therefore that place has been called to this day Hen-hakkore, which is in Lehi.

Now [Samson] judged Israel in the days of the Philistines, twenty years.

Now Samson went to Gaza, and saw there a harlot woman, and went to her.

And they told those in Gaza: Samson has come here; they surrounded him and lay in wait for him all night at the gate of the city, and they remained still all night, saying: [Do not move] until daybreak, and we will kill him.

But Samson, after sleeping until midnight, got up, and took hold of the city gates and the two posts, and having removed them with the pole, he put them on his shoulders and carried them to the top of the mountain opposite Hebron.

After that he loved a woman [who stood] by the Sorek stream, whose name was Delilah.

And the Philistine governors came up to her and said, "Persuade him until you know what his great strength is, and how we can overcome him, so that we may bind him to strike him down; and we will each give you eleven hundred pieces of silver."

Delilah then said to Samson, "Tell me, I pray you, what is the source of your great strength, and how you could be bound so tightly that you could be brought down."

And Samson answered him: If I were bound with seven fresh cords, which were not yet

dry, I would become weak, and I would be like another man.

So the Philistine governors sent her seven fresh ropes that were not yet dry, and she bound him with them.

Now there were men lying in wait in her room, and she said to him, "The Philistines are upon you, Samson." Then he broke the ropes, as a net of tow breaks when it feels the fire, and his strength was not known.

Then Delilah said to Samson, "Look, you have mocked me, for you have told me lies; now please tell me how you could be bound."

And he answered him: If I were bound tightly with new straps, which had never been used, I would become weak and be like any other man.

So Delilah took new straps and bound him with them; then she said to him, "The Philistines are upon you, Samson." Now there were men lying in wait in the chamber, and he broke the straps from his arms like a net.

Then Delilah said to Samson, "You have mocked me until now, and you have told me lies; tell me how you would be bound." And he said, "It would be if you had woven seven braids of my head around a robe."

And she put them [into the cloak] with the fastening, then she said, "The Philistines are upon you, Samson." Then he awoke from his sleep and took off the fastening of the cloth with the cloak.

Then she said to him, "How can you say, 'I love you,' when your heart is not with me? You have mocked me three times, and you have not told me what your great strength lies in."

And she tormented him every day with her words, and pressed him so hard that his soul was afflicted until death.

Then he told her all his heart, and said to her, "No razor has ever touched my head; for I am a Nazirite to God from my mother's womb; if I am shaved, my strength will leave me, I will be without strength, and I will be like all other men."

When Delilah saw that he had told her everything, she sent word to the Philistine governors, saying, "Come up now, for he has told me everything." So the Philistine governors came up to her, carrying the money in their hands.

And she lulled him to sleep on her knees, and having called a man, she made him shave off seven braids of hair from his head, and began to strike him down, and his strength left him.

Then she said, "The Philistines are upon you, Samson." And he awoke from his sleep, saying [to himself], "I will go out as at other times, and I will escape [from their hands]"; but he did not know that the Lord had departed from him.

So the Philistines seized him, and gouged out his eyes, and brought him to Gaza, and bound him with two bronze chains; and he ground the millstone in the prison.

And the hair on his head began to grow back to how it had been when he was shaved.

Now the rulers of the Philistines assembled to offer a great sacrifice to Dagon their god, and to rejoice, and they said: Our god has delivered Samson our enemy into our hands.

The people, having seen it, praised their god, saying: Our god has delivered into our hands our enemy, and the destroyer of our country, and the one who has killed so many of us.

But since they were in high spirits, they said, "Bring Samson here so he can make us laugh." So they called Samson and brought him out of the prison; he played for them; and they put him between the pillars.

Then Samson said to the boy who was holding his hand: Put me in such a place that I can touch the pillars on which the house rests, so that I may lean on them.

Now the house was full of men and women, and all the Philistine governors were there. There were also on the roof nearly three thousand people, both men and women, watching Samson perform.

Then Samson called upon the Lord, and said, O Lord God, I pray, remember me; O God! I pray, strengthen me only this once, that I may take revenge on the Philistines for my

two eyes.

Samson then embraced the two middle pillars on which the house rested, and held himself to them, one of which was in his right hand, and the other in his left. And he said, "Let me die with the Philistines." So he stretched himself out with all his might, and the temple fell upon the governors and all the people who were in it. And he killed many more people in his death than he had killed in his life.

Then his brothers and all his father's household went down and carried him; and when they came up they buried him between Zorah and Estaol, in the tomb of Manoah his father. Now he judged Israel twenty years.

Now there was a man from the hill country of Ephraim, whose name was Micah; He said to his mother, "The eleven hundred pieces of silver that were taken from you, for which you cursed in my presence—here, I have that silver with me; I took it." Then his mother said, "Blessed be my son by the Lord."

And when he returned the eleven hundred [pieces] of silver to his mother, his mother said, I had dedicated all this silver with my own hand to the Lord for my son, to make a carved image and a cast one, so now I will return it to you.

So after he had returned the money to his mother, she took two hundred [pieces] of it and gave them to the founder, who made a carved image and a cast one; and they were in Mica's house.

So this man, [namely] Mica, had a house of gods, and made an Ephod and Teraphim, and consecrated one of his sons, who served as his Priest.

At that time there was no king in Israel; everyone did what seemed right in their own eyes.

Now there was a young man from Bethlehem of Judah, [a city] of the family of Judah, who was a Levite, and who had been living there;

He departed from that city, Bethlehem of Judah, to dwell wherever he found it convenient, and continuing on his way, he came to the hill country of Ephraim as far as the house of Micah.

And Mica said to him, "Where are you from?" The Levite answered him, "I am from Bethlehem in Judah, and I am going to live wherever I find [my comfort]."

And Micah said to him, "Stay with me, and be my father and priest, and I will give you ten pieces of silver a year, and what your clothes cost, and your food." So the Levite went.

So the Levite agreed to stay with that man, and that young man became like one of his own children to him.

And Mica consecrated the Levite, and this young man served as his priest, and remained in his house.

Then Micah said, "Now I know that the Lord will do good to me, because I have a Levite as my priest."

At that time there was no king in Israel, and at that time the tribe of Dan was seeking an inheritance for itself to dwell in; for until that time none had fallen to it among the tribes of Israel to possess.

Therefore the children of Dan sent five men from their families, of various kinds, valiant men from Zorah and Estaol, to spy out the land and explore it thoroughly; and they said to them, "Go and explore the land thoroughly." So they came to the hill country of Ephraim as far as the house of Micah, and spent the night there.

And when they came to the house of Micah, they recognized the voice of the young Levite man; and turning towards that house, they said to him, "Who brought you here? What are you doing here? And what do you have here?"

And he replied: Mica has done such and such a thing for me; he has given me pledges and I serve as his priest.

They also said: We ask you to consult God, so that we may know whether the journey we are undertaking will prosper.

And the priest said to them, "Go in peace; the Lord has before his eyes the journey that you are undertaking."

So these five men went away and arrived at Laish, and they saw that the people of that city lived in confidence, and lived at rest, and felt secure, like the Sidonians; and that there was no one in the land who troubled them in any way, because they were free from all antiquity; and also they were far from the Sidonians, and had no dealings with anyone.

Then, having returned to their brothers in Zorah and Estaol, their brothers said to them, "What do you report?"

And they answered, "Come, let us go up against them; for we have seen the land, and found it very good; and you are doing nothing? Do not be lazy to go and possess the land."

When you enter it, you will come to a people who stand securely, and to a land of great breadth, for God has given it into your hands; it is a place where nothing is lacking of all that is on the earth.

So he set out from there, from Zorah and Estaol, six hundred armed men from the family of Dan.

And going up, they camped at Kiriath-jeharim, which is in Judah; therefore that place has been called Mahane-dan to this day, and it is behind Kiriath-jeharim.

Then from there they went to the hill country of Ephraim, and came to the house of Micah.

Then the five men who had gone to scout the land of Laish spoke up and said to their brothers, "Do you know that in these houses there is an Ephod and Teraphim, a carved image and a cast image? Now consider what you must do."

So they turned around and went to that place, and came to the house where the young Levite man was, namely, the house of Micah, and greeted him.

Now the six hundred men of the children of Dan, who were under arms, stopped at the entrance of the gate;

But the five men who had gone to spy out the land went up and entered the house, and took the carved image, the Ephod, the Teraphim, and the cast image, while the Priest stood at the entrance of the gate with the six hundred armed men.

So they entered the house of Micah and took the carved image, the Ephod, the Teraphim, and the cast image. And the priest said to them, "What are you doing?"

And they said to him, "Be quiet, and put your hand over your mouth, and come with us, and be our father and priest. Which is better for you, to be priest of the house of one man, or to be priest of a tribe and a clan in Israel?"

And the priest rejoiced in his heart, and having taken the ephod, the teraphim, and the carved image, he stood in the midst of the people.

After that they turned back and continued on their way, and put before them the little children, the livestock, and the baggage.

And when they were far from the house of Micah, those who [remained] in the houses near that of Micah were gathered together with a loud cry; and they reached the children of Dan.

And they shouted after them; but they, turning their faces, said to Mica: What is the matter with you, that you have shouted so loudly to gather people?

He replied, "You have taken away my gods that I made, you have taken the priest, and you have gone away. And what do I have left? How then can you ask me, 'What is the matter with you?'"

And the children of Dan said to him, "Do not raise your voice after us, lest these angry people rush upon you, and you lose your life, and all those of your family."

So Dan's children continued on their way, but Mica, seeing that they were stronger than him, turned his face away and went back to his house.

So, having taken the things that Micah had made, and the priest that he had, they came to Laish, to a people who were at rest and who were secure, and they put them to the edge of the sword, and having set fire to the city, they burned it down.

And there was no one to deliver her; for she was far from Sidon, and had no dealings with anyone, and she was situated in the valley that belonged to the [land of] Beth-

rehab: then they built [there] a city, and lived there.

And they named that city Dan, after the name of their father Dan, who was born in Israel, instead of the city which was formerly called Laish.

And the children of Dan set up this carved image, and Jonathan son of Gershon, son of Manasseh, he and his children were priests for the tribe of Dan until the day they departed from the land.

So they set up there the carved image that Micah had made, all the time that the house of God was in Shiloh.

It also happened at that time, when there was no king in Israel, that there was a Levite, living near the hill country of Ephraim, who took a concubine wife from Bethlehem in Judah.

But his concubine played the harlot with him, and went away from him to her father's house in Bethlehem of Judah, and she was there for a few days, namely the space of four months.

Then her husband got up and went after her to speak to her heartily and to bring her back. He also had his servant with him and two donkeys; and she brought him into her father's house; and the young woman's father, seeing him, rejoiced at his arrival.

His stepfather, the young woman's father, therefore detained him [at great urging]; so that he stayed with him for three days; and they ate and drank, and lodged there.

And on the fourth day, having risen early in the morning, he set out to leave; but the father of the young woman said to his son-in-law: Strengthen your heart with a morsel of bread, and then you may go.

So they sat down, and ate and drank together; and the young woman's father said to the husband, "I beg you to stay here again tonight, and let your heart be glad."

And as the husband set out to leave, his father-in-law urged him so much that he turned back; and he spent the night there again.

And on the fifth day he got up early in the morning to leave, and the father of the young woman said, "Please, strengthen your heart"; and they lingered so long that the day was drawing to a close while the two of them were eating [together].

Then the husband set out to leave, he and his concubine, with his servant. And his father-in-law, the young woman's father, said to him, "Now the day is drawing to a close, it is getting late; please stay here the night. The day is over; stay here the night and be glad. Then in the morning you can get up and go on your way to your home."

But the husband did not want to spend the night there; but he got up and went and came as far as opposite Jebus, which is Jerusalem, with his two saddled donkeys and his concubine.

Now as they were near Jebus, and the day was very late, the servant said to his master, "Come on, let us turn aside and go to this city of the Jebusites, so that we may spend the night there."

And his master answered him, "We will not turn aside to any foreign city where there are no children of Israel; but we will pass over to Gibeah."

He also said to his servant: Go on, and we will reach one of these places, and we will spend the night at Gibeah, or at Ramah.

So they went on further and walked, and the sun set as they were near Gibeah, which belongs to Benjamin.

So they turned towards Gibeah to enter it and spend the night; and having entered, they remained in the city square, for there was no one to take them into their home to spend the night there.

And behold, in the evening an old man came from the fields of his labor, and this man was from the hill country of Ephraim, but he lived in Gibeah, whose inhabitants were the children of Jemini.

And raising his eyes he saw this passerby in the city square; and this old man said

to him: Where are you going, and where are you coming from?

And he answered him, "We are going from Bethlehem of Judah to the hill country of Ephraim, where I am from, because I had gone as far as Bethlehem of Judah, but now I am going to the house of the Lord, and there is no one here to take me in."

Yet we have straw and fodder for our donkeys, and bread and wine for myself and for your servant, and for the boy who is with your servants; we need nothing.

And the old man said to him: Peace be with you, in any case I will take care of everything you need; [I only ask you] not to spend the night in the place.

So he brought him into his house, and he gave fodder to the donkeys; they washed their feet, ate and drank.

While they were feasting, behold, the people of the city, very corrupt men, surrounded the house, knocking at the door, and they spoke to the old man, master of the house, saying, Bring out this man who came into your house, so that we may know him.

But this man, [namely] the master of the house, came out to them and said, "No, my brothers, do not harm him, I beg you: since this man has entered my house, do not do such an outrageous thing."

Behold, I have a virgin daughter, and [this man] has his concubine; I will bring them out to you now, and you shall rape them, and do with them as you see fit; but do not commit this infamous act against this man.

But these people would not listen to him; therefore this man took his concubine and brought her out to them; and they had sexual relations with her and abused her all night until morning, then they sent her away as the dawn of day was breaking.

So this woman, as the day drew near, returned, and having fallen at the door of the man's house where her Lord was, she remained there until daybreak.

And his Lord got up early in the morning, and having opened the door, he went out to continue on his way; but behold, his concubine wife had fallen at the door of the house, and had her hands on the threshold.

And he said to her, "Get up, let us go"; but she did not answer. So he put her on a donkey and set out on the road and went to her place.

And having come to his house, he took a knife, and seizing his concubine, he divided her and her bones into twelve parts, and sent them to all the cantons of Israel.

And it came to pass that all who saw this said: Such a thing has not been done nor seen from the day the children of Israel came up out of the land of Egypt until this day. Consider this, inquire, and pronounce.

Then all the children of Israel went out, and all the people were assembled as though they were one man, from Dan to Beersheba, and to the land of Gilead, to the Lord at Mizpah.

And the cantons of all the people, all the tribes of Israel, were present at the assembly of the people of God, [numbering] four hundred thousand foot soldiers drawing their swords.

(Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) So the children of Israel said: Let someone tell us how this disaster happened.

And the Levite, husband of the slain woman, answered and said: Having arrived at Gibeah, which is of Benjamin, I and my concubine, to spend the night there;

The Lords of Guibha rose up against me, and surrounded the house at night against me, intending to kill me; and they so violated my concubine that she died.

Therefore, having taken my concubine, I tore her to pieces, and sent them throughout all the quarters of the inheritance of Israel; for they have committed a very great crime, and an infamous act in Israel.

All of you, children of Israel, deliberate here among yourselves and give your opinion.

And all the people arose, as though they were one man, and they said: None of us will go to his tent, nor will any of us retire to his house.

But now this is what we will do to Gibeah, proceeding against it by casting lots. We will take ten men from a hundred in all the Tribes of Israel, and a hundred thousand, and a thousand ten thousand, who will take provisions for the people, so that when they enter Gibeah of Benjamin, they will deal with it according to all the wickedness it has committed in Israel.

Thus all those of Israel were gathered together against that city, being united as if they were one man.

Then the Tribes of Israel sent men throughout the tribe of Benjamin to say to him, "What wicked deed has been committed among you?"

Now therefore, hand over to us those wicked men who are at Gibeah, so that we may put them to death and purge the evil from the midst of Israel. But the Benjamites would not listen to the voice of their brothers, the children of Israel.

But the Benjamites came out of their cities and assembled at Gibeah to go out into battle against the children of Israel.

And on that day a census was taken of the children of Benjamin who were in those cities, [and there were found] twenty-six thousand men, drawing the sword, not counting the inhabitants of Gibeah, who were also counted, who were seven hundred elite men.

Of all these people there were seven hundred elite men, whose right hand was tightly clasped, all of them pulling the stone with the sling with a hair's breadth, and they did not fail.

And the men of Israel were [all] counted, except those of Benjamin, and there were found four hundred thousand men who drew the sword, all of them fighting men.

So they departed and went up to the house of the Mighty One and inquired of God. The Israelites then asked, "Who among us will go up first to fight against the Benjaminites?" The Lord replied, "Judah will go up first."

Then the children of Israel got up early in the morning and camped near Gibeah.

And those of Israel went out in battle against Benjamin, and arrayed their army against them near Gibeah.

And the children of Benjamin went out from Gibeah, and on that day they put to the ground twenty-two thousand men of those of Israel.

However, the people of Israel regained courage, and again drew up in battle formation in the place where they had drawn up on the first day.

Because the children of Israel had gone up and wept before the Lord until evening, and had inquired of the Lord, saying, "Shall I go near again to fight against the children of Benjamin, my brother?" And the Lord had answered, "Go up against him."

The children of Israel approached the children of Benjamin for the second day.

Benjamin also came out of Gibeah against them on that second day, and they put to the ground another eighteen thousand men of the children of Israel, all of them drawing their swords.

Then all the children of Israel, and all the people, went up and came to the house of the Mighty God, and wept there, and stood there before the Lord, and fasted that day until evening, and offered burnt offerings and peace offerings before the Lord.

Then the children of Israel inquired of the Lord, (now the Ark of the covenant of God was there in those days).

And Phinehas son of Eleazar, son of Aaron, stood before the Lord in those days:) [So they inquired of the Lord] saying, "Shall I go out to battle again against the children of Benjamin, my brother, or shall I refrain?" And the Lord answered, "Go up, for tomorrow I will deliver them into your hands."

And Israel set an ambush around Gibeah.

And the children of Israel went up for the third day against the children of Benjamin, and they arrayed themselves against Gibeah, as at other times.

Then the children of Benjamin went out to meet the people, were drawn out of the city, and began to strike some of the people, about thirty men of Israel who were mortally wounded as at other times, in the roads, one of which goes up to the house

of the [God] Strong; and another to Gibeah, among the fields.

And the children of Benjamin said: They are falling defeated before us, as the first time. But the children of Israel said: Let us flee, let us lure them out of the city, into the roads.

All those of Israel, therefore, rising from their place, lined up at Bahal-tamar; and the people of the ambush also came out from their place, [namely] from the meadow of Gibeah.

And ten thousand elite men from all Israel came against Gibeah, and the battle was fierce; and those of [Benjamin] did not perceive that the evil had befallen them. So the Lord defeated Benjamin before the Israelites; and the children of Israel put to the ground that day twenty-five thousand and one hundred men of Benjamin, all of them drawing the sword.

The children of Benjamin saw that they were defeated. Now those of Israel had given way to those of Benjamin; for they were confident in the ambush they had set near Gibeah.

And those who were lying in ambush immediately rushed upon Gibeah; thus those who were lying in ambush marched in procession, and struck down the whole city with the edge of the sword.

Now those from Israel had given a signal to those who were lying in ambush, to send up a great deal of smoke from the city.

Those of Israel had therefore turned their backs in the battle, and Benjamin had begun to strike and wound to death about thirty men of those of Israel; for they were saying: Be that as it may, they are certainly falling defeated before us, as in the first battle.

But when the smoke that had been raised began to rise from the city like a column of smoke, Benjamin looked behind him, and behold, the whole city was rising up in flames toward heaven.

Then the Israelites turned their faces, and the Benjaminites were terrified, for they saw that evil had befallen them.

And they turned their backs on the Israelites toward the desert road; but the army [of Israel] pressed on close. And as for those in the cities, they laid them on the ground, having confined them in their midst.

They surrounded those of Benjamin, and pursued them, and trampled them underfoot from Menuha to the opposite of Gibeah, towards the rising sun.

And there were eighteen thousand of Benjamin's men killed, all valiant men.

Then [those of Benjamin] turning their backs fled towards the desert to the rock of Rimmon, and [those of Israel] gathered five thousand men from it along the roads, and pursuing them closely as far as Gidom, they struck down two thousand men.

All those who fell [dead] on that day of Benjamin were twenty-five thousand men, drawing their swords, [and] all valiant men.

And there were six hundred men of those who had turned their backs, who escaped to the desert at the rock of Rimmon, and who remained at the rock of Rimmon four months.

And the Israelites returned to the children of Benjamin, and struck them down with the edge of the sword, both the men of each city and the animals, and everything that was found in them. They also burned all the cities that were found in them.

But those of Israel had sworn an oath at Mizpah, saying: None of us will give his daughter as a wife to the Benjamites.

Then the people came to the house of the Mighty God, and they remained there until evening in the presence of God; and they raised their voices and wept bitterly, And they said, "O Lord, God of Israel! Why has this happened in Israel, that a tribe of Israel has been cut off today?"

And the next day the people got up early in the morning, and built an altar there, and they offered burnt offerings and peace offerings.

Then the children of Israel said, "Who is there among all the Tribes of Israel who

has not gone up to the assembly to the Lord?" For a great oath had been taken against any man who would not go up to the Lord at Mizpah, saying, "Such a man shall be put to death."

For the children of Israel were repenting of what had happened to Benjamin their brother, and were saying today a Tribe has been cut off from Israel.

How will we provide wives for those who remain, since we have sworn by the Lord that we will not give them any of our daughters as wives?

So they said, "Is there anyone from the Tribes of Israel who has not gone up to the Lord at Mizpah?" Now behold, not one of the men of Jabesh-Gilead had come to the camp, to the assembly.

For when they took a census of the people, behold, not one of the inhabitants of Jabesh-gilead was found.

Therefore the assembly sent twelve thousand of the most valiant men there, and commanded them, saying: Go, and strike down the inhabitants of Jabesh-Gilead with the edge of the sword, both the women and the little children.

So this is what you will do: You will exterminate, in the manner of the forbidden, every male, and every woman who has had company with a man.

And they found among the inhabitants of Jabesh-gilead four hundred virgin girls, who had not had the company of a man; and they brought them to the camp at Shiloh, which is in the land of Canaan.

Then the whole assembly sent to speak to the children of Benjamin who were at the rock of Rimmon, and to offer them peace.

At that time the Benjamites returned, and they were given as wives those who had been preserved alive from among the wives of Jabesh-Gilead; but there were not enough for them.

And the people repented of what had been done to Benjamin; for the Lord had broken through the Tribes of Israel.

And the elders of the assembly said, "How shall we provide wives for those who remain, since the women have been cut off from among the Benjamites?"

Then they said: Those who have survived shall possess what belonged to Benjamin, so that a Tribe of Israel shall not be wiped out.

However, we cannot give them wives from among our daughters; for the children of Israel have sworn, saying: Cursed be he who gives a wife to those of Benjamin.

And they said: Behold, the appointed feast of the Lord is at Shiloh, which is toward the north side of Bethel, and at the rising of the road which goes up from Bethel to Shechem, and south of Lebonah.

And they commanded the children of Benjamin, saying, "Go, and set men in ambush at the vineyards."

And when you see the daughters of Shiloh come out to dance with flutes, then you will come out of the vineyards, and each of you will take his wife from among the daughters of Shiloh, and you will go to the land of Benjamin.

And when their fathers or their brothers come to us to plead their case, we will say to them: Have pity on them for our sake, since we have not taken a wife for [each of them] in this war, and you will be guilty if you do not give them one at a time like this.

The children of Benjamin did so, and took women according to their number, from among those who were dancing, whom they abducted; then they went away and returned to their inheritance, and rebuilt cities, and lived there.

So at that time each of the children of Israel went from there to his Tribe, and to his family, and they each withdrew from there to his inheritance.

In those days there was no king in Israel, but everyone did what was right in their own eyes.

Now it came to pass in the days when the Judges were judging, that there was a famine in the land; and a man from Bethlehem of Judah went away, to dwell in some place in the land of Moab, he and his wife, and his two sons.

And the name of this man was Eli-melech, and the name of his wife Nahomi, and the names of his two sons Mahlon and Chilion, Ephrathites, from Bethlehem of Judah; and they came to the land of Moab, and dwelt there.

Now Eli-melech, husband of Nahomi, died and she remained with her two sons; They took Moabite wives for themselves, one named Horpah and the other Ruth; and they remained there about ten years.

Then her two sons, Mahlon and Kiljon, died; thus this woman remained there, deprived of her two sons and her husband.

So she arose with her daughters-in-law to return from the land of Moab; for she heard in the land of Moab that the Lord had visited his people, giving them bread.

So she left the place where she had been staying, and her two daughters-in-law with her, and they set out on the way to return to the land of Judah.

And Nahomi said to his two daughters-in-law, "Go, each of you return to your mother's house; the Lord will deal well with you, as you have dealt well with those who died, and with me."

The Lord will grant each of you rest in her husband's house; and she kissed them; but they lifted up their voices and wept.

And they said to him: But [rather] we will return with you to your people.

And Nahomi answered, "Go back, my daughters; why should you come with me? Do I still have sons in my womb, that you should take them as husbands?"

Go back, my daughters, go away; for I am too old to be remarried; and even if I were to say that I had some hope of it, even if I were to be with a husband this very night, and even if I were to bear sons;

Would you wait for them until they were grown? Would you delay remarrying for their sake? No, my daughters; indeed, I am in greater bitterness than you, because the hand of the Lord has been displayed against me.

Then they raised their voices and wept again; and Horpah kissed his mother-in-law; but Ruth stayed with her.

And [Nahomi] said to him, "Look, your sister-in-law has gone back to her people and her gods; go back after your sister-in-law."

But Ruth answered, "Do not beg me to leave you, to go away from you; for where you go I will go, and where you stay I will stay; your people shall be my people, and your God my God."

Where you die, I will die, and I will be buried there. May the Lord grant me this, and add to it, that only death shall separate me from you.

[Nahomi], therefore, seeing that she was determined to go with her, stopped talking to her about it.

And they both walked on until they came to Bethlehem; and when they entered Bethlehem, the whole town began to talk about him; [and the women] said, "Isn't this Nahomi?"

And she answered them: Do not call me Nahomi, call me Mara. For the Almighty has filled me with bitterness.

I went out full of possessions, and the Lord has brought me back empty. Why then would you call me Naomi, since the Lord has struck me down, and the Almighty has afflicted me?

So Naomi returned, and with her Ruth the Moabite, her daughter-in-law, who had come from the land of Moab; and they entered Bethlehem at the beginning of the barley harvest.

Now Nahomi's husband had there a relative, a strong and valiant man, from the family of Eli-melech, whose name was Boaz.

And Ruth the Moabite said to Nahomi, "Please let me go to the fields and glean some ears of grain after the one before whom I have found favor." And she replied, "Go, my daughter."

So she went away and entered a field, and gleaned after the reapers; and it happened that she came upon a field which belonged to Boaz, who was of the family of

Elimelech.

Now behold, Boaz came from Bethlehem, and he said to the reapers, The Lord be with you; and they answered him, The Lord bless you.

Then Boaz said to his servant who was in charge of the harvesters: Whose young girl is this?

And the servant who was in charge of the reapers answered, and said: She is a young Moabite woman, who came with Naomi from the land of Moab.

And she said to us, "Please let me glean and gather a few handfuls after the reapers." So she went in and stayed from morning until now. That was the short time she stayed in the house.

Then Boaz said to Ruth, "Listen, my daughter, do not go to glean in another field, and do not even leave this place; and do not move from here near my young girls." Look at the field where they will harvest, and go after them; have I not forbidden my boys to touch you? And if you are thirsty, go to the boats, and drink from what the boys have drawn.

Then she fell facedown to the ground and prostrated herself before him, saying, "How have I found favor in your sight, that you should know me, since I am a foreigner?"

Boaz answered, and said to her: All that you have done to your mother-in-law since your husband died, has been accurately reported to me; [and] how you left your father, and your mother, and the land of your birth, and came to a people you had not known before.

The Lord rewards your work, and may your wages be full from the Lord, the God of Israel, under whose wings you have come to take refuge.

And she said, "My lord, I find favor in your sight, for you have comforted me, and have spoken according to the heart of your servant; and yet I am not equal to one of your servants."

Boaz said to her again at mealtime: Come here and eat some bread, and dip your piece in the vinegar; and she sat down beside the reapers, and he gave her roasted grain, and she ate it, and was satisfied, and snatched up the rest.

Then she got up to glean; and Boaz commanded his boys, saying: Let her glean even between the sheaves, and do not shame her.

And you will even leave her, as if by mistake, a few handfuls; you will leave them to her, and she will gather them up, and you will not censure her for it.

So she gleaned in the field until evening, and she threshed what she had gathered, and there was about an ephah of barley.

And she took it with her and came to the city; and her mother-in-law saw what she had gleaned. She also took what she had gathered from what she had left over after she had eaten her fill, and gave it to her.

Then her mother-in-law said to her, "Where did you glean today, and where did you do this? Blessed is he who recognized you." And she told her mother-in-law at whose house she had done this, and said, "The man at whose house I did this today is named Boaz."

And Nahomi said to his daughter-in-law, "Blessed be he by the Lord, for he has shown kindness to the living as he did to the dead." Nahomi said to her, "This man is a close relative of ours, and he is one of those who have the right of redemption."

And Ruth the Moabite said: And he also said to me: Do not leave the presence of the boys who belong to me until they have finished all the harvest that belongs to me.

And Nahomi said to Ruth his daughter-in-law, "My daughter, it is good that you go out with his young women, and that you are not found in another field."

So she did not leave Boaz's young women to glean until the barley harvest and the wheat harvest were finished, then she stayed with her mother-in-law.

And Nahomi her mother-in-law said to her, "My daughter, shall I not seek rest for you, so that you may be happy?"

Now then, Boaz, with whose young women you have been, is he not related to us?

Behold, he winnows tonight the barley that has been trodden on the threshing floor.

Therefore wash yourself, and anoint yourself, and put on your [best] clothes, and go down to the threshing floor; [but] do not make yourself known to him until he has finished eating and drinking.

Then when he lies down, know the place where he will lie down; and go in, and uncover his feet, and lie down, and he will tell you what you must do.

And she replied: I will do everything you tell me.

So she went down to the threshing floor and did everything her stepmother had ordered her to do.

And Boaz ate and drank, and having become more cheerful, he came and lay down at the end of a pile of sheaves; and she came very gently, and uncovered her feet, and lay down.

And at midnight the man was terrified, and withdrew [his feet]; for behold, a woman [was] lying at his feet.

And he said to her, "Who are you?" And she answered, "I am Ruth, your servant; spread the corner of your robe over your servant, for you have the right of redemption by lineage."

And he said: My daughter, may the Lord bless you; This last act of kindness that you demonstrate is greater than the first, in not having gone after the young men, poor or rich.

But now, my daughter, do not be afraid, I will do to you all that you tell me, for all the gate of my people know that you are a virtuous woman.

Now it is very true that I have the right of withdrawal by lineage; but there is also another, closer than me, who has the right of withdrawal by lineage.

Spend the night here, and when morning comes, if [this man] wants to exercise his right of pre-emption against you, good, let him do so; but if he does not wish to exercise his right of pre-emption against you, I will exercise it against you; the Lord lives; lie here until morning.

So she remained lying at his feet until morning, then she got up before anyone could recognize one another; for he said: Let no one know that any woman entered the threshing floor.

Then he said, "Give me the cloth that is on you, and hold it [in your hand]"; and she held it, and he measured out six [measures] of barley and put them on her; then he returned to the city.

And she came to her mother-in-law; who said to her, "Who are you, my daughter?" and she told her everything that had happened between her and this man.

And she said: He gave me these six measures of barley; for he told me: You shall not return empty-handed to your mother-in-law.

And [Nahomi] said, "My daughter, stay [here] until you know how the matter will end; for that man will not rest until he has completed the matter today."

So Boaz went up to the gate and sat down. And behold, the one who had the right of redemption by lineage, [and] of whom Boaz had spoken, was passing by; and Boaz [to him] said, "You, so-and-so, turn aside and sit here." And he turned aside and sat down.

And [Boaz] took ten men from among the elders of the city, and said to them, "Sit here"; and they sat down.

Then he said to the one who had the right of redemption by lineage: Nahomi, who has returned from the land of Moab, has sold the portion of the field that belonged to our brother Eli-melech.

And I thought it necessary to let you know, and to say to you: Acquire it in the presence of those who are sitting here, and in the presence of the elders of my people; if you wish to redeem it by right of redemption, redeem it; but if you do not wish to redeem it, tell me, so that I may know: for there is no one else who can redeem it by right of redemption, and I am after you. He answered: I will redeem it by right of redemption.

And Boaz said: On the day that you acquire the field from the hand of Nahomi, you

shall also acquire it from Ruth the Moabite, the wife of the deceased, to raise up the name of the deceased in his inheritance.

And the one who had the right of redemption said: I cannot redeem it, lest I squander my inheritance; you take for yourself the right of redemption that I have there; for I cannot redeem it.

Now it was an ancient custom in Israel that in the case of the right of withdrawal of lineage and of subrogation, to confirm the thing the man would take off his shoe, and give it to his neighbor, and this was a testimony in Israel [that one was giving up one's right].

So when the one who had the right of redemption by lineage had said to Boaz: Acquire it for yourself; he took off his sandal.

And Boaz said to the Elders and all the people: You are witnesses today that I have acquired from the hand of Nahomi all that belonged to Eli-melech, and all that was of Kiljon, and of Mahlon.

And that I also acquired Ruth the Moabite, the wife of Mahlon, as my wife, to raise up the name of the deceased in his inheritance, so that the name of the deceased would not be cut off from among his brothers, and from the city of his dwelling; you are witnesses of this today.

And all the people who were at the gate, and the elders, said, "We are witnesses. May the Lord grant that the woman who comes into your house be like Rachel and Leah, who together built up the house of Israel; and may you prosper in Ephrath, and make your name renowned in Bethlehem;

And may your house be like the house of Perez, whom Tamar bore to Judah, through the offspring that the Lord will give you by this young woman!

So Boaz took Ruth, and she became his wife; and he went in to her; and the Lord was gracious to her, and she bore a son.

And the women said to Nahomi, "Blessed be the Lord, who has not let you lack today a man who had the right of redemption from the lineage; and may his name be claimed in Israel."

And may it be to revive your spirit, and to sustain your old age; for your daughter-in-law, who loves you, has borne this child, and she is worth more to you than seven sons.

Then Nahomi took the child and placed him in her bosom, and she nursed him.

And the neighbor women gave him a name, saying, "A son is born to Naomi"; and they called him Obed. He was the father of Jesse, the father of David.

Now these are the generations of Pharez. Pharez fathered Hetsron;

Hezron begot Ram; and Ram begat Hamminadab;

And Hamminadab begat Nahasson; and Nahasson begat Salmon;

And Salmon fathered Boaz; and Boaz fathered Obed;

And Obed begat Jesse, and Jesse begat David.

There was a man from Ramathajim Tsophim, from the mountain of Ephraim, whose name was Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph the Ephraimite;

He had two wives, one named Anne, and the other Pennina. Pennina had children, but Anne had none.

Now this man went up every year from his city to worship the Lord of hosts, and to sacrifice to him at Shiloh; and there were the two sons of Heli, Hophni and Phinehas, priests of the Lord.

And on the day that Elkanah sacrificed, he gave portions to Pennina his wife, and to all the sons and daughters he had by her.

But he gave Hannah a respectable portion; for he loved Hannah; but the Lord had made her barren.

And [Pennina] who envied her, stung her, even very bitterly, for she made a great noise that the Lord had made her barren.

[Elkanah] did this every year. But when Hannah went up to the house of the Lord,

[Pennina] grieved her in the same way, and Hannah wept and would not eat.

And Elkanah her husband said to her, "Hannah, why are you weeping? Why are you not eating? Why is your heart sad? Am I not worth more to you than ten sons?"

And Hannah got up, after eating and drinking at Shiloh, and Eli the Priest was sitting on a seat beside one of the posts of the Tabernacle of the Lord.

Therefore, with her heart full of bitterness, she prayed to the Lord, weeping bitterly.

And she made a vow, saying, O Lord of hosts, if you will indeed look on the affliction of your servant, and remember me, and not forget your servant, but give to your servant a male child, then I will give him to the Lord all the days of his life; and no razor shall touch his head.

And it came to pass, as she continued to pray before the Lord, that Eli took heed to her mouth.

Now Anne was speaking in her heart; she only moved her lips, and her voice was not heard; therefore Heli thought she was drunk.

And Eli said to him, "How long will you be drunk? Go and put your wine down."

But Anne answered, and said, "I am not drunk, my lord; I am a woman afflicted in spirit; I have drunk neither wine nor ale, but I have poured out my soul before the Lord."

Do not consider your servant as worthless; for it is out of the greatness of my pain and affliction that I have spoken until now.

Then Eli answered, and said: Go in peace; and may the God of Israel grant you the request that you have made to him.

And she said, "May your servant find favor in your sight." Then the woman went on her way and ate, and her face was no longer as it had been.

After this they rose early in the morning and worshiped before the Lord; then they returned to their home in Ramah. And Elkanah knew Hannah his wife, and the Lord remembered her.

So it came to pass some time later that Hannah conceived, and gave birth to a son; and she named him Samuel, because, [she said], I asked the Lord for him.

Then Elkanah her husband went up with all her household to offer the Lord the solemn sacrifice and his vow.

But Hannah did not go up; for she said to her husband, "I will not go up until the child is weaned; then I will bring him, so that he may be presented before the Lord, and remain there forever."

And Elkanah her husband said to her, "Do what seems best to you; stay until you have weaned him; only may the Lord fulfill his word." So the woman stayed and nursed her son until she had weaned him.

And as soon as she had weaned him, she took him up with her, [and having taken] three calves, and an ephah of flour, and a barrel of wine, she brought him to the house of the Lord at Shiloh; and the child was very small.

Then they slaughtered a calf, and they brought the child to Eli.

And she said: Alas, my lord! As surely as your soul lives, my lord, I am that woman who stood in your presence to pray to the Lord.

I prayed for this child, and the Lord granted my request.

That is why I have given him to the Lord; he shall be given to the Lord all the days of his life. And he worshiped there before the Lord.

Then Hannah prayed, and said: My heart rejoiced in the Lord; my horn was lifted up by the Lord; my mouth was opened wide against my enemies, because I rejoiced in your salvation.

There is no one holy like the Lord; for there is no one besides you, and there is no Rock like our God.

Do not utter so many proud, haughty words; let not harsh words come out of your mouth; for the Lord is the [God] Mighty of knowledge; it is to him that matters are weighed.

The bow of the strong has been broken; but those who were only faltering have been

girded with strength.

Those who were used to being well-fed hired themselves out for bread; but the hungry ceased [to be hungry], and even the barren woman bore seven; and she who had many sons became faint.

The Lord is the one who kills and gives life; who brings down to the grave and brings up again.

The Lord makes poor and makes rich; he humbles and he exalts.

He raises the poor from the dust, and lifts the needy from the dung heap, to seat them with princes, and to give them as an inheritance a throne of glory; for the foundations of the earth are the Lord's, and he has set the habitable earth upon them.

He will guard the feet of his beloved, and the wicked will be silent in the darkness; for man will not prevail by his own strength.

Those who contend against the Lord will be crushed; he will thunder from heaven upon each of them; the Lord will judge the ends of the earth; and he will give strength to his King, and exalt the horn of his anointed.

Then Elkanah went to Ramah to his house, and the boy ministered to the Lord in the presence of Eli the priest.

But the sons of Eli were wicked men; they did not know the Lord.

For the usual practice of those priests toward the people was that, whenever someone offered a sacrifice, the priest's boy would come while the meat was being boiled, carrying a three-pronged fork in his hand.

With which he would strike the cauldron, or the pot, or the kettle, or the pot; [and] the priest would take for himself whatever the fork took away; they did this to all the Israelites who came there to Shiloh.

Even before the fat was smoked, the priest's boy would come and say to the man who was sacrificing, "Give me some meat to roast for the priest; for he will not take boiled meat from you, but raw meat."

If the man replied to him: "Do not fail to smoke the fat right now; and after that take whatever your soul desires," then he would say to him: "In any case, you will give some now; and if you do not give me any, I will take some by force."

And the sin of these young men was very great before the Lord; for the people despised the offering of the Lord.

Now Samuel served before the Lord as a young boy, wearing a linen ephod.

His mother used to make him a little dog, which she brought him every year when she went up with her husband to offer the solemn sacrifice.

And Eli blessed Elkanah and his wife, and said, "May the Lord grant you children by this woman, in return for the loan that was made to the Lord." And they returned home.

And the Lord visited Hannah, who conceived and bore three sons and two daughters; and the boy Samuel grew up in the presence of the Lord.

Now Eli was very old, and he told all Israel what his sons were doing, and that they were sleeping with the women who gathered in groups at the gate of the Tabernacle of Meeting.

And he said to them, "Why are you doing these things? For I hear of your wicked deeds; these things [come to me] from all the people."

Do not do that, my sons; for what I hear about you is not good; you are causing the Lord's people to sin.

If a man sins against another man, the Judge will judge; but if anyone sins against the Lord, who will pray for him? But they did not obey their father's voice, because the Lord wanted to put them to death.

However, the boy Samuel grew and was pleasing to the Lord and to men.

Then a man of God came to Eli and said to him, "This is what the Lord says: 'Did I not clearly reveal myself to your father's house when they were in Egypt, in the house of Pharaoh?'"

I also chose him out of all the Tribes of Israel to be my Priest, to offer on my altar, [and] burn incense, [and] carry the Ephod before me; and I gave to the house of your father all the offerings of the children of Israel made by fire.

Why have you rebelled against my sacrifice and my offering, which I commanded to be made in the Tabernacle? And why have you honored your sons more than me, fattening yourselves on the best of all the offerings of my people Israel?

Therefore the Lord, the God of Israel, says: I had certainly said that your house and the house of your father would walk before me forever; but now the Lord says: It shall not be said that I do this; for I will honor those who honor me, but those who despise me shall be treated with the utmost contempt.

The days are coming when I will cut off your arm and the arm of your father's house, so that there will be no man in your house who will grow old.

And you will see an adversary [established in] the Tabernacle, at the time when [God] sends all kinds of good things to Israel; and there will never be in your house any man who grows old.

And the one [of your descendants] whom I have not cut off from my altar will cause your eyes to fail, and your soul to grieve; and all the children of your house will die in the prime of their lives.

And this will be the sign to you, [knowing] what will happen to your two sons, Hophni and Phinehas, is that they will both die on the same day.

And I will establish for myself a steadfast priest; he will do according to what is in my heart and in my soul; and I will build him a steadfast house, and he will walk forever before my Anointed One.

And it will come to pass that whoever remains of your house will come and bow down before him to have a piece of silver, [and] some bread, and will say: Give me a place, I pray you, in one of the offices of the Priesthood, that I may eat a piece of bread.

Now the boy Samuel was ministering to the Lord in the presence of Eli; and the word of the Lord was rare in those days, and there were no visions appearing.

And it came to pass one day, when Eli was lying down in his place, (but his eyes were beginning to grow dim, and he could not see.)

And before the lamps of God were extinguished, Samuel was also lying down in the Tabernacle of the Lord, in which was the Ark of God;

The Lord called Samuel, and he answered, "Here I am."

And he ran to Eli, and said to him, Here I am, for you called me; but [Eli] said, I did not call you, go back, [and] lie down; and he went back, and lay down.

And the Lord called Samuel again; and Samuel arose and went to Eli and said to him, "Here I am, for you called me." And [Eli] said, "My son, I did not call you; go back and lie down."

Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him.

And the Lord called Samuel a third time; and [Samuel] got up and went to Eli and said, "Here I am, for you have called me." [And] Eli knew that the Lord was calling the young boy.

Then Eli said to Samuel, "Go and lie down; and if they call you, say, 'Lord, speak, for your servant is listening.'" So Samuel went and lay down in his place.

So the Lord came and stood there, and called as at other times: Samuel, Samuel; and Samuel said: Speak, for your servant is listening.

Then the Lord said to Samuel, "Behold, I am going to do something in Israel, which everyone who hears of it will hear in his own ears."

On that day I will carry out against Eli everything I have said concerning his house; beginning and ending.

For I warned him that I was going to punish his house forever, because of the iniquity which he well knew, which is that his sons made themselves infamous, and he did not restrain them.

That is why I have sworn against the house of Eli; if ever he makes atonement for the iniquity of the house of Eli, by sacrifice or by offering.
And Samuel lay down until morning, and then he opened the doors of the house of the Lord. Now Samuel was afraid to tell Eli about this vision.
But Eli called Samuel and said to him, "Samuel my son," and he answered, "Here I am."

And [Eli] said: What is the word that was spoken to you? Please do not hide it from me. May God reward you, and so add to it, if you hide from me a single word of all that was spoken to you.

So Samuel told him everything that had been said to him, and hid nothing from him.

And [Eli] replied, "It is the Lord; let him do what seems good to him."

Now Samuel grew up, and the Lord was with him, and did not let one of his words fall to the ground.

And all Israel, from Dan to Beersheba, knew that it was certain that Samuel would be a prophet of the Lord.

And the Lord continued to manifest himself in Shiloh; for the Lord manifested himself to Samuel in Shiloh by the word of the Lord.

Now what Samuel had said came to pass in all Israel; for Israel went out in battle to meet the Philistines, and encamped near Ebenezer, and the Philistines encamped at Aphek.

And the Philistines drew up their battle lines to meet Israel, and when they were in the thick of it, Israel was defeated before the Philistines, who killed about four thousand of them in the battle by the countryside.

And when the people returned to the camp, the elders of Israel said, "Why has the Lord defeated us today before the Philistines? Let us bring the Ark of the covenant of the Lord from Shiloh, and let it come among us and deliver us from the hand of our enemies."

So the people sent to Shiloh, and from there they brought the Ark of the covenant of the Lord of hosts, who dwells between the Cherubim; and there were the two sons of Eli, Hophni and Phinehas, with the Ark of the covenant of God.

And it came to pass that as the Ark of the Lord entered the camp, all Israel began to shout so loudly for joy that the earth resounded.

And the Philistines, hearing the sound of these shouts of joy, said, "What does this noise mean, and what is the meaning of this loud shouting in the camp of these Hebrews?" And they knew that the Ark of the Lord had come to the camp.

And the Philistines were afraid, because people were saying, "God has come to the camp"; and they said, "Woe to us! For this has not been in days of old."

Woe to us! Who will deliver us from the hand of these glorious gods? These are the gods who struck the Egyptians in the desert, besides all the other plagues.

Philistines, be strong, and be men, lest you be enslaved to the Hebrews, as they were enslaved to you; therefore be men, and fight.

So the Philistines fought, and the Israelites were defeated, and each fled to his tent; and there was a very great defeat, [for] thirty thousand foot soldiers of Israel remained there.

And the Ark of God was captured, and the two sons of Eli, Hophni and Phinehas, died.

Now a man of Benjamin fled from the battle, and arrived at Shiloh that same day, with his clothes torn, and with dust on his head.

And as he arrived, behold, Eli was sitting on a seat by the roadside, watching intently; for his heart trembled because of the Ark of God. This man came, therefore, bringing the news into the city, and the whole city began to shout.

And Eli, hearing the sound of this cry, said: What does this great tumult mean? And this man hurried to Eli, and told him everything.

Now Eli was ninety-eight years old; and his eyes were completely dim, and he could not see.

So this man said to Eli, "I am the one who comes from the battle, for I have escaped from the battle today." And [Eli] said, "What happened, my son?"

And the one who brought the news answered, and said: Israel has fled before the Philistines, and indeed there has been a great defeat of the people; and your two sons, Hophni and Phinehas, are dead, and the Ark of God has been captured.

And it came to pass that as soon as he had mentioned the Ark of God, [Heli] fell backward from his seat beside the gate, and broke his neck, and died; for this man was old and heavy. Now he had judged Israel forty years.

And his daughter-in-law, the wife of Phinehas, who was pregnant and about to give birth, having heard the news that the Ark of God had been captured, and that her father-in-law and her husband were dead, went into labor and gave birth; for her pains had come upon her.

And as she was dying, those who were attending her said to her, "Do not be afraid; for you have given birth to a son." But she did not answer, and paid no attention to them.

But she named the child I-Cabod, saying: The glory of the Lord has departed from Israel; because the Ark of the Lord was captured, and because of her father-in-law and her husband.

She said, "The glory has been taken away from Israel, for the Ark of God has been captured."

But the Philistines took the Ark of God and brought it from Ebenezer to Ashdod.

So the Philistines took the Ark of God and brought it to the house of Dagon and set it down beside Dagon.

And the next day, when the Ashdodites got up early, behold, Dagon had fallen face down on the ground before the Ark of the Lord; but they took Dagon and put him back in his place.

They got up again early the next morning, and behold, Dagon had fallen face down on the ground before the Ark of the Lord; his head and the two palms of his severed hands were on the threshold, and only the torso of Dagon remained beside [the Ark]. That is why the priests of Dagon, and all who enter his house, do not walk on the threshold of Dagon in Ashdod, to this day.

Then the hand of the Lord fell heavily on the Ashdodites, and made them utterly desolate, and struck them within the foundations in Ashdod, and in all its territory.

Therefore, when those in Ashdod saw that this was happening, they said, "The ark of the God of Israel will not remain with us, for his hand is heavy upon us and upon Dagon our God."

And they sent word and gathered to them all the Philistine governors, and said, "What shall we do with the Ark of the God of Israel?" And they answered, "Let the Ark of the God of Israel be taken to Gath." So they took the Ark of the God of Israel.

But it came to pass that after it had been carried away, the hand of the Lord was upon the city [of Gath] with great terror; and he struck the people of the city from the least to the greatest, so that their foundation was covered.

So they sent the Ark of God to Hekron. Now when the Ark of God entered Hekron, the people of Hekron cried out, saying, "They have diverted the Ark of the God of Israel to us, to kill us and our people!"

Therefore they sent word and gathered together all the Philistine governors, saying, "Let the ark of the God of Israel go and return to its place, lest it cause us and our people to die; for there was a deadly terror throughout the city, and the hand of God was very heavy upon it."

And the men who did not die were struck down from within, so that the cry of the city rose up to heaven.

Therefore, the Ark of the Lord having been in the land of the Philistines for seven months,

The Philistines summoned the priests and the diviners and said to them, "What shall

we do with the Ark of the Lord? Tell us how we shall send it back to its place.” And they answered: If you send back the Ark of the God of Israel, do not send it back empty, and do not fail to pay him the sin offering; then you will be healed, or you will know why his hand has not been withdrawn from you.

And they said, “What is the offering that we shall pay him for the sin?” And they answered, “According to the number of the Philistine governments you shall give five foundation stones of gold, and five golden mice; for the same plague has been upon all of you, and upon your governments.”

You shall make images of your foundations, and images of the mice that plague the land, and you shall give glory to the God of Israel. Perhaps he will withdraw his hand from you, and from your gods, and from your land.

And why should you harden your hearts, as Egypt and Pharaoh hardened their hearts? After he had performed marvelous deeds among them, did they not let them go, and they went away?

Now then, take what you need to make a brand new cart, and [take] two young cows that are nursing their calves, on which no yoke has yet been put, and hitch the two young cows to the cart, and bring their little ones back to the house.

Then take the Ark of the Lord and put it on the cart, and put the gold articles that you paid for the sin offering into a small chest beside the Ark, then send it away, and it will go.

And you will take heed to it; if the Ark goes up to Beth-shemes, by the way of its country, [it is the Lord who] has done all this great evil to us; if it [does not go there], then we shall know that his hand has not touched us, [but] that this has happened to us by chance.

And these people did so; they took two young cows that were nursing, they harnessed them to the cart, and they shut their young in the stable.

And they placed on the cart the Ark of the Lord, and the small chest with the golden mice, and the figures of their foundations.

So the young cows went straight on the road to Beth-shemes, keeping to the same path as they walked and lowed; and they did not turn aside to the right or to the left; and the Philistine governors went after them to the border of Beth-shemes.

Now those from Beth-semes were harvesting grain in the valley; and lifting up their eyes, they saw the Ark, and were very glad when they saw it.

And the cart came to the field of Joshua the Beth-semite, and stopped there. Now there was a large stone there, and they split the wood of the cart, and offered the young cows as a burnt offering to the Lord.

For the Levites brought down the Ark of the Lord, and the small chest that was beside it, in which were the works of gold, and placed them on this large stone. On that same day the people of Beth-shemes offered burnt offerings and sacrificed to the Lord.

And the five Philistine governors, having seen [this], returned the same day to Hekron.

And this [here is the number] of the golden foundations that the Philistines gave to the Lord as a sin offering: one for Ashdod; one for Gaza; one for Ashkelon; one for Gath; one for Hekron;

And the golden mice, [according to] the number of all the cities of the Philistines, [namely] of the five Governments, from both the closed cities and the unwalled cities; and [they brought them] to the great stone on which the Ark of the Lord was placed; and which to this day is in the field of Joshua the Beth-semite.

Now [the Lord] struck down some of the people of Beth-shemes, because they had looked into the Ark of the Lord; he struck down, I say, fifty thousand and seventy men of the people; and the people mourned, because the Lord had struck them with a great plague.

Then those from Beth-shemes said, “Who can stand before the Lord, this holy God? And to whom will he ascend [when he departs] from us?”

And they sent messengers to the inhabitants of Kiriath-jeharim, saying, "The Philistines have brought back the Ark of the Lord; come down and bring it up to you."

So those from Kiriath-jeharim came and brought up the Ark of the Lord, and put it in the house of Abinadab on the hillside; and they consecrated Eleazar his son to guard the Ark of the Lord.

Now it came to pass that from the day that the Ark of the Lord was set down in Kiriath-jeharim, a long time passed, namely twenty years, and all the house of Israel groaned after the Lord.

And Samuel spoke to all the house of Israel, saying, "If you return with all your heart to the Lord, then put away the gods of the foreigners and Hastaroth from among you, and commit your heart to the Lord and serve him only, and he will deliver you from the hand of the Philistines."

Then the children of Israel removed the Bahalites and Hastaroth, and they served the Lord alone.

And Samuel said, "Assemble all Israel at Mizpah, and I will pray to the Lord for you."

So they assembled at Mizpah, and drew water from it, which they poured out before the Lord, and they fasted that day, and said, "We have sinned against the Lord." And Samuel judged the children of Israel at Mizpah.

Now when the Philistines heard that the children of Israel were assembled at Mizpah, the governors of the Philistines came up against Israel; and when the children of Israel heard of it, they were afraid of the Philistines.

And the children of Israel said to Samuel, "Do not cease to cry out to the Lord our God for us, that he may deliver us from the hand of the Philistines."

Then Samuel took a suckling lamb and offered it entirely to the Lord as a burnt offering; and Samuel cried out to the Lord for Israel, and the Lord answered him.

So it came to pass, as Samuel was offering the burnt offering, that the Philistines drew near to fight against Israel, but the Lord caused a great thunder to roar upon the Philistines that day, and routed them, and they were defeated before Israel.

And the Israelites went out from Mizpah and pursued the Philistines and struck them down as far as below Beth-car.

Then Samuel took a stone and placed it between Mizpah and the rock; and he called the name of that place Ebenezer, and said, The Lord has helped us to this place.

And the Philistines were subdued, and they did not come again to the land of Israel from that time on; and the hand of the Lord was upon the Philistines all the days of Samuel.

And the cities that the Philistines had taken from Israel returned to Israel, from Hekron to Gath, with their borders. [Samuel therefore] delivered Israel from the hand of the Philistines, and there was peace between Israel and the Amorites.

And Samuel judged Israel all the days of his life.

And every year he went around to Bethel, and to Gilgal, and to Mizpah, and he judged Israel in all those places.

Then he returned to Ramah, because his house was there, and there he judged Israel; and there he built an altar to the Lord.

And it came to pass that when Samuel grew old, he appointed his sons as judges over Israel.

His firstborn son was named Joel; and the second was named Abijah; [and] they judged in Beersheba.

But his sons did not follow his example, for they turned away after dishonest gain; they accepted bribes, and they turned away from justice.

Therefore all the elders of Israel gathered together and came to Samuel at Ramah;

And they said to him, "Behold, you are now old, and your sons do not follow your ways; now appoint over us a king to judge us as all the nations have."

And Samuel was grieved because they had said to him, "Appoint a king over us to judge

us," and Samuel petitioned the Lord.

And the Lord said to Samuel, Obey the voice of the people in all that they tell you: for it is not you whom they have rejected, but me whom they have rejected, so that I should not reign over them.

According to all the deeds they have done from the day I brought them up out of Egypt until this day, and they have forsaken me and served other gods; so they are doing to you.

Now therefore obey their voice; but do not fail to protest to them, and to declare to them how the King who will reign over them will treat them.

Thus Samuel spoke all the words of the Lord to the people who had asked him for a king.

He told them, "This is how the King who will reign over you will treat you. He will take your sons and put them on his chariots, among his horsemen, and they will run before his chariot."

[He will take them] also to appoint them as Governors over thousands, and Governors over fifties, to do his plowing, to do his harvest, and to make his instruments of war, and [all] the equipment of his wagons.

He will also take your daughters to train them as perfumers, cooks, and bakers.

He will also take your fields, your vineyards, and the land where your good olive trees are, and he will give them to his servants.

He will tithe what you have sown and what you have harvested, and he will give it to his eunuchs and servants.

He will take your male and female servants, the best of your young men, and your donkeys, and employ them in his work.

He will tithe your flocks, and you will be his slaves.

On that day you will cry out because of the King you have chosen for yourselves, but the Lord will not answer you on that day.

But the people would not agree to Samuel's words, and they said, "No; but there will be a King over us."

We will be like all the other nations; and our King will judge us, he will go out before us, and he will lead our wars.

Samuel then heard all the words of the people, and reported them to the Lord.

And the Lord said to Samuel, "Obey their voice and appoint a king for them." And Samuel said to the Israelites, "Go back, each to his own town."

Now there was a man of Benjamin, whose name was Kish, mighty and valiant; son of Abiel, son of Zehor, son of Becorad, son of Aphiah, son of a Benjamite;

He had a son named Saul, a young man of choice and handsome, so that there was none of the children of Israel more handsome than he, [and] from his shoulders up he was taller than any of the people.

Now the donkeys of Kish, Saul's father, had strayed; and Kish said to Saul his son, "Now take with you one of the servants and get up, and go and look for the donkeys."

So he went through the hill country of Ephraim and through the land of Salisa, but they did not find them. Then they went through the land of Zehalim, but they were not there; then they went through the land of Jemini, but they did not find them.

When they came to the land of Zuph, Saul said to his servant who was with him, "Come, let us return, lest my father cease [being concerned] about the donkeys, and he be concerned about us."

And the servant said to him, "Look, I pray you, there is in this city a man of God, who is a very venerable person; everything he says comes true infallibly; let us go there now, perhaps he will teach us the way we should take."

And Saul said to his servant, "But if we go, what shall we bring to the man of God, for our provisions have failed, and we have no present to bring to the man of God? What do we have with us?"

And the servant answered Saul again, and said, "Behold, I have in my hand a quarter

of a shekel of silver, and I will give it to the man of God, and he shall teach us our way."

[Now] it was formerly [the custom] in Israel when they went to consult God, that they said to one another: Come, let us go to the Seer; for he who is [called] today a Prophet, was formerly called the Seer.

And Saul said to his servant, "You are right; come, let us go." And they went to the city where the man of God was.

And as they went up the hill of the city, they found some young girls coming out to draw water, and they said to them, "Is not the Seer here?"

And they answered them, and said, "He is here, there he is before you; hurry now, for he has come to the city today, because there is a sacrifice for the people today in the high place."

As you enter the city, you will find him before he goes up to the high place to eat; for the people will not eat until he comes, because he must bless the sacrifice; and after that those who are invited will eat; so go up now; for you will find him today.

So they went up to the city; and as they entered the city, behold, Samuel, who was going out to go up to the high place, met them.

Now the Lord had made it known and had said to Samuel, one day before Saul came: Tomorrow at this time I will send you a man from the land of Benjamin, and you shall anoint him to be leader over my people Israel, and he shall deliver my people from the hand of the Philistines; for I have looked upon my people, because their cry has reached me.

And as soon as Samuel saw Saul, the Lord said to him, "This is the man I told you about; he is the one who will rule over my people."

And Saul approached Samuel inside the gate, and [said to him]: Please tell me where the house of the Seer is.

And Samuel answered Saul, and said, I am the Seer; come up before me to the high place, and you shall eat with me today; and I will let you go in the morning, and I will tell you all that is on your heart.

As for the donkeys you lost three days ago, do not worry about them, for they have been found. And toward whom does all Israel desire? Is it not toward you and all your father's house?

And Saul answered and said, "Am I not a Benjamite, from the least of the tribes of Israel, and is not my family the smallest of all the families of the tribe of Benjamin? Why then have you spoken to me in this way?"

Samuel then took Saul and his servant, and brought them into the hall, and placed them at the highest end, among the guests, who were about thirty men.

And Samuel said to the cook, "Bring the portion I gave you, [and] of which I told you to keep it to yourself."

Now the cook had lifted up a shoulder, and what was above it, and set it before Saul.

And Samuel said, "Here is what has been reserved; set it before you and eat, for it was reserved for you specifically for this hour, when I said to summon the people."

So Saul ate with Samuel that day.

Then they went down from the high place into the city, and [Samuel] spoke with Saul on the roof.

Then, getting up early in the morning, Samuel called to Saul on the roof and said, "Get up, and I will let you go." So Saul got up, and the two of them went outside, he and Samuel.

And as they were going down to the lower part of the city, Samuel said to Saul, "Tell the servant to go on ahead of us." He went on, but you stand still now, so that I may tell you the word of God.

Now Samuel had taken a flask of oil, which he poured on Saul's head, then he kissed him, and said to him, "Has not the Lord anointed you over his inheritance to be its ruler?"

When you leave me today, you will find two men near Rachel's tomb, on the border of Benjamin at Zelzah, who will tell you: The donkeys that you went to look for have been found; and behold, your father no longer cares about the donkeys, and is distressed about you, saying: What shall I do about my son?

And when you have left that place and have passed on, and have come to the oak grove of Tabor, you will be met by three men going up to God, to the house of the Mighty One; one of them is carrying three young goats, another three loaves of bread, and the other a barrel of wine.

And they will ask you how you are, and they will give you two loaves of bread, which you will receive from their hands.

After that you will come to the hill of God, where the Philistine garrison is; and it will happen that as soon as you enter the city, you will meet a company of Prophets coming down from the high place, having before them a bagpipe, a drum, a flute, and a violin, and they are prophesying.

Then the Spirit of the Lord will come upon you, and you will prophesy with them, and you will be changed into another man.

And when these signs have come to you, do whatever is presented to you; for God is with you.

Then you shall go down before me to Gilgal, and behold, I am going down to you to offer burnt offerings, [and] sacrifice peace offerings; you shall wait there for me seven days, until I come to you, and I shall tell you what you must do.

So it came to pass that as soon as [Saul] had turned his back to leave Samuel, God changed his heart into another, and all these signs happened to him that same day. For when they came to the hillside, behold, a company of prophets came to meet him; and the Spirit of God came upon him, and he prophesied in their midst.

And it came to pass that when all those who had known him before saw that he was with the Prophets, [and] that he was prophesying, the people said to one another, "What has happened to the son of Kish? Is Saul also among the Prophets?"

And someone answered, and said, "And who is their father?" Therefore it became a proverb: "Is Saul also among the Prophets?"

Now [Saul] having ceased to prophesy, came to the high place.

And Saul's uncle said to Saul and his son, "Where have you been?" And he answered, "[We went] to look for the donkeys, but seeing that they were not found, we came to Samuel.

And his uncle said to him: Please tell me what Samuel told you.

And Saul said to his uncle: He assured us that the donkeys were found; but he did not tell him the speech that Samuel had given him concerning the Kingship.

Now Samuel assembled the people before the Lord at Mizpah.

And he said to the children of Israel: Thus says the Lord, the God of Israel: I brought Israel up out of Egypt, and I delivered you from the hand of the Egyptians, and from the hand of all the kingdoms that oppressed you.

But today you have rejected your God, who delivered you from all your troubles and afflictions, and you have said, "No; appoint us a king." Now therefore, present yourselves before the Lord, by your tribes and by your clans.

So Samuel brought all the Tribes of Israel near; and the Tribe of Benjamin was captured.

Afterwards he brought the Tribe of Benjamin near according to their families; and the family of Matri was captured; then Saul son of Kish was captured, whom they sought, but he could not be found.

And they inquired of the Lord again, [saying]: Has not the man come here yet? And the Lord said: Behold, he is hidden among the baggage.

So they ran and pulled him out of there, and he stood in the midst of the people, and he was taller than all the people from shoulders to top.

And Samuel said to all the people, "Do you not see that there is not one among all the people like the one whom the Lord has chosen?" And the people shouted for joy and

said, "Long live the King!"

Then Samuel declared to the people the rights of the kingdom, and wrote them in a book, which he placed before the Lord. Then Samuel sent the people away, each to his own house.

Saul also went to his house in Gebah, and the fighting men whose hearts God had touched went with him.

But there were wicked men who said, "How can this man deliver us?" and they despised him and brought him no gift; but he pretended not to hear.

Now Nahs the Hammonite went up and encamped against Jabez the Gileadite. And all the men of Jabez said to Nahs, "Make a treaty with us, and we will serve you."

But Nahas Hammonite answered them: I will make [a covenant] with you on this condition, that I put out the right eye of every one of you, and that I will make this a reproach on all Israel.

And the elders of Jabesh said to him, "Give us seven days of truce, and we will send messengers throughout all the quarters of Israel, and if there is no one to deliver us, we will surrender to you."

So the messengers came to Gibeah-Saul and spoke these words before the people; and all the people raised their voices and wept.

And behold, Saul was returning from the fields behind his oxen; and he said, "What is the matter with these people that they weep like this?" And they recited to him what the people of Jabez had said.

But the Spirit of God came upon Saul when he heard these words, and he was filled with anger.

He took a pair of oxen and cut them into pieces, and sent messengers throughout all the districts of Israel, saying, "This is to be done to the oxen of all who do not go out and follow Saul and Samuel." The fear of the Lord fell upon the people, and they went out as though they were one man.

And [Saul] counted them at Bezek; and there were three hundred thousand men of the children of Israel, and thirty thousand of the people of Judah.

Then they told the messengers who had come, "Tell the people of Jabesh-gilead this: 'You will be delivered tomorrow when the sun is at its strongest.'" So the messengers returned and reported this to the people of Jabesh, who rejoiced.

And those from Jabez said [to the Hammonites]: Tomorrow we will come to you, and you will do to us whatever seems good to you.

And the very next day Saul divided the people into three bands, and they entered the camp in the early morning watch, and they struck down the Hammonites until the heat of the day; and those who remained were so scattered here and there that not two of them remained together.

And the people said to Samuel, "Who is it that says, 'Shall Saul reign over us?' Give us these men, and we will kill them."

Then Saul said, "No one shall be killed this day, because the Lord has delivered Israel this day."

And Samuel said to the people, "Come, let us go to Gilgal, and there we will renew the kingdom."

And all the people went to Gilgal; and there they established Saul as king before the Lord at Gilgal, and there they offered peace offerings before the Lord; and there Saul and all the people of Israel rejoiced greatly.

Then Samuel said to all Israel, "Behold, I have obeyed your word in all that you have said to me, and I have set a king over you."

And now, behold, the King is walking before you, for I am old, and all white with age, and behold, my sons also are with you; and for me I have walked before you, from my youth until this day.

Here I am, answer me before the Lord and before his anointed. Whose ox have I taken? Whose donkey have I taken? Whom have I wronged? Whom have I trampled? From whose hand have I taken rewards to take advantage of him, and I will make restitution to you?

And they answered: You have not oppressed us, nor have you trampled us down, nor have you taken anything from anyone.

He also said to them, "The Lord is witness against you, and his anointed one is witness this day, that you have found nothing in my possession." And they answered, "He is witness."

Then Samuel said to the people, "The Lord is the one who made Moses and Aaron, and who brought your fathers up out of the land of Egypt."

Now therefore present yourselves [here], and I will bring charges against you before the Lord for all the benefits the Lord has done to you and to your fathers.

After Jacob entered Egypt, your ancestors cried out to the Lord, and the Lord sent Moses and Aaron, who brought your ancestors out of Egypt and settled them in this place.

But they forgot the Lord their God, and he delivered them into the hands of Sisera, commander of the army of Hazor, and into the hands of the Philistines, and into the hands of the King of Moab, who made war against them.

Afterwards they cried out to the Lord, saying, "We have sinned, for we have forsaken the Lord and served the Bahalites and Hastaroth. Now therefore, deliver us from the hand of our enemies, and we will serve you."

And the Lord sent Jerubbahal, and Bedan, and Jephthah, and Samuel, and delivered you from the hand of all your enemies around you, and you dwelt in complete safety.

But when you saw that Nahas, king of the children of Hammon, was coming against you, you said to me, "No, but a king will reign over us; although the Lord your God is your king."

So now this is the King whom you have chosen, whom you have asked for, and behold, the Lord has established him as King over you.

If you fear the Lord, and serve him, and obey his voice, and are not rebellious to the commandment of the Lord, then both you and your King who reigns over you will be under the guidance of the Lord your God.

But if you do not obey the voice of the Lord, and if you rebel against the commandment of the Lord, the hand of the Lord will also be against you, as it was against your fathers.

Now stand still, and see this great thing that the Lord is going to do before your eyes.

Is not today the wheat harvest? I will cry out to the Lord, and he will make it thunder and rain; so that you may know and see how great is the evil you have done in the presence of the Lord, in asking for a king for yourselves.

Then Samuel cried out to the Lord, and the Lord caused it to thunder and rain that day; and all the people greatly feared the Lord and Samuel.

And all the people said to Samuel, "Pray to the Lord your God for your servants, that we may not die; for we have added this evil to all our other sins, by asking for a king for ourselves."

Then Samuel said to the people, "Do not be afraid; you have done all this evil, yet do not turn away from the Lord, but serve the Lord with all your heart."

Do not turn away from them, for that would be turning away after worthless things, which would bring you no profit, and which would not deliver you; since they are worthless things.

For the Lord, for the sake of his great name, will not abandon his people; because the Lord has chosen to make you his people.

And as for me, God forbid that I should sin against the Lord and cease to pray for you; but I will teach you the good and right way.

Only fear the Lord, and serve him in truth, with all your heart; for you have seen the magnificent things that he has done for you.

But if you persist in doing wrong, you and your King will be consumed.

Saul reigned for one year, and he reigned two years over Israel.

And Saul chose three thousand men of Israel, of whom two thousand were with him at

Michmas and on the mountain of Bethel, and a thousand were with Jonathan at Gebah of Benjamin; and he sent the rest of the people away, each to his tent.

And Jonathan struck the Philistine garrison that was on the hill, and this became known to the Philistines; and Saul had it proclaimed with the sound of the trumpet throughout all the land, saying, Let the Hebrews listen.

So all Israel heard that Saul had struck down the Philistine garrison, and that Israel was now abhorrent to the Philistines. And the people gathered around Saul at Gilgal.

The Philistines also gathered to make war against Israel, having thirty thousand chariots and six thousand horsemen; and the people were like the sand that is on the seashore, so great was their number; so they went up and camped at Michmas, towards the East of Beth-aven.

But the Israelites were greatly distressed; for the people were very discouraged, therefore the people hid in caves, in thickets, in rocks, in strongholds, and in pits.

And the Hebrews crossed the Jordan to the land of Gad and Gilead. Now while Saul was still at Gilgal, all the people, terrified, rallied around him.

And [Saul] waited seven days according to Samuel's command; but Samuel did not come to Gilgal, and the people were turning away from Saul.

And Saul said, "Bring me a burnt offering and peace offerings," and he offered the burnt offering.

Now it came to pass that as soon as he had finished offering the burnt offering, behold, Samuel arrived, and Saul went out to meet him to greet him.

And Samuel said to him, "What have you done?" Saul answered, "Because I saw that the people were turning away from me, and that you did not come at the appointed time, and that the Philistines were gathered at Michmas;

I said, "The Philistines will now come down against me at Gilgal," and I did not plead with the Lord; and after restraining myself for a while, I finally offered the burnt offering.

Then Samuel said to Saul, "You have acted foolishly in not keeping the commandment that the Lord your God commanded you; for now the Lord would have established your kingdom over Israel forever."

But now your kingdom will not be established; the Lord has sought for himself a man after his own heart, and the Lord has commanded him to be the leader of his people, because you have not kept what the Lord commanded you.

Then Samuel arose and went up from Gilgal to Gebah of Benjamin. And Saul counted the people who were with him, who were about six hundred men.

Now Saul and his son Jonathan, and the people who were with them, were staying at Gebah of Benjamin, and the Philistines were encamped at Michmas.

And he brought out three bands from the Philistine camp to do damage; one of these bands took the road to Hophra, towards the land of Suhal.

The other band took the road to Beth-oron; and the third took the road to the border which looks towards the valley of Zebohim, on the side of the desert.

For in all the land of Israel there was no blacksmith to be found; for the Philistines had said: [It must be prevented] that the Hebrews should not make swords or halberds.

That is why all Israel went down to the Philistines, each to sharpen his plowshare, his coulter, his axe, and his hoe;

When their hoes, their coulters, their three-pronged forks, and their axes had spoiled points, even to mend a goad.

Therefore it came to pass that on the day of the battle there was not found a sword or halberd in the hand of any of the people who were with Saul and Jonathan, and there was only Saul and Jonathan in whom one was found.

And the Philistine guard post came out as Micmas passed by.

Now it came to pass that Jonathan, son of Saul, said one day to the boy who carried

his armor, "Come, let us go over to the Philistine guardhouse which is beyond this place"; but he did not tell his father.

And Saul stood at the end of the hill under a pomegranate tree at Migron, and the people who were with him were about six hundred men.

And Ahijah, son of Ahitub, brother of Ichabod, son of Phinehas, son of Heli, the Lord's priest in Shiloh, was wearing the ephod; and the people did not know that Jonathan had gone away.

Now between the passes through which Jonathan sought to pass to the Philistine guardhouse, there was a rock on this side, and another rock on the other side; one was called Botsets, and the other Sene.

One of these rocks was located on the north side opposite Micmas; and the other, on the south side opposite Gebah.

And Jonathan said to the boy who carried his armor, "Come, let us go over to the guardhouse of these uncircumcised men; perhaps the Lord will act for us: for the Lord cannot be hindered from delivering, whether by many or by few."

And his armor-bearer said to him, "Do whatever you have in mind; go; behold, I will be with you wherever you wish."

And Jonathan said to him, "Here we are, going over to these people, and we will show ourselves to them."

If they tell us, "Wait until we come to you," then we will stay where we are and will not go up to them.

But if they say, "Come up to us," then we will come up, for the Lord has delivered them into our hands. Let this be a sign for us.

So they both showed themselves to the Philistine guardhouse, and the Philistines said, "Look, the Hebrews are coming out of the holes where they had been hiding."

And those in the guardhouse said to Jonathan and his armor-bearer, "Come up to us, and we will show you something." And Jonathan said to his armor-bearer, "Come up after me, for the Lord has delivered them into the hand of Israel."

And Jonathan went up [climbing] with his hands and feet, with his armor-bearer; then those of the guardhouse fell before Jonathan, and his armor-bearer killed them after him.

And this first defeat which Jonathan and his armor-bearer suffered was of about twenty men, [who were killed in the space] of about half an acre of land.

And there was great terror in the camp, in the countryside, and among all the people; the guardhouse also, and those who had gone to plunder, were terrified, and the country was in turmoil, so that it was like a terror sent from God.

And Saul's watchmen who were at Gibeah of Benjamin looked on; and behold, the multitude was in such great disorder that they trampled each other as they went away.

Then Saul said to the people who were with him, "Now take a muster and see who has gone away from us." So they took a muster, and behold, Jonathan was not there, nor was his armor-bearer.

And Saul said to Ahijah, "Bring the Ark of God near" (for the Ark of God was with the Israelites that day).

But it came to pass that while Saul was speaking to the Priest, the tumult which was in the camp of the Philistines increased more and more; and Saul said to the Priest, Withdraw your hand.

And Saul and all the people who were with him were assembled with a loud cry; and they came to the battle, and behold, the Philistines had their swords drawn against one another, [and there was] a very great fear.

Now the Philistines had Hebrews with them, as they had before, who had come up with them to their camp from the surrounding country, and who immediately joined the Israelites who were with Saul and Jonathan.

And all the Israelites who had hidden in the mountains of Ephraim, having heard that the Philistines were fleeing, pursued them also to fight them.

And on that day the Lord delivered Israel, and they went forth fighting as far as Beth-aven.

But the Israelites were very tired that day; and Saul made the people take this oath, saying: Cursed be the man who eats anything until evening, so that I may take revenge on my enemies; so that all the people tasted nothing.

And all the people of the country came to a forest, where there was honey dripping onto the top of a field.

So the people entered the forest, and behold, honey was flowing out; and there was not one who put his hand to his mouth; for the people were afraid of the oath.

Now Jonathan had not listened to his father when he had made the people swear, and he stretched out the end of the staff that was in his hand, and dipped it in a honeycomb; and he put his hand to his mouth, and his eyes were enlightened.

Then someone from the people spoke up and said to him, "Your father expressly made the people swear an oath, saying, 'Cursed be the man who eats anything today,' even though the people were very tired."

And Jonathan said: My father has troubled the people of the land. See, I pray you, how my eyes have brightened, from having tasted a little of this honey; How much more so if the people had today eaten abundantly of the spoils of their enemies, which they found; for would not the defeat of the Philistines have been greater?

So on that day they struck the Philistines from Michmas to Ajalon, and the people were very weary.

Then he rushed upon the plunder, and they took sheep, oxen, and calves, and slaughtered them on the ground; and the people ate them with the blood.

And they reported it to Saul, saying, "Behold, the people are sinning against the Lord by eating with the blood." And he said, "You have sinned; today roll a large stone over me."

And Saul said, "Go out among the people and tell each of them to bring me their ox and their sheep. You shall slaughter them here and eat them, and you shall not sin against the Lord by eating with the blood." So each of the people brought their ox in hand that night, and they slaughtered them there.

And Saul built an altar to the Lord; this was the first altar that he built to the Lord.

Then Saul said, "Let us go down and pursue the Philistines by night, and plunder them until morning, leaving not a single one alive." They said, "Do whatever seems good to you." But the priest said, "Let us come here to God."

Then Saul inquired of God, [saying]: Shall I go down to pursue the Philistines? Will you deliver them into the hands of Israel? But he gave him no answer that day.

And Saul said, "All you tribes of the people, come near, and know and see by whom this sin has occurred today."

For as surely as the Lord lives, who redeems Israel, even if this had been done by my son Jonathan, he would certainly die. And none of the people answered him a word.

Then he said to all Israel, "Stand on one side, and Jonathan my son and I will stand on the other side." The people answered Saul, "Do what seems best to you."

And Saul said to the Lord, the God of Israel, "Reveal the one who is innocent." And Jonathan and Saul were captured, but the people escaped.

And Saul said, "Cast [lots] between me and Jonathan my son." And Jonathan was seized.

Then Saul said to Jonathan, "Tell me what you have done." And Jonathan told him, "It is true that I tasted a little honey with the tip of my staff that was in my hand; here I am, I shall die."

And Saul said: May God do so to me, and add this to it, if you certainly do not die, Jonathan.

But the people said to Saul, "Should Jonathan, who has accomplished this great deliverance in Israel, die? Never! As the Lord lives, even a hair of his head may

fall to the ground, for he has worked with God today." So the people rescued Jonathan, and he did not die. Then Saul returned from pursuing the Philistines, and the Philistines went back to their place.

Saul therefore took possession of the Kingdom of Israel, and made war on all sides against his enemies, against Moab, and against the children of Hammon, and against Edom, and against the Kings of Zobah, and against the Philistines; wherever he turned, he caused trouble.

He also assembled an army, and struck down Hamalech, and delivered Israel from the hand of those who plundered it.

Now the sons of Saul were Jonathan, Ishi, and Malkisuah; and as for the names of his two daughters, the name of the elder was Merab, and the name of the younger, Michal.

And the name of Saul's wife was Ahinoham, daughter of Ahimahaz; and the name of the commander of his army was Abner, son of Ner, Saul's uncle.

And Kish, father of Saul, and Ner, father of Abner, were sons of Abiel.

And there was a great war against the Philistines all the days of Saul; and as soon as Saul saw some strong man, and some valiant man, he took him to his side.

Samuel said to Saul, "The Lord has sent me to anoint you king over my people Israel; now therefore listen to the words of the Lord."

Thus says the Lord of hosts: I have remembered what Hamalech did to Israel, [and] how he opposed him on the way, when he came up out of Egypt.

Now go and strike Hamalech, and destroy in the manner of the forbidden all that he has, and do not spare him; but kill both men and women; both the great and the suckling, both oxen and the small cattle, both camels and donkeys.

Saul therefore assembled the people with a public cry, and took a census of them at Telaim, which was two hundred thousand foot soldiers, and ten thousand men from Judah.

And Saul came as far as the city of Hamalech, and set ambushes in the valley.

And Saul said to the Kenites, "Go away, leave the land of the Hamalekites, lest I surround you with them; for you showed kindness to all the children of Israel when they came up out of Egypt." So the Kenites left the land of the Hamalekites.

And Saul struck down the Hamaleites from Havilah to Shur, which is opposite Egypt.

And he took Agag, King of Hamalech, alive; but he put all the people to the edge of the sword in the manner of the curse.

So Saul and the people spared Agag, and the best sheep, the [best] oxen, the fat cattle, the lambs, and everything that was good; and they did not want to destroy them in the manner of the forbidden; they only destroyed in the manner of the forbidden everything that was of no value, and contemptible.

Then the word of the Lord came to Samuel, saying:

I regret that I made Saul king, for he has turned away from me and has not carried out my words. And Samuel was very grieved, and cried out to the Lord all that night.

Then Samuel got up early in the morning to go out to meet Saul. And it was reported to Samuel, saying, Saul came to Carmel, and behold, he had a place prepared for himself there, but he turned back, and passed beyond, he went down to Gilgal.

When Samuel came to Saul, Saul said to him, "You are blessed by the Lord; I have carried out the word of the Lord."

And Samuel said, "What is this bleating of sheep in my ears, and this lowing of oxen that I hear?"

And Saul answered, They brought them from the Hamalekites; for the people spared the best sheep and the [best] oxen, to sacrifice to the Lord your God; and we destroyed the rest in the manner of the ban.

And Samuel said to Saul, "Stop, and I will tell you what the Lord said to me last night." And he answered him, "Speak?"

Samuel then said, "Is it not true that when you were little in your own eyes, you were made Chief of the Tribes of Israel, and the Lord anointed you King over Israel?"

But the Lord had sent you on this expedition, and had said to you: Go, and destroy these sinners, the Hamaleites, in the manner of the curse, and make war against them, until they are consumed.

And why did you not obey the voice of the Lord, but you rushed upon the plunder and did what was displeasing to the Lord?

And Saul answered Samuel, "Yet I have obeyed the voice of the Lord, and have gone in the way in which the Lord sent me, and have brought Agag king of the Hamalekites, and have destroyed the Hamalekites in the manner of the banished."

But the people took sheep and oxen from the plunder, [as] the firstfruits of the forbidden, to sacrifice to the Lord your God at Gilgal.

Then Samuel said, "Does the Lord delight in burnt offerings and sacrifices, in obeying his voice? Behold, to obey is better than sacrifice, and to heed is better than the fat of sheep;

For rebellion is like the sin of divination, and transgression is an idol and a teraphim. Because you have rejected the word of the Lord, he has also rejected you, so that you are no longer king.

And Saul answered Samuel, "I have sinned because I have transgressed the commandment of the Lord and your words; for I feared the people, and I obeyed their voice."

But now, I beg you, forgive me my sin, and return with me, and I will worship the Lord.

And Samuel said to Saul, "I will not return with you; because you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel."

And as Samuel turned to leave, [Saul] took hold of the edge of his cloak, and it tore.

Then Samuel said to him, "Today the Lord has torn the kingdom of Israel from you and given it to your neighbor, who is better than you."

And indeed; the strength of Israel will not lie, it will not repent; for he is not a man, that he should repent.

And Saul answered, "I have sinned; [but] honor me now, I pray you, in the presence of the elders of my people, and in the presence of Israel, and return with me, and I will worship the Lord your God."

So Samuel returned and followed Saul; and Saul worshiped the Lord.

Then Samuel said, "Bring me Agag, king of Hamalech." And Agag came to him, acting graciously; for Agag said, "Surely the bitterness of death is past."

But Samuel said, "As your sword has bereaved women [of their children], so your mother will be bereaved of children among women." And Samuel hacked Agag to pieces before the Lord at Gilgal.

Then he went to Ramah; and Saul went up to his house at Gibbath-Saul.

And Samuel did not go to see Saul again until the day of his death; although Samuel had mourned for Saul, because the Lord had relented from making Saul king over Israel.

And the Lord said to Samuel, "How long will you mourn for Saul, since I have rejected him from being king over Israel? Fill your horn with oil and come; I will send you to Jesse of Bethlehem, for I have appointed one of his sons to be king."

And Samuel said, "How can I go? For Saul, when he hears of it, will kill me." And the Lord answered, "Take with you a young cow from the herd, and say, 'I have come to sacrifice to the Lord.'"

And you shall invite Jesse to the sacrifice, [and] there I shall tell you what you shall do, and you shall anoint me the one I tell you.

So Samuel did as the Lord had told him, and came to Bethlehem, and the elders of the city ran to meet him in fear, and said, "Have you come only for our benefit?"

And he answered, "I have come only for your good; I have come to sacrifice to the

Lord. Consecrate yourselves and come with me to the sacrifice." He also consecrated Jesse and his sons and invited them to the sacrifice.

And it came to pass that as they entered, having seen Eliab, he said, Surely the Lord's anointed is before him.

But the Lord said to Samuel, "Do not look at his appearance or at his height, for I have rejected him; because [the Lord does not look] at what man looks at; for man looks at the outward appearance, but the Lord looks at the heart."

Then Jesse called Abinadab and brought him before Samuel, who said, "The Lord has not chosen this one either."

And Jesse brought Sammah over, and [Samuel] said: The Lord has not chosen this one either.

So Jesse presented his seven sons before Samuel; and Samuel said to Jesse, "The Lord has not chosen these."

Then Samuel said to Jesse, "Are these all your children?" And he said, "There is still the youngest; but behold, he is tending the sheep." Then Samuel said to Jesse, "Send for him, for we will not sit down to eat until he comes here."

So he sent word and brought him in. Now he was ruddy, well-looking, and handsome. And the Lord said [to Samuel], "Get up and anoint him, for this is the one [I have chosen]."

Then Samuel took the horn of oil and anointed him in the presence of his brothers; and from that day the Spirit of the Lord came powerfully upon David. And Samuel arose and went to Ramah.

And the Spirit of the Lord departed from Saul; and the evil spirit [sent] by the Lord troubled him.

And Saul's servants said to him, "Now the evil spirit [sent] from God is troubling you."

May [the King] our Lord tell his servants who are before you to seek a man who knows how to play the violin; and when the evil spirit [sent] from God is upon you, he will play with his hand, and you will be relieved.

Saul then said to his servants, "Please find me a man who knows how to play the instruments well, and bring him to me."

And one of his servants answered, and said, Behold, I have seen a son of Jesse of Bethlehem who knows how to play instruments, and who is strong, valiant, and a warrior, who speaks well, a handsome man, and the Lord is with him.

Then Saul sent messengers to Jesse, saying, "Send me your son David, who is with the sheep."

And Jesse took a donkey [laden] with bread, and a barrel of wine, and a young goat, and sent them by David his son, to Saul.

And David came to Saul, and stood before him; and [Saul] loved him greatly, and he served as his armor-bearer.

And Saul sent word to Jesse: I beg you that David remain in my service; for he has found favor in my sight.

So it happened that when the evil spirit [sent] from God was upon Saul, David would take the violin and play it with his hand; and Saul was relieved and felt well, because the evil spirit would leave him.

Now the Philistines assembled their armies for war, and they assembled at Socoh, which is in Judah, and encamped between Socoh and Hazekah, on the border of Dammim. Saul and the Israelites also gathered together and camped in the Valley of the Oak, and prepared for battle to go out against the Philistines.

Now the Philistines were on a mountain on this side, and the Israelites were on another mountain on the other side; so the valley was between the two.

And there came out of the Philistine camp a man who stood between the two armies, and whose name was Goliath, [of the city] of Gath, six cubits and a handbreadth high.

And he had a bronze helmet on his head, and was armed with a scale breastplate; and his breastplate weighed five thousand shekels of bronze.

He also had bronze greaves on his legs, and a bronze shield between his shoulders. The shaft of his halberd was like a weaver's loom, and the iron of this [halberd] weighed six hundred shekels of iron; and the one who carried his shield walked before him.

So he stood up and called out to the assembled troops of Israel, saying to them, "Why should you come out to draw up yourselves in battle formation? Am I not a Philistine, and are you not servants of Saul? Choose one of you and let him come down to me."

If he is stronger in fighting with me, and kills me, we will be your servants; but if I have the advantage over him, and kill him, you will be our servants, and you will be enslaved to us.

And the Philistine said, "Today I have disgraced the assembled troops of Israel, [by saying to them], 'Give me a man, and we will fight together.'"

[But] Saul and all the Israelites, when they heard the words of the Philistine, were astonished and greatly afraid.

Now there was David, son of an Ephrathite man from Bethlehem of Judah, named Jesse, who had eight sons; he was old, and he was considered among the noblemen in the days of Saul.

And the three oldest sons of Jesse had gone away and followed Saul into this war. The names of his three sons who had gone to war were Eliab, the firstborn; Abinadab, the second; and Shammah, the third.

And David was the youngest, and the three oldest followed Saul.

And David went back and forth from Saul to tend his father's sheep in Bethlehem.

And the Philistine came approaching morning and evening, and stood there for forty days.

And Jesse said to David his son, "Now take for your brothers an ephah of this roasted wheat, and these ten loaves, and carry them quickly to the camp for your brothers."

You will also take these ten cheeses of milk to the captain of their thousand, and you will visit your brothers [to find out] if they are well, and you will bring me marks of them.

Now Saul, and they, and all those of Israel were in the valley of the oak, fighting against the Philistines.

David therefore got up early in the morning, and left the sheep in the care of the shepherd, then having taken his charge, went away, as his father Jesse had commanded him, and he arrived at the place where the camp was; and the army had come out where it was arrayed in battle, and there was a great shout because of the battle.

For the Israelites and the Philistines had lined up army against army.

Then David unloaded his baggage, leaving it in the hands of the one who was guarding the baggage, and ran to the place where the pitched battle was, and having arrived there, he asked his brothers if they were well.

And as he was speaking with them, behold, a man came up who stood between the two armies, whose name was Goliath, a Philistine from the city of Gath, [coming out] of the army of the Philistines, and uttered the same words that he had uttered before, and David heard them.

And all the Israelites, seeing this man, fled from him in great fear.

And everyone in Israel said, "Have you not seen this man who has come up? He has come up to disgrace Israel; and if anyone is found to strike him, the King will reward him abundantly, and give him his daughter, and will exempt his father's house [from all burdens] in Israel."

Then David spoke to the people who were there with him, saying, "What good will be done for the man who strikes down this Philistine and removes the disgrace from Israel? For who is this uncircumcised Philistine that he should thus dishonor the pitched battles of the living God?"

And the people repeated these same words to him; and said to him, "This is the good that will be done to the man who struck him."

And when Eliab, his elder brother, heard that he was speaking to these people, his

anger burned against David, and he said to him, "Why have you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the wickedness of your heart, for you have come down to see the battle."

And David replied, "What have I done now? Is there nothing to it?"

Then he turned away from that one to another, and said the same words to him; and the people answered him in the same way as the first time.

And the words that David had spoken were heard and reported to Saul, and he summoned him.

And David said to Saul, "Let no one's heart fail because of this man; your servant will go and fight against this Philistine."

But Saul said to David, "You cannot go out against this Philistine to fight against him; for you are only a young boy, and he has been a warrior from his youth."

And David answered Saul, "Your servant was tending his father's sheep, when a lion and a bear came and carried off a sheep from the flock."

But I went out after them, I struck them, and I snatched [the sheep] from their mouths; and as they rose up against me, I seized them by the jaw, I struck them, and I killed them.

Your servant has killed both a lion and a bear; and this uncircumcised Philistine shall be like one of them; for he has dishonored the arrayed troops of the living God.

David said again, "The Lord who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine." Then Saul said to David, "Go, and the Lord be with you."

And Saul armed David with his armor, and put his bronze helmet on his head, and had him armed with a breastplate.

Then David fastened Saul's sword onto his armor and began to walk, for he had never tried it before. David said to Saul, "I cannot walk with these weapons, for I have never tried them." And David took them off.

But he took his staff in his hand, and chose five smooth stones from the stream, and put them in his shepherd's bag which he had, and in his pocket, and he had his sling in his hand; and he approached the Philistine.

The Philistine also came, and advanced, and approached David, and the man who carried his shield [walked] before him.

And the Philistine looked, and saw David, and despised him; for he was only a young boy, fair-haired, and handsome.

And the Philistine said to David, "Am I a dog, that you come against me with sticks?"

And the Philistine cursed David by his gods.

The Philistine also said to David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field."

And David said to the Philistine, "You come against me with sword, halberd, and shield; but I come against you in the name of the Lord of hosts, the God of battles of Israel, whom you have dishonored."

Today the Lord will deliver you into my hands, and I will strike you and cut off your head. I will give the carcasses of the Philistine camp today to the birds of the air and to the beasts of the earth, and all the earth will know that there is a God in Israel.

And all this assembly will know that the Lord does not deliver by sword or halberd; for this battle belongs to the Lord, who will deliver you into our hands.

And it came to pass that when the Philistine had risen up, and was approaching to meet David, David hastened, and ran to the place of battle to meet the Philistine.

Then David reached into his bag, took out a stone, slung it, and struck the Philistine on the forehead, so that the stone sank into his forehead; and he fell face down to the ground.

So David, with a sling and a stone, prevailed over the Philistine, and struck the Philistine down and killed him; but David had no sword in his hand.

But David ran, jumped on the Philistine, took his sword, drew it from its sheath, killed him, and cut off his head. And when the Philistines saw that their mighty man was dead, they fled.

Then those of Israel and Judah arose and shouted for joy, and pursued the Philistines as far as the valley and as far as the gates of Hekron; and the Philistines, mortally wounded, fell by the way of Saharajim, as far as Gath and as far as Hekron.

And the children of Israel returned from pursuing the Philistines, and plundered their camps.

And David took the head of the Philistine, which he brought to Jerusalem; he also put the Philistine's armor in his tent.

Now when Saul saw David going out to meet the Philistine, he said to Abner, the commander of the army: Abner, whose son is this young man? And Abner answered: As long as you live, O king, I do not know.

The King said to him: Inquire who this young boy's son is.

As soon as David returned from killing the Philistine, Abner took him and brought him before Saul, with the Philistine's head in his hand.

And Saul said to him, "Young boy, whose son are you?" David answered, "I am the son of Jesse of Bethlehem, your servant."

Now it came to pass that as soon as David had finished speaking to Saul, Jonathan's soul was bound to [David's] soul, so much so that Jonathan loved him as his own soul.

So that day Saul took him, and did not allow him to return to his father's house.

And Jonathan made a covenant with David, because he loved him as his own soul.

And Jonathan took off the cloak that he was wearing, and gave it to David, with his clothes, even down to his sword, his bow, and his baldric.

And David was employed in affairs; [and] wherever Saul sent him, he succeeded; so that Saul put him in charge of the fighting men, and he was pleasing to all the people, and even to Saul's servants.

Now it came to pass that as they returned, and David returned from the defeat of the Philistine, women came out from all the cities of Israel, singing and dancing before King Saul, with drums, with joy, and with cymbals.

And the women who played [instruments] answered each other, and said: Saul has struck down his thousands, and David his ten thousands.

And Saul was very angry, and this word displeased him, and he said: They have given ten thousand to David, and to me, a thousand; therefore he lacks nothing more than the Kingdom.

From that day on, Saul kept a close eye on David.

And it came to pass, the very next day, that the evil spirit [sent] from God seized Saul, and he was prophesying in the midst of the house, and David played with his hand, as on other days, and Saul had a halberd in his hand.

And Saul hurled the halberd, saying to himself, "I will strike David and the wall," but David turned away from him twice.

Saul was therefore afraid of David's presence, because the Lord was with David, and had withdrawn from Saul.

That is why Saul removed [David] from him and made him commander of a thousand [men]; and [David] went back and forth before the people.

And David succeeded in everything he undertook, for the Lord was with him.

So Saul, seeing that David prospered greatly, feared him.

But all Israel and Judah loved David, because he went out and came before them.

And Saul said to David, "Behold, I will give you Merab my older daughter as a wife; only be a righteous son to me, and lead the battles of the Lord." For Saul said, "Let not my hand be upon him, but let the hand of the Philistines be upon him."

And David answered Saul, "Who am I, and what is my life, [and] my father's family in Israel, that I should be the king's son-in-law?"

But it came to pass that at the time when Merab, daughter of Saul, was to be given to

David, she was given as a wife to Hadriel the Meholathite.

But Michal [the other] daughter of Saul loved David; this was reported to Saul, and it pleased him.

And Saul said, "I will give her to him so that she may be a snare to him, and that by this means the Philistines may fall upon him." So Saul said to David, "Today you shall be my son-in-law by [one of] my two [daughters]."

And Saul commanded his servants to speak to David in secret, and to say to him, "Behold, the King is pleased with you, and all his servants love you; therefore, be now the King's son-in-law."

So Saul's servants repeated all these words to David, and David said: Do you think it is a small thing to be the King's son-in-law, since I am a poor man, and of no esteem?

And Saul's servants reported this to him, [and] said to him: David spoke such words.

And Saul said, "Speak to David like this: The king asks for no other dowry than one hundred Philistine foreskins, so that the king may be avenged on his enemies." Now Saul had planned to hand David over to the Philistines.

And Saul's servants reported all these things to David; and the matter pleased him, so that he might be the king's son-in-law. And before the days were fulfilled, David arose and went, he and his men, and struck down two hundred Philistine men; and David brought their foreskins, and they delivered them, counted out, to the King, so that he might become the King's son-in-law. And Saul gave him his daughter Michal in marriage.

Then Saul saw and knew that the Lord was with David; and Michal, Saul's daughter, loved him.

And Saul continued to fear David, even more [than before], so much so that Saul was always an enemy of David.

Now the captains of the Philistines went out [on campaign], and as soon as they went out, David succeeded better than all the servants of Saul; and his name was greatly esteemed.

And Saul spoke to Jonathan his son and to all his servants about putting David to death; but Jonathan, Saul's son, was very devoted to David.

Therefore Jonathan informed David, and said to him, "Saul my father is seeking to kill you; now therefore be on your guard, I beg you, until morning, and stay in some secret place, and hide yourself."

And when I have stood with my father, I will go out to the field where you are; for I will speak to my father about you; and I will see what will happen, and let you know.

Jonathan then spoke favorably of David to Saul his father, and said to him: Let not the king sin against his servant David, for he has not sinned against you; and indeed what he has done is very advantageous to you.

For he risked his life and struck down the Philistine, and the Lord gave a great deliverance to all Israel. You saw it and rejoiced; why then should you sin against innocent blood by putting David to death without cause?

And Saul listened to Jonathan's voice and swore: As the Lord lives, he will be put to death.

Then Jonathan called David and told him all these things. And Jonathan brought David to Saul, and he served him as before.

And the war began again, and David went out and fought against the Philistines, and made a great slaughter of them, so that they fled from before him.

Now the evil spirit [sent] from the Lord came upon Saul, as he sat in his house, with his halberd in his hand, and David was playing with his hand.

And Saul sought to strike David with the halberd as far as the wall; but he slipped out from in front of Saul, who struck the wall with the halberd: and David fled, and escaped that night.

But Saul sent messengers to David's house to watch him and kill him in the morning. This is what Michal, David's wife, told him, saying, "If you do not escape, tomorrow you will be killed."

And Michal lowered David through a window; and so he went away, and fled, and escaped.

Then Mical took an effigy, and put it to bed, and placed a goat's hair head at its head, and covered it with a garment.

And when Saul sent men to take David away, she said: He is sick.

Saul sent more men to capture David, saying to them: Bring him to me in his bed, so that I may kill him.

So these people came, and behold, an effigy was on the bed, and the goat's-hair head was at its head.

[And] Saul said to Michal, "Why have you deceived me like this, and let my enemy go, so that he has escaped?" And Michal answered Saul, "He said to me, 'Let me go; why should I kill you?'"

So David fled and escaped, and came to Samuel at Ramah, and told him all that Saul had done to him. Then he went away with Samuel, and they stayed in Naioth.

And they brought it back to Saul, saying to him: Behold, David is in Naioth in Ramah.

Then Saul sent men to capture David, who saw an assembly of prophets prophesying, and Samuel, who presided over them, was standing there; and the spirit of God came upon the men sent by Saul, and they also became prophets.

And when it was reported to Saul, he sent other people, who also became prophets. And Saul continued to send people a third time, and they too became prophets.

Then he himself went to Ramah, and came to the great pit which is in Seku, and inquired, saying, "Where are Samuel and David?" and was answered, "They are in Naioth in Ramah."

And he went to Naioth in Ramah; and the spirit of God was also upon him, and he continued on his way and prophesied until he came to Naioth in Ramah.

He also stripped off his clothes and prophesied before Samuel, lying naked on the ground all that day and all that night. Therefore it is said, "Is Saul also among the prophets?"

And David, fleeing from Naioth who was in Ramah, came and said to Jonathan, "What have I done? What is my iniquity, and what is my sin before your father, that he seeks my life?"

And [Jonathan] said to him, "Never! You shall not die. Behold, my father does nothing, great or small, that he does not disclose to me; and why should my father hide this thing from me? It is not so."

Then David swore, and said again: Your father surely knows that I am in your good graces, and he will have said: let Jonathan know nothing of this, lest he be grieved; but as the Lord lives, and your soul lives, there is but one step between me and death.

Then Jonathan said to David, "What do you want me to do? And I will do it for you."

And David said to Jonathan, "Behold, tomorrow is the new moon, and I am accustomed to sitting with the King to eat; therefore let me go, and I will hide in the fields until the third evening."

If your father inquires about me, you shall tell him: I have been urged to have David go with haste to Bethlehem his city, because his whole family is making a solemn sacrifice.

If he says, "Very well; it goes well with your servant," but if he becomes very angry, know that his malice has reached its limit.

Therefore, show mercy to your servant, since you have brought your servant into a covenant with you, [the name of the Lord having intervened]; if there is [any] iniquity in me, kill me yourself; for why would you bring me to your father?

And Jonathan said to him: God forbid that this should happen to you; for if I can

somehow know that my father's malice has reached its peak to be unleashed upon you, shall I not let you know?

And David answered Jonathan, "Who will tell me what unpleasant answer your father gave you?"

And Jonathan said to David, "Come, let us go out to the field." So the two of them went out to the field.

Then Jonathan said to David, "O Lord, God of Israel, when I sound out my father tomorrow, about this time or the day after, and there is good news for David, if I do not then send word to you and tell you about it;

May the Lord do this to Jonathan, and add to it this: that if my father has decided to harm you, I will let you know, and I will let you go, and you will go in peace, and the Lord will be with you as he was with my father.

But is it not so, that if I am still alive, is it not so, I say, that you will show me the grace of the Lord, so that I do not die?

And that you will not withdraw your gratuitous gift from my house forever, not even when the Lord cuts off all of David's enemies from the face of the earth?

And Jonathan made an alliance with the house of David, saying: May the Lord demand him back from the hand of David's enemies.

Jonathan made David swear an oath again by the love he bore him; for he loved him as much as his own soul.

Then Jonathan said to him, "Tomorrow is the new moon, and people will inquire about you, for your position will be empty."

Having waited until the third evening, you shall go down in haste, and you shall come to the place where you hid on the day of this matter, and you shall dwell by the stone of Ezel.

And I will shoot three arrows beside this stone, as if I were shooting at some target.

And behold, I will send a boy, [and I will say to him]: Go, find the arrows. And if I say to the boy explicitly: Look, the arrows are this way before you, take them, and come back; then it will go well with you; and nothing will happen; the Lord lives.

But if I say to the young boy, "Look, the arrows are beyond you; go away, for the Lord is sending you away."

And as for the word that you and I have given each other; behold, the Lord is between you and me forever.

So David hid in the field; and when the new moon came, the King sat down to eat his meal.

And the King sat down in his seat, as at other times, in the seat which was near the wall, Jonathan stood up, and Abner sat next to Saul; but David's place was empty.

And Saul said nothing about it that day, for he was saying to himself: Something has happened to him; he is not clean, certainly he is not clean.

But on the day after the new moon, which was the second [day of the month], David's place was still empty; and Saul said to Jonathan his son, "Why was Jesse's son not at the meal yesterday or today?"

And Jonathan answered Saul: I have been earnestly urged to let David go to Bethlehem.

He even said to me, "Please let me go; for our family is offering a sacrifice in the city, and my brother has commanded me [to be there]; now, therefore, if I am in your good graces, I beg you to let me go, so that I may see my brothers." That is why he did not come to the King's table.

Then Saul's anger burned against Jonathan, and he said to him, "Son of the wicked rebel, do I not know that you have chosen the son of Jesse to your shame, and to the shame of your mother's transgression?"

For as long as the son of Jesse lives on earth you and your kingdom will not be established; therefore send at once and bring him to me, for he is worthy of death.

And Jonathan answered Saul his father, and said to him, "Why should he be put to

death? What has he done?"

And Saul hurled a halberd at him to strike him. Then Jonathan knew that his father had decided to put David to death.

And Jonathan rose from the table in anger, and did not eat his meal on the second day of the new moon; for he was grieved on account of David, because his father had dishonored him.

And the next morning Jonathan went out to the fields, according to the assignment he had given to David, and he brought with him a little boy.

And he said to his boy, "Run, now find the arrows I am going to shoot." And the boy ran, and [Jonathan] shot an arrow past him.

And when the boy came to the place where the arrow that Jonathan had shot lay, Jonathan shouted after him, and said to him, "Is not the arrow beyond you?"

And Jonathan called out to the boy, "Hurry, do not stop!" And the boy gathered the arrows and came to his Lord.

But the boy knew nothing about this matter; only David and Jonathan knew.

And Jonathan gave his bow and arrows to the boy he had, and said to him, "Go, take them into the city."

And the boy having gone away, David got up from the south side, and threw himself face down on the ground, and prostrated himself three times, and they kissed each other, and both wept; until David wept exceedingly.

And Jonathan said to David, "Go in peace, as we both swore to the Lord, saying, 'The Lord be between me and you, and between my offspring and your offspring forever.'"

So David got up and left; and Jonathan returned to the city.

So David went to Nob, to Ahimelech the priest; and Ahimelech, terrified, ran to meet David and said to him, "Why are you alone, and is there no one with you?"

And David said to Ahimelech the Priest: The King has commanded me something, and said to me: Let no one know anything about the matter for which I am sending you, nor about what I have commanded you; and I have assigned my men a certain place.

Now then, what do you have in hand? Give me five loaves of bread, or whatever you can find.

And the priest answered David, and said, I do not have common bread in my hand, but holy bread; but have your men at least kept themselves from women?

And David answered the Priest, and said to him: Moreover, since I left four days ago, the women have been removed from us, and the ships of my men have been holy, and this [bread] is considered common, since today it is consecrated [again to put] in the ships.

So the priest gave him the holy bread; for there was no other bread there except the showbread which had been taken out from before the Lord, to give fresh bread on the day when the other day was raised.

Now there was a man there from among Saul's servants, detained that day before the Lord; [this man] was named Doeg, the Edomite, the most powerful of [all] Saul's shepherds.

And David said to Ahimelech, "But do you not have here in your hand some halberd, or some sword? For I have not taken my sword or my weapons with me, because the King's business was urgent."

And the priest said, "Here is the sword of Goliath the Philistine, whom you killed in the Valley of the Oak. It is wrapped in cloth behind the ephod. If you want it for yourself, take it, for there is no other sword here." And David said, "There is no like it. Give it to me."

So David arose and fled that day from before Saul, and went to Achish, King of Gath.

And the servants of Achish said to him, "Is this not David, [who is like] the King of the land? Is this not the one about whom they used to answer one another in the dances, saying, 'Saul has killed his thousands, and David his ten thousand?'"

And David put these words in his heart, and was very afraid because of Achish, King

of Gath.

And he changed his demeanor before them, and pretended to be a madman in their hands; and he marked the doorposts, and let his saliva drip onto his beard.

And Achish said to his servants, "Look, do you not see that this is a fool? Why have you brought him to me?"

Did I lack foolish men, that you brought this one to play the fool in my presence? Would this one even enter my house?

So David left there and escaped to the cave of Hadullam; when his brothers and all his father's house heard of it, they went down there to him.

All those who were also in trouble, and who had creditors [who were tormenting them], and who were full of bitterness in their hearts, gathered around him, and he became their leader; and there were about four hundred men with him.

And David went from there to Mizpah of Moab; and he said to the King of Moab, "Please let my father and mother withdraw to you until I know what God will do for me."

And he brought them before the King of Moab, and they remained with him all the time that David was in that stronghold.

Now Gad the prophet said to David, "Do not remain in this stronghold, but go away and enter the land of Judah." So David went away and came to the forest of Herez.

And Saul learned that David and the men who were with him had been discovered. Now Saul was sitting on the hillside under an oak tree at Ramah, with his halberd in his hand, and all his servants were standing before him.

And Saul said to his servants who stood before him, "Now listen, Benjamites: Will the son of Jesse give fields and vineyards to all of you? Will he appoint all of you governors over thousands and hundreds?"

That you have all conspired against me, and that there is no one to warn me that my son has made an alliance with the son of Jesse, and that there is none of you who has pity on me, and who warns me; for my son has stirred up my servant against me to set traps for me, as it appears today.

Then Doeg the Edomite, who was appointed over the servants of Saul, answered, and said: I saw the son of Jesse come to Nob to Ahimelech son of Ahitub;

Who consulted the Lord for him, and gave him provisions, and the sword of Goliath the Philistine.

Then the King sent to summon Ahimelech the Priest son of Ahitub, and all his father's family, [namely] the priests who were at Nob; and they all came to the King.

And Saul said, "Now listen, son of Ahitub"; and he answered, "Here I am, my lord."

Then Saul said to him, "Why have you and the son of Jesse conspired against me, since you gave him bread and a sword, and inquired of God for him, so that he would rise up against me to set ambushes for me, as is happening today?"

And Ahimelech answered the King, and said: Among all your servants, is there one like David, who is faithful, and son-in-law of the King, and who went at your command, and who is so honored in your house?

Have I begun to consult God for him today? God forbid! Let the king not burden his servant, nor my entire father's household, with anything; for your servant knows nothing of this, small or great.

And the King said to him: Certainly you will die, Ahimelech, and all your father's family.

Then the king said to the archers standing before him, "Turn around and kill the priests of the Lord, for they too are of David's faction, because they knew he was fleeing and they did not warn me." But the king's servants would not stretch out their hands to attack the priests of the Lord.

Then the King said to Doeg, "Turn around and throw yourself on the priests." So Doeg the Edomite turned around and threw himself on the priests, and that day he killed eighty-five men who wore the linen ephod.

And he put to the sword Nob, the city of the priests, men and women, great and infants, even oxen, donkeys, and sheep.

However, one of the sons of Ahimelech, son of Ahitub, whose name was Abiathar, escaped and fled to David.

And Abiathar reported to David that Saul had killed the priests of the Lord.

And David said to Abiathar, "I knew well that day, since Doeg the Edomite was there, that he would not fail to report it to Saul; I am responsible [for what happened] to all the persons of your father's family."

Stay with me, do not be afraid; for he who seeks my life seeks yours; surely you will be kept with me.

Now this report had been made to David, saying: Look, the Philistines are waging war against Keilah, and are plundering the threshing floors.

And David inquired of the Lord, saying, "Shall I go and strike down these Philistines?" And the Lord answered David, "Go, and strike down the Philistines, and deliver Keilah."

And David's men said to him, "Behold, we are afraid here in Judah; what then will it be when we go to Keilah against the arrayed troops of the Philistines?"

Therefore David inquired of the Lord again, and the Lord answered him, and said,

Arise, go down to Keilah, for I am going to deliver the Philistines into your hand.

Then David went with his men to Keilah, and fought against the Philistines, and took their livestock, and made a great slaughter [of the Philistines]; thus David delivered the inhabitants of Keilah.

Now it had happened that when Abiathar son of Ahimelech had fled to David at Keilah, the Ephod had fallen into his hands.

And it was reported to Saul that David had come to Keilah; and Saul said, God has delivered him into my hands; for he shut himself in by entering a city which has gates and bars.

And Saul assembled with a public shout all the people to go to war, and to go down to Keilah, in order to besiege David and his men.

But David, having learned that Saul was plotting this evil against him, said to the priest Abiathar: Put on the ephod.

Then David said: O Lord! God of Israel! Your servant has heard with certainty that Saul is plotting to enter Keilah to destroy the city on account of me.

Will the lords of Keilah deliver me into his hands? Will Saul come down, as your servant has heard? O Lord, God of Israel, I pray you, teach your servant. And the Lord answered, "He will come down."

David said again, "Will the lords of Keilah deliver me and my men into the hands of Saul?" And the Lord answered, "They will deliver you there."

Then David arose, and about six hundred men with him, and they left Keilah and went wherever they could; and it was reported to Saul that David had escaped from Keilah: therefore he stopped marching.

And David remained in the desert in strongholds, and he stayed in a mountain in the desert of Ziph. And Saul sought him every day, but God did not give him into his hands.

David, therefore, having seen that Saul had gone out to seek his life, stayed in the desert of Ziph in the forest.

Then Jonathan, son of Saul, arose and went to the forest to David, and strengthened his hands in God.

And he said to him, "Do not be afraid; for Saul my father will not catch you, but you will reign over Israel, and I will be second after you; and even Saul my father knows this well."

So the two of them made a covenant before the Lord; and David remained in the forest, but Jonathan returned to his house.

Now the Ziphites went up to Saul at Gibeah and said to him, "Is not David hiding among us in strongholds in the forest on the hill of Hachilah, which is on the right side of Jesimon?"

Now then, O King! if you wish to come down, come down, and it will be up to us to

deliver him into the hands of the King.

And Saul said, "Blessed are you by the Lord, for you have had mercy on me."

Go then, I beg you, and prepare everything, and know, and recognize the place where he makes his retreat, [and] who has seen him there; for I have been told, that he is very cunning.

Therefore, recognize and know in which of all these retreats he is hiding, then return to me when you are certain, and I will go with you; and if he is in the land, I will search for him carefully among all the thousands of Judah.

So they got up and went to Ziph before Saul; but David and his men were in the wilderness of Mahon, in the countryside, on the right hand of Jesimon.

So Saul and his men went to look for him; and he was brought back to David: and he went down into the rock, and stayed in the wilderness of Mahon: when Saul heard of this, he pursued David into the wilderness of Mahon.

And Saul went on this side of the mountain, and David and his men went on the other side of the mountain; and David hurried as much as he could to leave before Saul, but Saul and his men surrounded David and his men to capture them.

At this a messenger came to Saul, saying, "Hurry and come, for the Philistines have attacked the land."

So Saul returned from pursuing David and went to meet the Philistines: therefore that place was called Selah-hammahlekoth.

Then David went up from there and stayed in the strongholds of Hen-gedi.

And when Saul returned from pursuing the Philistines, this report was brought to him, saying: David is in the wilderness of Hen-gedi.

Then Saul took three thousand elite men from all Israel, and he went to find David and his people, even on the top of the rocks of the deer.

And Saul came to the sheepfolds by the road, where there was a cave into which he went for his needs; and David and his men were standing at the back of the cave.

And David's men said to him, "This is the day of which the Lord spoke to you:

'Behold, I am giving your enemy into your hand, that you may do to him as seems good to you.'" So David arose and quietly cut off the corner of Saul's robe.

After this David was deeply moved that he had cut off a corner [of Saul's robe].

And he said to his people, "The Lord forbid that I should do such a thing to my Lord, the Lord's Anointed, by laying my hand on him, for he is the Lord's Anointed."

So David dissuaded his men with his words, and he did not allow them to rise up against Saul. Then Saul got up from the cave and went on his way.

After this David got up and came out of the cave, and called after Saul, saying, "My Lord the King!" and Saul looked behind him, and David bowed his face to the ground and prostrated himself.

And David said to Saul, "Why should you listen to the words of people who say, 'Look, David is looking for trouble for you?'"

Behold, today your eyes have seen that the Lord delivered you today into my hand in the cave, and they said to me that I should kill you; but I spared you, and I said, I will not lay my hand on my Lord; for he is the Lord's Anointed.

Look, my father, look, I say, at the corner of your cloak that is in my hand; for when I cut off the corner of your cloak, I did not kill you. Know and understand that there is no evil or injustice in my hand; and that I have not sinned against you; and yet you lie in wait for my life to take it from me.

The Lord will judge between you and me, and the Lord will avenge me on you, but my hand will not be against you.

"From the wicked comes wickedness, as the proverb of the ancients says; therefore my hand will not be upon you."

After whom did a King of Israel emerge? Who are you chasing? A dead dog, a flea?

The Lord will therefore be judge, and will judge between you and me; and he will look upon my case and plead it, and will deliver me from your hand.

Now it came to pass that as soon as David had finished speaking these words to Saul,

Saul said, Is this not your voice, my son David? And Saul lifted up his voice and wept.

And he said to David, "You are more righteous than I, for you have repaid me good for the evil I did to you."

And you have made me aware today how you have shown me mercy, for the Lord had delivered me into your hands, and yet you did not kill me.

For who, having found his enemy, would let him go without harming him? May the Lord reward you for what you have done for me today.

And now behold, I know that you will surely reign and that the Kingdom of Israel will be firmly established in your hands.

Therefore now swear to me by the Lord that you will not destroy my descendants after me, and that you will not exterminate my name from my father's house.

And David swore to Saul, and Saul went home; and David and his men went up into the stronghold.

Now Samuel died, and all Israel gathered together and mourned for him, and they buried him in his house at Ramah. And David arose and went down to the wilderness of Paran.

Now there was a man in Mahon who had his flocks in Carmel, and that man was very powerful; for he had three thousand sheep, and a thousand goats; and he was in Carmel when his sheep were sheared.

And that man was named Nabal, and his wife was named Abigail, who was a woman of good sense and beautiful face; but he was a coarse man, and bad to do business with; and he was of the lineage of Caleb.

Now David heard in the desert that Nabal was shearing his sheep.

And he sent ten of his men, and said to them, "Go up to Carmel, and go to Nabal, and greet him in my name,

And say to him: May you do as much again next year at this time, and may you and your household and all that you have prosper.

And now I have learned that you have shearers; but your shepherds were with us, and we did them no harm, and nothing of theirs was lost during all the time they were in Carmel.

Ask them, and they will tell you; may these people be in your good graces, since we have come on a good day. We pray that you give to your servants, and to David your son, whatever is in your possession.

So David's men came and spoke all these words to Nabal in David's name; then they remained quiet.

And Nabal answered David's servants, and said, "Who is David, and who is the son of Jesse? Today the number of servants who desert their masters has multiplied."

And should I take my bread, and my water, and the meat that I have prepared for my shearers, in order to give it to people whose origin I do not know?

So David's men returned the way they came. They returned, and when they arrived, they reported to him according to all these words.

And David said to his men, "Each of you gird on your sword." So they each girded on their swords. David also girded on his sword, and he went up with David, about four hundred men, but two hundred remained with the baggage.

One of the servants of Abigail, Nabal's wife, reported to him, and said: "Behold, David has sent messengers from the desert to greet our master, and he has treated them harshly."

And yet these men were very good people to us, and we received no insult from them, and nothing of ours was lost, during all the time we were with them, when we were in the fields.

They served as our wall night and day, all the time we were with them, grazing the flocks.

Therefore, now consider carefully what you are going to do; for evil has been decreed against our master and against all his house; but he [a man] is so rude that one

would not dare to speak to him.

So Abigail hurried and took two hundred loaves of bread, two skins of wine, five sheep ready to eat, five measures of roasted grain, one hundred bundles of raisins, and two hundred baskets of dried figs, and put them on donkeys.

Then she said to her people, "Go on ahead of me, here I am, I am going after you"; but she did not tell Nabal her husband.

And as she mounted on a donkey, coming down the mountain under cover, David and his men came down and met her, and she stood before them.

Now David had said: Surely it was in vain that I guarded all that this man had in the wilderness, so that nothing of all that was his was lost; for he repaid me evil for good.

May God do this to the enemies of David, and thus he adds, if by morning I leave nothing of all that belongs to [Nabal], from man to dog.

When Abigail saw David, she quickly got down from her donkey, threw herself on his face before David, and bowed down to the ground.

So she fell at his feet and said to him, "Let the iniquity be upon me, upon me, my Lord; and I pray you let your servant speak before you, and listen to the words of your servant."

I beseech you that my Lord should not pay attention to this worthless man, Nabal, for he is just as his name is; his name is Nabal, and there is madness in him; and I, your servant, have not seen the people whom my Lord has sent.

Now therefore, my Lord, as surely as the Lord lives and you live, the Lord has kept you from bloodshed and has preserved your hand from it. May your enemies and those who seek to harm my Lord be like Nabal.

But now here is a present that your servant has brought to my Lord, so that it may be given to the people who follow my Lord.

Please forgive your servant's sin; for the Lord will surely establish a firm house for my Lord; for my Lord leads the battles of the Lord, and no evil has been found in you all your life.

If men rise up to persecute you and seek your life, the soul of my Lord will be bound in the bundle of life with the Lord your God; but he will cast away, as with a sling, the soul of your enemies.

And it will come to pass that the Lord will do to my Lord according to all the good that he has foretold to you, and he will establish you as ruler of Israel.

Therefore, let this not be an obstacle, nor a cause of regret in the soul of my Lord, that he has shed blood without cause, and has taken revenge himself; [and] when the Lord has dealt well with my Lord, you shall remember your servant.

Then David said to Abigail, "Blessed be the Lord, the God of Israel, who has sent you today to meet me."

And blessed be your counsel, and blessed be you who have today prevented me from coming to bloodshed, and who have preserved my hand from it.

For surely the Lord, the God of Israel, who has kept me from harming you, lives, that if you had not hurried and come to meet me, nothing would have been left to Nabal by morning, neither man nor beast.

David then took from her hand what she had brought him, and said to her, "Go back in peace to your house; see, I have listened to your voice, and I have granted your request."

Then Abigail returned to Nabal; and behold, he was holding a feast in his house, like a king's feast; and Nabal's heart was merry, and he was completely drunk; therefore she told him nothing, neither small nor great, about this matter until morning.

So it came to morning, after Nabal had sobered up, that his wife told him [all] these things, and his heart hardened within him, so that he became [like] a stone.

Now it came to pass that about ten days later the Lord struck Nabal, and he died.

And when David heard that Nabal was dead, he said, "Blessed be the Lord, who has avenged me against the insult at Nabal's hand, and has preserved his servant from

doing harm, and has returned Nabal's harm to his own head." Then David sent messengers to speak to Abigail, to take her as his wife. So David's servants came to Abigail in Carmel and spoke to her, saying, "David has sent us to you to take you as his wife." Then she got up and bowed down with her face to the ground, and said: Behold, your servant shall be a servant to wash the feet of my Lord's servants. Then Abigail quickly got up and mounted a donkey, and five of her maids followed her; and she went after David's messengers, and became his wife. Now David had also taken Ahinoah of Jezrehel, and both of them together became his wives. For Saul had given Michal, his daughter and wife of David, to Palti, son of Laish, who was from Gallim. The Ziphites came again to Saul at Gibeah, saying, "Is not David hiding on the hill of Hachilah, which is opposite Jezemon?" And Saul arose and went down to the wilderness of Ziph, taking with him three thousand chosen men of Israel, to seek David in the wilderness of Ziph. And Saul camped on the hillside of Hachilah, which is opposite Jezimon, by the road. Now David was standing in the desert, and he saw Saul coming into the desert to pursue him. And he sent spies through whom he learned most certainly that [Saul] had come. Then David got up and came to the place where Saul had camped; and David saw the place where Saul was lying, and Abner also, son of Ner, commander of his army; now Saul was lying in the circle [of the camp], and the people were camped around him. And David discussed this matter and spoke to Ahimelech the Hittite, and to Abishai son of Zeruiah, [and] brother of Joab, saying, "Who will go down with me to Saul at the camp?" And Abishai answered, "I will go down with you." David and Abishai came to the people by night, and behold, Saul was sleeping, lying in the circle [of the camp], and his halberd was stuck in the ground at his head; and Abner and the people were lying around him. Then Abishai said to David, "Today God has delivered your enemy into your hands; now therefore, let me strike him, I pray you, with the halberd, down to the ground with a single blow, and I will not return a second time." And David said to Abishai, "Do not put him to death; for who can lay a hand on the Lord's anointed and be innocent?" David said again: As surely as the Lord lives, unless the Lord strikes him, or his day comes, or he goes down to battle and remains there; May the Lord keep me from laying my hand on the Lord's Anointed; but please take the halberd that is at his head, and the water jug, and let us go. So David took the halberd and the water jug that were at Saul's head, and they went away; and there was no one who saw them, nor who perceived them, nor who awoke; for they were all sleeping; because the Lord had caused a deep sleep to fall upon them. And David crossed over to the other side, and stood on the top of the mountain, far from there; for there was a great distance between them. And he cried out to the people, and to Abner son of Ner, saying, "Will you not answer, Abner?" And Abner answered, and said, "Who are you that you cry out to the King?" Then David said to Abner, "Are you not a mighty man? And who in Israel is like you? Why then have you not guarded the King your Lord? For one of the people has come to kill the King your Lord." This is not well done to you; as the Lord lives, you deserve death, for having so badly kept your Lord, the Lord's Anointed; and now look where is the King's halberd, and the water pot that was at his head. Then Saul recognized David's voice, and said, "Is that not your voice, my son David?" And David said, "It is my voice, O King my Lord." He also said: Why does my Lord pursue his servant? For what have I done, and what

evil is in my hand?

Now therefore I pray you, let the King my Lord hear the words of his servant. If it is the Lord who is pushing you against me, let your offering be acceptable to him; but if it is men, they are cursed before the Lord; for today they have driven me out so that I would not be part of the inheritance of the Lord, [and they] said to me, "Go, serve the foreign gods."

And now, let not my blood fall to the ground before the Lord; for the King of Israel has gone out to look for a flea, [and] as one would chase a partridge in the mountains.

Then Saul said, "I have sinned; turn back, my son David, for I will not harm you again, because today my life has been precious to you. Behold, I have acted foolishly, and I have made a very great mistake."

And David answered, and said: Here is the King's halberd; let one of your men come here and take it.

May the Lord repay each one according to his justice and faithfulness; for he had delivered you into my hands today, but I would not lay my hand on the Lord's Anointed.

Therefore, as your soul has been precious in my sight today, so shall my soul be precious in the sight of the Lord, and he shall deliver me from all afflictions.

And Saul said to David, "Blessed are you, my son David; you will surely succeed and prevail." So David went on his way, and Saul returned to his place.

But David said to himself, "Surely I will one day perish by the hand of Saul; is it not better that I escape to the land of the Philistines, so that Saul will no longer hope to find me, searching for me again in some of the regions of Israel? For in this way I will escape from his hand."

So David arose, he and the six hundred men who were with him, and he crossed over to Achish son of Mahok, King of Gath.

And David remained with Achish in Gath, he and his people, each with his family, David and his two wives, [namely] Ahinoham, who was from Jezrehel, and Abigail, [who had been] the wife of Nabal, who was from Carmel.

Then Saul was told that David had fled to Gath; so he stopped looking for him.

David said to Achish, "If I have found favor in your sight, please let me be given a place in one of the towns in the countryside to live there; for why should your servant live with you in the royal city?"

So Achish gave him Ziklag that day; therefore Ziklag has remained with the Kings of Judah to this day.

The number of days that David remained in the land of the Philistines was one year and four months.

Now David went up with his men, and they raided the Geshurites, the Girzites, and the Hamalekites; for these [nations] lived in the land where [they had lived] from ancient times, from Shur to the land of Egypt.

And David devastated those lands, leaving neither man nor woman alive, and taking the sheep, the oxen, the donkeys, the camels, and the garments, then he returned and came to Achish.

And Achish would say: Where did you do your shopping today? And David would answer: To the South of Judah, to the South of the Jerahmeelites, and to the South of the Kenites.

But David left no man or woman alive to bring to Gath, for fear, he said, that they might report something against us, saying, "Thus David did." And he did so all the days he remained in the land of the Philistines.

And Achish believed David, and said, "He has made himself detestable to Israel his people; therefore he shall be my servant forever."

Now it came to pass in those days that the Philistines assembled their armies to make war against Israel; and Achish said to David, "Know for certain that you and your men shall come with me to the camp."

And David answered Achish, "Surely you will know what your servant will do." And Achish said to David, "That is why I will always entrust my person to your care." Now Samuel was dead, and all Israel mourned for him, and they buried him in Ramah, which was his city; and Saul removed from the land those who had the spirit of Python, and the soothsayers.

So the Philistines assembled and came, and camped at Shunem; Saul also assembled all Israel, and they camped at Gilboah.

And when Saul saw the Philistine camp, he was afraid, and his heart was greatly troubled.

And Saul inquired of the Lord; but the Lord did not answer him, either by dreams, or by the Urim, or by the Prophets.

And Saul said to his servants, "Find me a woman who has a spirit of divination, and I will go to her and inquire through her [what I should do]." His servants told him, "Behold, there is a woman in Hendor who has a spirit of divination."

So Saul disguised himself, and put on other clothes, and went away, he and two men with him, and they arrived at the woman's house by night; and Saul said to her, "Please, divine for me by the spirit of Python, and bring up to me the one I shall tell you about."

But the woman answered him, "Look, you know what Saul has done, how he has cut off from the land those who have the spirit of Python, and the soothsayers; why then do you set a trap for my soul to cause me to die?"

And Saul swore to him by the Lord, and said to him, "As the Lord lives, if any harm comes to you because of this."

Then the woman said, "Who do you want me to bring up for you?" And he replied, "Bring up Samuel for me."

And the woman, seeing Samuel, cried out in a loud voice, saying to Saul, "Why have you disappointed me? For you are Saul."

And the King answered her: Do not be afraid; but what did you see? And the woman said to Saul: I saw a god coming up out of the earth.

He asked her again, "What does he look like?" She replied, "An old man is coming up, and he is wearing a cloak." When Saul realized it was Samuel, he bowed down with his face to the ground and worshiped him.

And Samuel said to Saul, "Why have you troubled me by bringing me up?" And Saul answered, "I am in great distress, for the Philistines are waging war against me, and God has withdrawn from me and has not answered me, either by prophets or by dreams; therefore I have called you, that you may tell me what I should do."

And Samuel said, "Why then do you consult me, since the Lord has departed from you and become your enemy?"

But the Lord has done as he spoke through me; for the Lord has torn the kingdom out of your hand and given it to your servant, to David.

Because you have not obeyed the voice of the Lord, and have not carried out the fierceness of his anger against Hamalech, therefore the Lord has done this to you today.

And the Lord will also deliver Israel with you into the hands of the Philistines, and tomorrow you and your sons will be with me; the Lord will also deliver the camp of Israel into the hands of the Philistines.

And Saul immediately fell flat on his face, for he was greatly frightened by Samuel's words, and his strength failed him, because he had eaten nothing all that day or all night.

Then this woman came to Saul, and seeing that he was greatly troubled, she said to him: Behold, your servant has obeyed your voice, and I have risked my life, and I have obeyed the words that you spoke to me;

Now I beg you, listen also to what your servant tells you: [Allow] me to set before you a morsel of bread, so that you may eat, and have strength to return on your way.

And he refused, and said: I will not eat. But his servants and the woman also pressed him so hard that he agreed to their words, and having risen from the ground, he sat on a couch.

Now this woman had a calf which she was fattening in her house; and she quickly killed it, then she took flour, and kneaded it, and baked unleavened loaves of bread.

She set this before Saul and his servants, and they ate; then they got up and departed that night.

Now the Philistines assembled all their armies at Aphek; and the Israelites were encamped near the spring of Jezrehel.

And the Philistine governors passed by their hundreds and thousands; and David and his men passed over the rearguard with Achish.

And the Philistine leaders said, "What are these Hebrews?" And Achish answered the Philistine leaders, "Is this not David, the servant of Saul king of Israel, who was with me for some time, even a few years? And I have found nothing to fault in him from the day he surrendered [to me] until this day."

But the Philistine leaders became angry with him and said, "Send this man away, and let him return to the place where you have appointed him. Do not let him go down with us into battle, lest he turn against us in the battle; for how can he regain favor with his Lord? Can it not be by means of the heads of these men?"

Isn't this the David of whom they used to say to each other at the dances, "Saul struck down his thousand, and David his ten thousand"?

So Akis called David and said to him, "As surely as the Lord lives, you are certainly an upright man, and your conduct in the camp seemed good to me, for I have found no fault in you from the day you came to me until this day; but you do not please the governors."

Now therefore return, and go in peace, so that you do not do anything that displeases the rulers of the Philistines.

And David said to Achish, "But what have I done? And what have you found in your servant from the day I was with you until this day, that I have not gone to fight against the enemies of the King my Lord?"

And Achish answered and said to David, "I know that you are pleasing in my sight, like an angel of God; but the leaders of the Philistines have said, 'He shall not go up with us into battle.'"

Therefore, get up early in the morning, with the servants of your Lord who have come with you; and having risen early in the morning, as soon as you see the day, depart.

So David and his men got up early in the morning to leave early and return to the land of the Philistines; but the Philistines went up to Jezrehel.

Three days later, David and his people returned to Ziklag, [and found] that the Hamalekites had attacked from the south and Ziklag, and had struck Ziklag and burned it;

And that they had taken captive the women who were there, without having killed any men, from the smallest to the greatest: but they had taken them away, and gone on their way.

So David and his men returned to the city: and behold, it was burned down, and their wives, and their sons, and their daughters had been taken captive.

That is why David and the people who were with him raised their voices and wept so much that they had no strength left to weep.

And David's two wives had been taken captive, [namely] Ahinoham of Jezrehel, and Abigail [who had been] the wife of Nabal, who was of Carmel.

But David was in great distress, because the people spoke of stoning him; for all the people were outraged because of their sons and daughters; nevertheless David strengthened himself in the Lord his God.

And he said to Abiathar the Priest, son of Ahimelech, "Please put the Ephod on for

me"; and Abiathar put the Ephod on for David.

And David inquired of the Lord, saying, "Shall I pursue this troop? Shall I overtake them?" And he answered him, "Pursue them; for you will certainly overtake them and recover [all]."

So David went with the six hundred men who were with him, and they came to the Besor River, where those who remained behind stopped.

So David and four hundred men pursued, but two hundred men stopped, being too tired to cross the Besor stream.

Having found an Egyptian man in the fields, they brought him to David, and gave him bread, and he ate, and then they gave him water to drink.

They also gave him some dried figs and two bunches of raisins, and he ate, and his heart returned to him; for three days and three nights he had not eaten bread or drunk water.

And David said to him, "Whose are you? And where are you from?" And he answered, "I am an Egyptian boy, a servant of a Hamalekite man; and my master has abandoned me because I fell ill three days ago."

We had rushed towards the South of the Kerethites, and against what belongs to Judah, and towards the South of Caleb, and we burned Ziklag with fire.

And David said to him, "Will you lead me to that troop?" And he answered, "Swear to me by [the name of] God that you will not put me to death, and that you will not hand me over to my master, and I will lead you to that troop."

And he led him to that place. And behold, they were scattered over all the earth, eating and drinking and dancing, because of the great plunder which they had taken from the land of the Philistines and from the land of Judah.

And David struck them from the dawn of day until the evening of the next day when he began to pursue them; and not one of them escaped, except for four hundred young men who mounted camels and fled.

And David recovered everything that the Hamalekites had taken away; he also recovered his two wives.

And they found that they lacked nothing, from the least to the greatest, both sons and daughters, and plunder, and all that they had taken away; David recovered it all.

David also took all the [remaining] large and small livestock, which were led before the flocks [that had been taken from them]; [and] they said: This is David's plunder.

Then David came to the two hundred men who had been so tired that they could not walk after David, who had made them stay by the brook Besor; and they came out to meet David and the people who were with him; and David approached the people and greeted them kindly.

But all the wicked and evil men who had gone with David spoke up and said, "Since they did not come with us, we will not give them any of the plunder we have recovered, except to each of them his wife and children, and let them take them away."

But David said, "My brothers, you shall not do so what the Lord has given us, who has protected us, and has delivered into our hands the army that came against us."

Who would believe you in this case? For he who remains with the baggage must have as much share as he who goes down to the battle; they will share equally.

This has been practiced ever since, and it has become an ordinance and a law in Israel, to this day.

David therefore returned to Ziklag, and sent some plunder to the Elders of Judah, [namely] to his friends, saying: Here is a present for you, from the plunder of the enemies of the Lord.

[He sent] some to those who were at Bethel, and to those who were at Ramoth-near Mead, and to those who were at Jattir,

And to those who were at Haroher, and to those who were at Siphamoth, and to those

who were at Estemoah,
And to those who were in Racal, and to those who were in the cities of the
Jerahmelites, and to those who were in the cities of the Kenites,
And to those who were at Hormah, and to those who were at Corhasan, and to those who
were at Hathach,
And to those who were in Hebron, and in all the places where David and his people had
stayed.
But the Philistines fought against Israel, and the Israelites fled from before the
Philistines and were killed on Mount Gilboa.
And the Philistines overtook Saul and his sons, and killed Jonathan, Abinadab and
Malki-suah, Saul's sons.
And the battle intensified against Saul, and the archers shooting with bows found
him; and he was very afraid of these archers.
Then Saul said to his armor-bearer, "Draw your sword and run me through with it, lest
these uncircumcised men come and run me through and make a mockery of me." But his
armor-bearer refused, because he was very afraid. So Saul took the sword and fell
upon it.
Then Saul's armor-bearer, seeing that Saul was dead, also fell upon his sword, and
died with him.
So Saul and his three sons, his armor-bearer, and all his men died that day.
And those of Israel who were on this side of the valley, and on this side of the
Jordan, when they saw that the Israelites had fled from it, and that Saul and his
sons were dead, abandoned the cities and fled, so that the Philistines entered them
and dwelt there.
Now it happened that the very next day the Philistines came to plunder the dead, and
they found Saul and his three sons lying on the mountain of Gilboa.
And they cut off Saul's head and stripped him of his armor, which they sent to the
land of the Philistines, to all the surrounding places, to spread the news in the
temples of their false gods and among the people.
And they placed his armor in the temple of Hasteroth, and fastened his body to the
wall of Bethsan.
Now the inhabitants of Jabesh-Gilead heard what the Philistines had done to Saul.
And all the valiant men [among them] arose and marched all night, and took away the
body of Saul, and the bodies of his sons, from the wall of Bethsan, and returned to
Jabesh, where they burned them.
Then they took their bones, buried them under an oak tree near Jabez, and fasted for
seven days.
Now it came to pass that after Saul had died, David, having returned from the defeat
of the Hamaleites, remained in Ziklag for two days.
And on the third day, behold, a man was returning from the camp of Saul, with his
clothes torn, and dust on his head, who came to David, fell to the ground, and
prostrated himself.
And David said to him, "Where do you come from?" and he answered him, "I escaped from
the camp of Israel."
David said to him, "What happened? Please tell me." He replied, "The people fled from
the battle, and many of the people fell dead; Saul also and Jonathan his son died."
And David said to the young boy who told him this news: How do you know that Saul and
Jonathan his son are dead?
And the young boy who told him these news replied: I happened to be in the mountain
of Gilboa, and behold, Saul was standing bent over his halberd, for behold, a chariot
and some chiefs of horsemen were pursuing him.
And looking behind him, he saw me, and called to me; and I answered him: Here I am.
And he said to me, "Who are you?" and I answered him, "I am a Hamaleite."
And he said to me, "Stand firm on me, I pray, and kill me; for I am in great anguish,
and my life is still all within me."

So I stood firm against him, and I put him to death; for I knew well that he would not live after he had thus thrown himself upon his halberd; and I took the crown that he had on his head, and the bracelet that he had on his arm, and I brought them here to my Lord.

Then David took his clothes and tore them; and all the men who were with him did the same.

They mourned and wept and fasted until evening, for Saul and Jonathan his son, and for the people of the Lord and the house of Israel, because they had fallen by the sword.

But David said to the young boy who had told him this news, "Where are you from?" And he answered, "I am the son of a foreigner, a Hamalecite."

And David said to him, "How is it that you were not afraid to put out your hand to kill the Lord's Anointed?"

Then David called one of his men and said to him, "Go over and attack him," and he struck him, and he died.

For David had said to him, "Your blood be on your own head, because your own mouth has testified against you, saying, 'I have killed the Lord's Anointed.'"

Then David composed this lament over Saul and over Jonathan his son, [Which] he uttered to teach the children of Judah [to shoot] the bow; behold, it is written in the Book of Jasar.

O nobility of Israel! Those who were slain are on your high places. How have the mighty men fallen?

Do not go and tell it in Gath, and do not carry the news to the towns of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised exult.

Mount Gilboah, let neither dew nor rain fall upon you, nor upon the high fields there; for there the shield of the mighty was cast down, and the shield of Saul, as though it had not been anointed with oil.

Jonathan's bow never returned without the blood of the dead, and without the fat of the mighty; and Saul's sword never returned without effect.

Saul and Jonathan, kind and pleasant in their lives, were not separated in their death; they were swifter than eagles, they were stronger than lions.

Daughters of Israel, weep for Saul, who made you clothed in scarlet, made you live in luxury, and made you wear gold ornaments on your garments.

How did the forts fall in the midst of battle! How was Jonathan killed on those high places!

Jonathan, my brother! I am in anguish for your sake; you were my greatest joy; the love I had for you was greater than that which one has for women.

How your forts have fallen, and how the instruments of war have perished!

Now it came to pass after this that David inquired of the Lord, saying, "Shall I go up to any of the cities of Judah?" And the Lord answered him, "Go up." And David said, "To which city shall I go up?" He answered, "To Hebron."

David then went up there with his two wives, Ahinoham who was from Jezrehel, and Abigail, [who had been] the wife of Nabal, who was from Carmel.

David also brought up the men who were with him, each with his family, and they lived in the cities of Hebron.

And the people of Judah came and anointed David there as king over the house of Judah. And it was reported to David, saying, "The men of Jabesh-gilead have buried Saul."

And David sent messengers to the men of Jabesh-gilead, and said to them, "Blessed be you by the Lord for having done this favor unto Saul your lord, that you have buried him."

May the Lord now be pleased to deal with you freely and truthfully; and I too will do you good, because you have done this.

And now let your hands be strong, and be men of courage; for Saul your Lord is dead,

and the house of Judah has anointed me to be King over them.
But Abner son of Ner, commander of Saul's army, took Ish-bosheth son of Saul, and brought him over to Mahanajim;
And he established him as king over Gilead, and over the Asurians, and over Jezrehel, and over Ephraim, and over Benjamin; even over all Israel.
Ish-bosheth, son of Saul, was forty years old when he began to reign over Israel, and he reigned two years. Only the house of Judah followed David.
And the number of days that David reigned in Hebron over the house of Judah was seven years and six months.
Now Abner son of Ner, and the men of Ish-bosheth son of Saul, went out from Mahanajim towards Gibeon.
Joab also son of Zeruah, and David's men went out, and they met one another by the pool of Gibeon; and some stood by the pool on this side, and others by the pool on the other side.
Then Abner said to Joab, "Let some of these young men get up now and skirmish with us." And Joab said, "Let them get up."
So they stood up, and twelve of Benjamin were counted for the party of Ish-bosheth son of Saul; and twelve of David's men.
Then each of them seized his man and thrust his sword into his side, and they all fell together; and that place was called Helkath-hatsurim, which is in Gibeon.
And there was on that day a very fierce battle, in which Abner was defeated along with the Israelites by David's men.
The three sons of Zeruah, Joab, Abishai, and Hasael, were there. And Hasael was light on foot like a deer [that is] in the field.
And Hasael pursued Abner, without turning to the right or left, according to Abner. Abner, looking behind him, said: Are you Hasael? And [Hasael] replied: I am.
And Abner said to him, "Turn aside to the right or to the left, and seize one of these young men, and take his spoils for yourself." But Hasael would not turn aside from him.
And Abner kept saying to Hasael: Turn away from me; why should I throw you to the ground dead? And how could I dare to appear before Joab your brother?
But he would never turn away; and Abner struck him with his halberd on the fifth rib of his hindquarters, so that his halberd came out of his back, and he fell there fast dead on the square; and all who came to the place where Hasael had fallen dead stopped.
Joab and Abisai pursued Abner, and the sun set when they came to the hill of Ammah, which is opposite Gujah, on the road to the desert of Gibeon.
And Benjamin's children gathered around Abner, lined up in a battalion, and stood on the top of a hill.
Then Abner cried out to Joab, and said, "Will the sword devour forever? Do you not know that bitterness is at the end? And how long will you delay telling the people to stop persecuting their brothers?"
And Joab said: As God lives, if you had spoken thus, the people would have withdrawn early in the morning, each behind his brother.
So Joab sounded the trumpet and all the people stopped; they did not pursue Israel anymore, nor did they continue to fight.
So Abner and his people walked all that night through the countryside, crossed the Jordan, passed through all of Bithron, and arrived at Mahanajim.
Joab also returned from the pursuit of Abner; and when he had assembled all the people, it was found that nineteen of David's men were missing, and Hasael.
But David's people struck down some of Benjamin's people, [namely] some of Abner's people, three hundred and sixty men who died.
And they took Hasael away, and buried him in the tomb of his father, in Bethlehem; and all that night Joab and his men marched and arrived at Hebron at daybreak.
Now there was a long war between the house of Saul and the house of David. But David

advanced and grew stronger, while the house of Saul diminished.

And sons were born to David in Hebron; his firstborn was Amnon, from Ahinoham, who was from Jezrehel.

The second was Chiliab, of Abigail, [who had been] the wife of Nabal, who was of Carmel. The third was Absalom, son of Mahacah, daughter of Talmai, King of Geshur.

The fourth was Adonijah, son of Haggith. The fifth was Sephatjah, son of Abital.

And the sixth was Jethreham of Heglah, [who was also] David's wife. These were born to David in Hebron.

So it came to pass that while there was war between the house of Saul and the house of David, Abner supported the house of Saul.

Now Saul had a concubine named Rizpah, daughter of Aiah; and [Ish-bosheth] said to Abner, "Why have you come in to my father's concubine?"

And Abner was very angry because of Ish-bosheth's speech, and he said to him, "Am I a dog's head, I who at this time showed my devotion to the house of Saul your father and to his brothers and friends against Judah, by not letting you fall into the hands of David, that you seek me today for the iniquity of a woman?"

May God do this to Abner, and this as well, if I do not do to David according to what the Lord swore to him;

By transferring to him the Kingdom of the house of Saul, and establishing the throne of David over Israel and Judah, from Dan to Beersheba!

And [Ish-bosheth] did not dare to answer Abner a single word, because he feared him.

Abner therefore sent messengers to David from him, saying, "Whose is the land?" [and to] say, "Make a deal with me, and behold, my hand will be with you, to subdue all Israel under your power."

And David replied, "I will agree with you; I ask only one thing of you, that you shall not see my face unless you first bring Michal, daughter of Saul, back to me when you come to see me."

Then David sent messengers to Ish-bosheth son of Saul, saying, "Give me back my wife Michal, whom I married for a hundred Philistine foreskins."

And Ish-bosheth sent, and took her away from her husband Paltiel son of Laish.

And her husband went with her, weeping continually for her, as far as Bahurim; and Abner said to him, "Go, and return home"; and he returned home.

Now Abner spoke to the Elders of Israel, and said to them: You once sought David to [establish him] as King over you.

Now therefore do it; for the Lord has spoken of David, and said: Through David my servant I will deliver my people Israel from the hand of the Philistines, and from the hand of all their enemies.

And Abner spoke likewise to the people of Benjamin, when they heard him; then he went away to expressly convey to David, who was at Hebron, what seemed good to Israel, and to all the house of Benjamin.

And Abner came to David at Hebron, and twenty men with him; and David made a feast for Abner and the men who were with him.

Then Abner said to David, "I will arise and go and gather all Israel to my lord the king, so that they may make a covenant with you, and you may reign as you desire." So David sent Abner away, and he went in peace.

Now behold, David's men returned with Joab from some raid, and they brought with them a great deal of plunder; but Abner was no longer with David at Hebron; for he had sent him away, and he had gone in peace.

So Joab, and all the army that was with him, returned; and this report was made to Joab, saying, Abner son of Ner came to the King, who sent him away, and he went away in peace.

And Joab came to the King, and said, "What have you done? Behold, Abner came to you; why did you send him away like this, so that he went on his way?"

You know very well that Abner son of Ner came to deceive you, to recognize your going out and coming in, and to know everything you do.

And Joab went out from David, and sent after Abner some men who brought him back from the pit of Sira, without David knowing anything about it.

Abner then returned to Hebron, and Joab took him aside inside the gate to speak to him privately; and he struck him there on the fifth rib, and so [Abner] died because of the blood of Hasael, Joab's brother.

And David, having heard what had happened, said: I and my kingdom are innocent before the Lord forever of the blood of Abner son of Ner.

May this blood stop on the head of Joab, and on all his father's house; and may the house of Joab never be without some man having a discharge, or having leprosy, or leaning on a staff, or falling by the sword, or having a lack of bread.

So Joab and his brother Abishai killed Abner, because he had killed their brother Hasael near Gibeon in the battle.

And David said to Joab and all the people who were with him, "Tear your clothes, and put on sackcloth, and mourn before Abner." And King David walked after the coffin.

And when they had buried Abner in Hebron, the King raised his voice and wept at Abner's tomb; all the people also wept.

And the King made a lament over Abner, and said: Did Abner die like a coward?

Your hands were not bound, and your feet were not put in bronze stocks, but you fell as one falls before the wicked; and all the people began to weep for him again.

Then all the people came to give David some food while it was still day; but David swore, and said, May God do this to me, and add to it, if before sunset I taste bread, or anything else.

And all the people heard it, and found it good; and all the people approved of everything the King did.

On that day all the people and all Israel knew that what they had done to kill Abner son of Ner had not come from the King.

And the King said to his servants, "Do you not know that a captain, and even a high-ranking captain, has been put to death today in Israel?"

But I am still weak today, though I have been anointed king, and these men, the sons of Zeruiah, are too strong for me. May the Lord repay the wicked according to their evil.

When Saul's son heard that Abner had died in Hebron, his hands went limp, and all Israel was astonished.

Now Saul's son had two captains of bands, one named Bahana, and the other Rechab, son of Rimmon Beerothian, of the children of Benjamin; for [the city of] Beeroth was also renowned of Benjamin.

And the Beerothians had fled to Gittajim, and they have remained there to this day.

And Jonathan, son of Saul, had a son who was injured in the feet, aged five, when the news [of the death of] Saul and Jonathan came from Jezrehel; and his housekeeper took him, and fled; and as she hurried to flee, he fell, and became lame; and he was named Mephibosheth.

Rechab and Bahana son of Rimmon Beerothian came, and entered during the heat of the day into the house of Ish-bosheth, who was taking his midday rest.

So Rechab and Bahana his brother went into the middle of the house, got some wheat, and struck him on the fifth rib, and escaped.

So they entered the house, when Ish-bosheth was lying on his bed, in the room where he was sleeping, and they beat him and killed him; then they cut off his head and took it, and they walked along the country road all that night.

And they brought the head of Ish-bosheth to David at Hebron, and they said to the King, "Here is the head of Ish-bosheth, son of Saul your enemy, who sought your life; and the Lord has today avenged my lord the king on Saul and his descendants."

But David answered Rechab and Bahana his brother, sons of Rimmon the Beerothian, and said to them, "As surely as the Lord lives, who has delivered my soul out of every distress;

I seized the one who came to announce to me, saying, "Behold, Saul is dead," and who

thought to bring me good news, and I killed him at Ziklag, which was the reward I owed him for his good news.

How much more [must I punish] these wicked people who killed a good man in his own home, on his own bed? Now then, shall I not demand his blood from your hand, and shall I not wipe you off the face of the earth?

David then gave orders to his men, who killed them and cut off their hands and feet, and hung them in the pool at Hebron. Then they took the head of Ish-bosheth and buried it in the tomb of Abner at Hebron.

Then all the Tribes of Israel came to David at Hebron and spoke to him, saying, "Behold, we are your bones and your flesh."

And even before, when Saul was King over us, you were the one who led and brought back Israel; and moreover the Lord said to you: You shall shepherd my people Israel, and you shall be Leader of Israel.

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.

David was thirty years old when he began to reign, [and] he reigned forty years.

He reigned in Hebron over Judah seven years and six months; then he reigned thirty-three years in Jerusalem over all Israel and Judah.

Now the King went with his men to Jerusalem against the Jebusites who lived in that land, who said to David, "You shall not enter here unless you remove the blind and the lame," meaning, "David shall not enter here."

Nevertheless, David took the fortress of Zion, which is the City of David.

Now David had said on that day: Whoever defeats the Jebusites and reaches the canal, and the blind and the lame, who are hated by the soul of David, [will be rewarded].

That is why it is said: No blind or lame person shall enter this house.

And David dwelt in the fortress, and called it the City of David; and David built all around it, from the Millo to within.

And David kept making progress; for the Lord God of hosts was with him.

Hiram King of Tyre also sent messengers to David, and cedar wood, and carpenters, and stonemasons to build; and they built the house of David.

And David knew that the Lord had established him as king over Israel, and had exalted his kingdom for the sake of his people Israel.

And David took more concubines and wives from Jerusalem after he came from Hebron, and more sons and daughters were born to him.

These are the names of those born to him in Jerusalem: Sammuah, Zobab, Nathan, and Solomon.

And Jibhar, and Elisuah, and Nepheg, and Japhiah,

And Elisama, and Eljadah, and Eliphelet.

When the Philistines heard that David had been anointed king over Israel, they all went up to look for David; and when David heard of it, he went down to the stronghold.

And the Philistines came, and spread out in the valley of Rephaim.

Then David inquired of the Lord, saying, "Shall I go up against the Philistines? Will you deliver them into my hand?" And the Lord answered David, "Go up, for I will certainly deliver the Philistines into your hand."

Then David came to Bahal-perazim and defeated them there, and he said, "The Lord has swept out my enemies before me as with an overflowing of waters." Therefore he named that place Bahal-perazim.

And they left their false gods there, which David and his people carried away.

And the Philistines went up yet again, and spread out into the valley of Rephaim.

And David inquired of the Lord, who answered: You shall not go up; [but] you shall turn behind them, and go against them opposite the mulberry trees.

And when you hear a sound like people marching on the tops of the mulberry trees, then move; because the Lord will have gone out before you to strike the camp of the Philistines.

So David did as the Lord had commanded him, and defeated the Philistines from Gebah to Gezer.

David again assembled all the elite men of Israel, [who were] thirty thousand [men].

Then David arose and departed with all the people who were with him to Bahaleh of Judah, to transport the Ark of God, whose name is called: The Name of the Lord of hosts, who dwells between the Cherubim upon the Ark.

And they placed the Ark of God on a brand new cart, and brought it from the house of Abinadab, which was on the hillside; and Huza and Ahio, the sons of Abinadab, drove the new cart.

And they took it away, namely the Ark of God from the house of Abinadab, which was on the hillside, and Ahjo went before the Ark.

And David and all the house of Israel played before the Lord with all kinds of instruments made of fir wood, and with violins, bagpipes, drums, sistrums, and cymbals.

And when they came to the threshing floor of Nacon, Huza put [his hand] to the Ark of God, and held it fast, because the oxen had slipped.

And the anger of the Lord was kindled against Huza, and God struck him down there because of his indiscretion, and he died there near the Ark of God.

And David was grieved because the Lord had broken through Huza; therefore that place has been called Perez-Huza to this day.

And David was afraid of the Lord that day, and said, "How can the Ark of the Lord come to me?"

And David would not bring the Ark of the Lord back to his home in the City of David, but he diverted it to the house of Hobed-edom Gittite.

And the Ark of the Lord remained three months in the house of Hobed-edom Gittite; and the Lord blessed Hobed-edom and all his house.

Afterwards, people came and told David, "The Lord has blessed the house of Hobed-edom and all that belongs to it, for the sake of the Ark of God." Therefore David went and brought the Ark of God from the house of Hobed-edom to the City of David with joy.

And it came to pass that when those who carried the Ark of God had walked six paces, fat bulls and rams were sacrificed.

And David leaped with all his might before the Lord; and he was girded with a linen ephod.

So David and all the house of Israel brought the Ark of the Lord with shouts of joy and the sound of trumpets.

But as the Ark of the Lord entered the City of David, Michal, daughter of Saul, looked out of a window and saw King David leaping with all his might before the Lord, and she despised him in her heart.

So they brought the Ark of the Lord and set it in its place, in the tabernacle that David had prepared for it. And David offered burnt offerings and peace offerings before the Lord.

When David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.

And he divided among all the people, [namely] among all the multitude of Israel, both men and women, to each a cake, a piece of meat, and a bottle [of wine]; and all the people returned each to his own house.

Then David returned to bless his house; and Michal, daughter of Saul, came to meet him and said to him: How great an honor the King of Israel has bestowed upon himself today by uncovering himself before the eyes of the servant girls of his servants, as a worthless man would, without any shame!

And David said to Michal, "This has been done before the Lord, who chose me rather than your father and all his house, and who commanded me to be the leader of his people Israel; therefore I will rejoice before the Lord."

And I will make myself even more abject than I have done this time, and I will

consider myself even less; despite this I will be honored before the servants of whom you have spoken.

But Michal, daughter of Saul, had no children until the day of her death.

Now it came to pass that after the King had sat down in his house, and the Lord had given him peace with all his enemies around him;

He said to Nathan the Prophet: Look now, I dwell in a house of cedars, and the Ark of God dwells in curtains.

And Nathan said to the King, "Go, do all that is in your heart, for the Lord is with you."

But it came to pass that night that the word of the Lord came to Nathan, saying: Go, and tell David my servant, "Thus says the Lord: 'Will you build me a house to dwell in?'"

Since I have not lived in a house from the day I brought the children of Israel up out of Egypt until this day, but I have walked about in a tabernacle and in a pavilion.

In all the places where I have walked with all the children of Israel, have I said a single word to any of the Tribes of Israel, whom I commanded to shepherd my people Israel, saying: Why have you not built me a house of cedars?

Now therefore you shall say to David my servant, Thus says the Lord of hosts: I took you from a hut, from among the sheep, to be the leader of my people Israel.

And I have been with you wherever you have walked, and I have cut off all your enemies from before you, and I have given you a great name, like the names of the great ones who are on the earth.

And I will establish a place for my people Israel, I will plant them, they will dwell in their own home, they will no longer be disturbed, and the unrighteous will no longer afflict them, as they did before,

Know, from the day that I appointed judges over my people Israel, and gave you rest from all your enemies, and that the Lord made you hear that he would build you a house.

When your days are fulfilled, and you have slept with your fathers, I will raise up after you your son, who will come from your own body, and I will establish his kingdom.

He will build a house for my Name, and I will establish the throne of his kingdom forever.

I will be his father, and he will be my son; if he commits any iniquity, I will punish him with a human rod, and with the wounds of the sons of men.

But my grace will not depart from him, as I departed from Saul, whom I removed from before you.

Thus your house and your kingdom will be secured forever before your eyes, [and] your throne will be established forever.

Nathan spoke thus to David, according to all these words, and according to all this vision.

Then King David came in and stood before the Lord, and said, "Who am I, O Lord God, and what is my house, that you have brought me to this place?"

And yet this seemed a small thing to you, O Lord God! For you have spoken of your servant's house for a long time. Is this the way of men, O Lord God!

And what more could David say to you? For, Lord Eternal, you know your servant.

You have done all these great things for the sake of your word, and according to your heart, in order to make your servant known.

That is why you have shown yourself to be great, O Lord God! For there is none like you, and there is no God besides you, according to all that we have heard with our ears.

And who is like your people, like Israel, the only nation on earth that God came to redeem, to [make] his people, both to acquire a [great] name for himself, and to acquire that greatness for you, and to do in your land before your people, whom you

redeemed from Egypt, terrible things against the nations and against their gods?
For you have secured your people Israel to be your people forever; and you, O Lord, have been God to them.

Now therefore, O Lord God, confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken.

And may your Name be magnified forever, so that it may be said: The Lord of hosts is the God of Israel; and may the house of David your servant remain firmly established before you.

For you, O Lord of hosts! God of Israel! You have spoken to your servant, and you have said to him, I will build you a house, therefore your servant has taken the boldness to make this prayer to you.

Now therefore, Lord Eternal! you are God, your words will be true; and you have promised this good to your servant.

Therefore, please bless the house of your servant, so that it may be forever before you; for you have spoken thus, O Lord Eternal! and the house of your servant shall be filled with your blessing forever.

After this it came to pass that David defeated the Philistines, and subdued them, and David took Methegamma from the hand of the Philistines.

He also defeated the Moabites, and measured them with a line, making them lie down on the ground; and he measured two lines to kill them, and one full line to spare their lives; and the land of the Moabites was David's on this condition, that they would be his subjects and tributaries.

David also defeated Hadadezer son of Rehob, King of Zobah, as he was going to recover his borders on the river Euphrates.

And David took from him 1,700 mounted men and 20,000 foot soldiers, and hamstringed all the chariots, but he kept 100 chariots.

For the Syrians from Damascus had come to help Hadadhezer King of Zobah; and David defeated twenty-two thousand Syrians.

Then David garrisoned Syria from Damascus, and the land of these Syrians belonged to David on this condition, that they would be his subjects and tributaries; and the Lord protected David wherever he went.

And David took the golden shields that belonged to the servants of Hadadezer, and brought them to Jerusalem.

King David also took away a large quantity of bronze from Betah and Berothai, cities of Hadadhezer.

Now Tohi, King of Hamath, heard that David had defeated all the forces of Hadadhezer.

And he sent Joram his son to King David, to greet him, and to congratulate him on having waged war against Hadadhezer, and on having defeated him; for Hadadhezer was continually at war with Tohi, and [Joram] brought ships of silver, and ships of gold, and ships of bronze;

Which David dedicated to the Lord with the silver and gold which he had [already] dedicated [from the spoils] of all the nations which he had subjugated;

From Syria, from Moab, from the children of Hammon, from the Philistines, from Hamalech, and from the spoils of Hadadezer, son of Rehob, King of Zobah.

David also acquired [a great] reputation for the fact that, returning from the defeat of the Syrians, [he cut to pieces] eighteen thousand Idumeans in the Valley of Salt.

And he garrisoned Idumea, he garrisoned, I say, all Idumea; and all the Idumeans were subject to David; and the Lord guarded David wherever he went.

Thus David reigned over all Israel, doing justice and righteousness for all his people.

And Joab son of Zeruiah was in charge of the army; and Jehoshaphat son of Ahilud was in charge of the records.

And Zadok son of Ahitub, and Ahimelech son of Abiathar were the priests, and Seraiah

was the secretary.

And Benaiah son of Jehoiada was over the Kerethites and the Pelethites; and the sons of David were the chief officers.

Then David said, "But is there no one left of the house of Saul, that I may show him kindness for Jonathan's sake?"

Now there was a servant in Saul's house named Ziba, who was summoned to David. And the King said to him, "Are you Ziba?" and he answered, "I am your servant [Ziba]." And the King said, "Is there no one left of the house of Saul? I will show him great mercy." And Ziba answered the King, "There is still one of Jonathan's sons who is injured in the feet."

And the King said to him: Where is he? And Ziba answered the King: Behold, he is in the house of Machir son of Hammiel, in Lodebar.

Then King David sent and brought him from the house of Machir, son of Hammiel, of Lodebar.

And when Mephibosheth, the son of Jonathan, son of Saul, came to David, he bowed his face and prostrated himself before him. And David said, "Mephibosheth!" And he answered, "Here is your servant."

And David said to him, "Do not be afraid; for I will surely do you good for the sake of Jonathan your father, and I will restore to you all the lands of Saul your father, and you will always eat bread at my table."

And [Mephibosheth] bowed down and said, "Who am I, your servant, that you should look upon a dead dog like me?"

And the King summoned Ziba, Saul's servant, and said to him, "I have given to your master's son all that belonged to Saul and to all his household."

Therefore, plow those fields for him, you and your sons and your servants, and gather its produce, so that your master's son may have bread to eat; but as for Mephibosheth, your master's son, he will always eat bread at my table. Now Ziba had fifteen sons and twenty servants.

And Ziba said to the King: Your servant will do everything that my lord the King has commanded his servant. But as for Mephibosheth, (said the King) he will eat at my table, like one of the King's sons.

Now Mephibosheth had a grandson named Mica; and all those who remained in the house of Ziba were servants of Mephibosheth.

And Mephibosheth remained in Jerusalem, because he always ate at the King's table; and he was lame in both feet.

But it came to pass after this that the King of the children of Hammon died, and Hanun his son reigned in his place.

And David said, "I will show mercy to Hanun son of Nahas, just as his father showed mercy to me." So David sent his servants to comfort him on the death of his father.

And David's servants came to the land of the children of Hammon.

But the leaders of Hammon's sons said to Hanun their lord: Do you think that David sent you comforters to honor your father? Was it not to reconcile the city and spy on it in order to destroy it that David sent his servants to you?

Hanun then took David's servants, and shaved off half of their beards, and cut off half of their clothes to their hips; then he sent them away.

And they informed David, who sent to meet them; for these men were very confused: and the King told them: Stay in Jericho until your beards have grown back, [and] then you may return.

But when the children of Hammon saw that they had made themselves unpopular with David, they sent to raise at their expense twenty thousand foot soldiers from the Syrians of Beth-rehob, and from the Syrians of Zobah, and one thousand men from the King of Mahacah, and twelve thousand men from those of Tob.

Having learned of this, David sent Joab and the entire army, namely the most valiant men.

And the children of Hammon came out, and drew up in battle formation at the entrance

of the gate; and the Syrians of Zobah, and of Rehob, and those of Tob and of Mahacah were apart in the countryside.

And Joab, seeing that their army was turned against him, before and behind, took some of the best men from among all those of Israel and arrayed them against the Syrians;

And he gave the leadership of the rest of the people to Abisai his brother, who sided with them against the children of Hammon.

And [Joab] said to him: If the Syrians are stronger than me, you will come to deliver me; and if the children of Hammon are stronger than you, I will also go to deliver you.

Be valiant, and let us stand valiantly for our people, and for the cities of our God; and let the Lord do what seems good to him.

Then Joab and the people who were with him approached to give battle to the Syrians; and [the Syrians] fled from before him.

And the children of Hammon, seeing that the Syrians had fled, also fled from before Abishai and entered the city; and Joab returned [from the war against] the children of Hammon and came to Jerusalem.

But the Syrians, seeing that they had been defeated by those of Israel, rallied together.

And Hadadzezer sent and brought Syrians from beyond the river, who came to Helam, and Sobach, the commander of Hadadzezer's army, led them.

Having been told this to David, he assembled all Israel, and crossed the Jordan, and came to Helam; and the Syrians drew up their battle lines against David, and fought against him.

But the Syrians fled from before Israel; and David defeated seven hundred chariots of the Syrians, and forty thousand men on horseback; he also struck down Zobach, the commander of their army, who died there.

And when all the kings who served Hadadhezer saw that they had been defeated by those of Israel, they made peace with Israel and were subject to them; and the Syrians were afraid to help the children of Hammon any longer.

Now it came to pass a year later, when the Kings went out [to war], that David sent Joab, and with him his servants, and all Israel, and they destroyed the children of Hammon, and besieged Rabbah; but David remained in Jerusalem.

And in the evening it happened that David got up from his bed, and as he walked on the platform of the Royal Hotel, he saw from this platform a woman washing herself, and this woman was very beautiful to see.

And David sent to inquire about this woman, and was told, "Is this not Bathsheba, daughter of Eliham, wife of Uriah the Hittite?"

And David sent messengers, and took her away; and when she came to him, he lay with her; for she was cleansed of her uncleanness; then she returned to her house.

And this woman conceived; and she sent word to David, saying, "I am pregnant."

Then David sent word to Joab: Send me Uriah the Hittite; and Joab sent Uriah to David.

And Uriah came to him; and David asked him how Joab was doing, and the people, and how the war was going.

Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the king's house, and a royal present was carried after him.

But Uriah slept at the gate of the king's house, with all his lord's servants, and did not go down to his house.

And it was reported to David, and they told him, "Uriah has not gone down to his house." And David said to Uriah, "Have you not just come from a journey? Why have you not gone down to your house?"

And Uriah answered David, "The Ark, and Israel, and Judah are staying in tents; my lord Joab also, and the servants of my lord are encamped in the fields; and shall I go into my house to eat and drink, and to lie with my wife? As surely as you live,

and as your soul lives, if I do such a thing.”

And David said to Uriah, “Stay here today, and tomorrow I will send you away.” So Uriah stayed that day and the next day in Jerusalem.

Then David called him, and he ate and drank in his presence, and David made him drunk; and yet he went out in the evening to sleep in his bed with all the servants of his Lord, and did not go down to his house.

And the next morning David wrote letters to Joab, and sent them by the hand of Uriah.

And he wrote these letters in these terms: Put Uriah where the fiercest battle will be, and withdraw from him, so that he may be struck down and die.

So after Joab had considered the city, he placed Uriah where he knew the most valiant men would be.

And those of the city went out and fought against Joab, and some of the people [who were] servants of David died; Uriah the Hittite also died.

Then Joab sent word to David about everything that had happened in the battle.

And he instructed the messenger, saying: When you have finished speaking to the King about everything that happened in the battle,

If it happens that the King becomes angry and says to you: Why did you approach the city to fight, don't you know very well that something is always thrown over the wall?

What killed Abimelech son of Jerubbeseth? Was it not a millstone that a woman threw down on him from the wall, and he died at Tebez? Why did you go near the wall? Tell him: Your servant Uriah the Hittite also died there.

So the messenger departed, and having arrived, he informed David of everything for which Joab had sent him.

And the messenger said to David: They were stronger than us, and came out against us in the field, but we drove them back to the entrance of the gate;

And the archers shot at your servants from above the wall, and some of the King's servants died; your servant Uriah the Hittite also died.

And David said to the messenger, “Tell Joab, ‘Do not worry about this; the sword will carry off both of them; redouble the fight against the city and destroy it; and you give him courage.’”

And Uriah's wife heard that Uriah her husband was dead, and she mourned for her husband.

And after the mourning period was over, David sent and brought her back to his house, and she became his wife and bore him a son; but what David had done displeased the Lord.

And the Lord sent Nathan to David, who came to him and said, “There were two men in a certain city, one rich and the other poor.”

The rich man had a great abundance of both large and small livestock.

But the poor man had nothing at all except a little ewe, which he had bought and fed, and which was believed to be in his house and with his children, eating from his pieces, drinking from his cup, and sleeping in his bosom, and she was like a daughter to him.

But a traveler came to the house of this rich man, and the rich man did not take his own cattle and sheep to prepare food for the traveler who had entered his house, but he took the poor man's sheep and prepared it for the man who had entered his house.

Then David's anger burned fiercely against that man; and he said to Nathan, “As surely as the Lord lives, the man who did this deserves to die.”

And because he did this, and did not spare [this sheep], for one sheep he will pay back four.

Then Nathan said to David, “You are the man. This is what the Lord, the God of Israel, says: I have anointed you king over Israel, and I have delivered you from the hand of Saul.”

I have also given you the house of your Lord, and the wives of your Lord into your

bosom, and I have given you the house of Israel and Judah; and if that were not enough, I would have added such and such a thing to you.

Why then have you despised the word of the Lord, by doing what displeases him? You struck down Uriah the Hittite with the sword, you took his wife [so that she might be] your wife, and you killed him with the sword of the sons of Hammon.

Therefore, now the sword will never leave your house, because you have despised me, and have taken the wife of Uriah the Hittite to be your wife.

Thus says the Lord: Behold, I am going to bring evil upon you out of your own house; I will take your wives before your eyes, and give them to a man of your house, and he shall sleep with your wives in the sight of this sun.

For you did it in secret, but I will do it in the sight of all Israel, and before the sun.

Then David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "Therefore the Lord has taken away your sin; you shall not die."

However, because in this you have given the enemies of the Lord an occasion to blaspheme him, because of this the son who is born to you will certainly die.

After this Nathan returned to his house; and the Lord struck the child that Uriah's wife had borne to David, and David was greatly grieved.

And David prayed to God for the child, he fasted and he spent the night lying on the ground.

And the elders of his house rose up and came to him, to make him get up from the ground, but he would not [get up], and he ate nothing with them.

And it came to pass that the child died on the seventh day, and the servants of David were afraid to tell him that the child was dead; for they said, Behold, when the child was alive, we spoke to him, and he would not listen to our voice; how then shall we tell him that the child is dead, that he may grieve more?

And David perceived that his servants were speaking in hushed tones, and he understood that the child was dead; and David said to his servants, "Is not the child dead?" They answered, "He is dead."

Then David got up from the ground, washed, anointed himself, and changed his clothes; and he went into the house of the Lord and worshiped; then he returned to his house, and when he asked [for something to eat], they put meat before him, and he ate.

And his servants said to him, "What are you doing? You fasted and wept for the child while he was still alive, and after the child died you got up and ate meat."

And he said, "While the child was still alive, I fasted and wept, for I said, 'Who knows if the Lord will have mercy on me, and if the child will not live?'"

But now that he is dead, why should I fast? Could I bring him back again? I am going to him, and he will not return to me.

And David comforted his wife Bathsheba, and went to her, and lay with her, and she bore him a son, whom he named Solomon; and the Lord loved him.

This is what he sent word through the ministry of Nathan the Prophet, who gave him the name Jedijah, because of the Lord.

Now Joab had fought against Rabbah, who belonged to the children of Hammon, and had taken the royal city.

And Joab had sent messengers to David, to tell him: I have defeated Rabbah, and I have taken the city of waters.

Therefore, now gather the rest of the people, and encamp against the city, and take it; lest if I take it, my name should be claimed upon it.

David then gathered all the people together and marched against Rabbah; he defeated it and took it.

And he took the crown from off the head of their King, which weighed a talent of gold, and there were precious stones on it; and it was put on the head of David, who carried off a very large amount of plunder from the city.

He also brought the people who were there and put them under saws, iron harrows, and iron axes, and he made them pass through a brick-baking furnace; he did this to all

the cities of the children of Hammon. Then David returned with all the people to Jerusalem.

Now it came to pass after this that Absalom, son of David, having a sister who was beautiful, and whose name was Tamar, Amnon son of David, loved her.

And he was so tormented by [this passion], that he fell ill for love of Tamar his sister, for she was a virgin; and because it seemed too difficult for Amnon to obtain anything from her.

Now Amnon had a close friend named Jonadab, son of Shima, brother of David; and Jonadab was a very crafty man.

And he said to [Amnon]: Son of the King, why do you grow so weary day by day? Will you not tell me? Amnon said to him: I love Tamar, sister of my brother Absalom.

Then Jonadab said to him, "Lie down in your bed and pretend to be sick; and when your father comes to see you, you shall say to him, 'Please let my sister Tamar come, so that she may prepare something appetizing for me to eat, and when I see what she has prepared, I may eat it from her hand.'"

So Amnon lay down and pretended to be ill; and when the King came to see him, he said to him, "Please let my sister Tamar come and make two fritters in front of me, and let me eat them from her hand."

David then sent word to Tamar in the house: "Go now to the house of your brother Amnon, and prepare something appetizing for him."

And Tamar went to the house of her brother Amnon, who was lying down; and she took some dough, and kneaded it, and made fritters in his presence, and cooked them.

Then she took the pan and poured them before him, but Amnon refused to eat them; and said: Have all those who are with me withdraw: and everyone withdrew.

Then Amnon said to Tamar, "Bring me this meat into the inner sanctum, and let me eat from your hand." So Tamar took the fritters she had made and brought them to her brother Amnon in the inner sanctum.

And she presented them to him so that he might eat; but he seized her and said to her, "Come, lie with me, my sister."

And she answered him, "No, my brother, do not rape me; for this is not done in Israel; do not commit this outrage."

And what would become of me with my disgrace? And you would be considered a fool in Israel. Now then, I beg you, speak to the King, and he will not prevent you from taking me as your wife.

But he would not listen to her; and he was stronger than her, and raped her, and lay with her.

After this, Amnon hated her with a great hatred, so that the hatred he felt for her was greater than the love he had had for her; so Amnon said to her: Get up, go away.

And she answered him: You have no reason to do me this harm, except to drive me away; [this harm] is greater than the other that you have done to me; but he would not listen to her.

So he called the boy who served him, and said to him, "Now drive this one out from under me, [put her] outside, and shut the door behind her."

Now she was dressed in a multicolored robe; for the king's daughters, who were still virgins, were dressed in this way. So his servant put her out and shut the door behind her.

Then Tamar took some ashes on her head, tore off the multicolored robe she was wearing, put her hand on her head, and went away screaming.

And her brother Absalom said to her, "Wasn't your brother Amnon with you? But now, my sister, be quiet; he is your brother. Don't take this to heart." So Tamar remained desolate in the house of her brother Absalom.

When King David learned of all these things, he was very angry.

Now Absalom spoke neither good nor bad to Amnon, because Absalom hated Amnon, because he had raped his sister Tamar.

And it came to pass at the end of two whole years, that Absalom, having the shearers at Bahal-hazor, which was near Ephraim, invited all the sons of the King.

And Absalom came to the King and said to him, "Behold, your servant now has the shearers; therefore I pray that the King and his servants come with your servant."

But the King said to Absalom, "No, my son, I beg you that we not all go, so that we will not be a burden to you." And although he urged him strongly, he still would not go; but he blessed him.

And Absalom said, "If you do not come, I beg you, let my brother Amnon come with us."

And the king replied, "Why should he go with you?"

And Absalom pressed him so hard that he let Amnon go, and all the sons of the King with him.

Now Absalom had commanded his servants, saying, "Be careful, I beg you, when Amnon's heart is merry with wine, and I tell you, 'Strike Amnon, kill him!' Do not be afraid; have I not commanded you? Be strong, and act like valiant men."

And Absalom's servants did to Amnon as Absalom had commanded, then all the king's sons got up, and each mounted his mule, and fled.

And it came to pass that, while still on the way, the word came to David that Absalom had killed all the sons of the King, and that not one of them remained.

Then the King got up, tore his clothes, and lay down on the ground; all his servants were also there with their clothes torn.

And Jonadab son of Shimha, David's brother, spoke up and said: Let not my lord say that all the young men of the king's sons have been killed, for Amnon alone is dead; because what Absalom had planned from the day that Amnon raped Tamar his sister, has been carried out according to his command.

Now therefore let not the King my Lord put this into his heart, saying that all the sons of the King are dead; for Amnon alone is dead.

Now Absalom fled, but the watchman looked up and saw a great army coming from behind him, beside the mountain.

And Jonadab said to the King: Here are the King's sons coming; the thing has happened just as your servant said.

But as soon as he had finished speaking, behold, the sons of the King came, and raised their voices, and wept; the King also and all his servants wept bitterly.

But Absalom fled and went to Talmai, son of Hammihud, king of Gezur; and [David] wept every day for his son.

When Absalom had fled and come to Gezur, he stayed there three years.

Then King David felt the desire to go to Absalom, because he was comforted by the death of Amnon.

Then Joab, son of Zeruiah, knowing that the King's heart was with Absalom, He sent to Tekoah, and brought from there a wise woman, to whom he said, "Please pretend to mourn, and put on mourning clothes now, and do not anoint yourself with oil, but be like a woman who has been mourning for a long time for a dead man."

And go to the King, and speak to him; for Joab put in her mouth what she was to say.

The Tekohit woman then spoke to the King, and bowed her face to the ground, and prostrated herself, and said: O King! help me.

And the King said to her, "What is the matter with you?" And she replied, "Indeed, I am a widow, and my husband is dead."

Now your servant had two sons, who quarreled in the fields, and there was no one to separate them; so one struck the other, and killed him.

And behold, the whole family has risen up against your servant, saying, Give us the one who struck his brother, so that we may put him to death, because of the life of his brother whom he killed; and that we may also exterminate the heir; and they want in this way to extinguish the living coal that remains to me, so that they may leave no name to my husband, and leave me no remnant on the earth.

The King said to the woman, "Go home, and I will give my orders in your favor."

Then the Tekohit woman said to the King, "My Lord [and my] King! May the iniquity be upon me and upon my father's house, and may the King and his throne be innocent." And the King replied: Bring me the one who will speak against you, and he will never touch you.

And she said, "I pray that the king may remember the Lord his God, so that he will not allow the number of those responsible for my son's life to increase and be destroyed." He replied, "As surely as the Lord lives, not a single hair of your son's head falls to the ground."

And the woman said, "Please let your servant speak a word to my lord the King." And he replied, "Speak."

And the woman said, "But why have you thought such a thing against God's people? For does not the king, by saying this, condemn himself as being in the same situation, in that he does not bring back the one he has banished?"

For surely we will die, and we are like the waters that flow over the earth, which no one gathers up. Yet God did not take his life away, but found a way not to cast him away from himself, even though he was cast away.

And now I have come to speak to my lord the King, because the people have terrified me; and your servant said, 'I will now speak to the King, perhaps the King will do what his servant tells him.'

If therefore the King listens to his servant to deliver her from the hand of him [who wants to] exterminate us from the inheritance of God, me and my son;

Your servant said: May the word of my Lord the King now bring us rest; for my Lord the King is like an angel of God, knowing good and evil; may the Lord your God be with you.

And the King answered, and said to the woman, "Please do not hide from me anything I am about to ask you." And the woman said, "I pray that my lord the King will speak."

And the King said: Is it not Joab who has made you do all this? And the woman answered, and said: Your soul lives, O my Lord! that there can be no deviation to the right or to the left concerning all that the King my Lord has said, since it is true that your servant Joab commanded me, and himself put all these words into the mouth of your servant.

It was your servant Joab who caused me to express this speech in this way; but my Lord is wise like an angel of God, to know all that happens on earth.

Then the King said to Joab: Now then; you have been in charge of this matter; go now, and bring back the young man Absalom.

And Joab bowed his face to the ground, prostrated himself, and blessed the King. And Joab said, "Today your servant has known that he has found favor in your sight, O my lord the King! For the King has done as his servant told him."

So Joab got up and went to Gezur, and brought Absalom back to Jerusalem.

And the King said, "Let him go home and not see my face." So Absalom went home and did not see the King's face.

Now there was no man in all Israel so handsome as Absalom, to be admired for his [beauty]; from the sole of his feet to the crown of his head there was no blemish in him.

And when he had his hair cut, and it happened every year that he had it cut, because it was a burden to him, he weighed the hair of his head, [which weighed] two hundred shekels according to the King's weight.

And to Absalom were born three sons, and a daughter, whose name was Tamar, and who was a very beautiful woman.

And Absalom remained in Jerusalem for two whole years without seeing the face of the King.

Therefore, Absalom sent word to Joab to come to him and send him to the king, but he refused to go. He sent word to him a second time, but he still refused to come.

Then [Absalom] said to his servants, "You see Joab's field next to mine; it has

barley there. Go and set fire to it." So Absalom's servants set fire to the field. Then Joab got up and went to Absalom in his house; and said to him, "Why did your servants set fire to my field?"

And Absalom answered Joab, "Behold, I have sent you to say, 'Come here, and I will send you to the king, and you shall say to him, "Why did I come from Gezur? It would have been better for me to be there still. Now therefore, let me see the face of the king; and if there is iniquity in me, let him put me to death."'"

So Joab came to the King and reported this to him; and the King summoned Absalom, who came to him and bowed down with his face to the ground before the King; and the King kissed Absalom.

Now it came to pass after this that Absalom provided himself with chariots and horses; and he had fifty archers who marched before him.

And Absalom would get up in the morning and stand beside the road that went to the gate; and if anyone had a case that required going to the King to seek justice, Absalom would call him and say, "From what city are you?" and he would answer, "Your servant is from such and such a tribe of Israel."

And Absalom said to him, "Look, your cause is good and just; but you have no one who [has a command from] the King to hear you."

Absalom said again: Oh, that I were appointed as judge in the land! And every man who had a case, and who had a right, would come to me, and I would give him justice.

It also happened that when someone approached him to prostrate themselves before him, he would extend his hand, take it, and kiss it.

Absalom did this to all those of Israel who came to the King for justice; and Absalom won the hearts of those of Israel.

And it came to pass at the end of forty years, that Absalom said to the King, "I beg you, let me go to Hebron to fulfill my vow which I have vowed to the Lord."

For when your servant was staying in Gezur in Syria, he made a vow, saying, "If the Lord will bring me back to Jerusalem to rest, I will give thanks to the Lord."

And the King answered him, "Go in peace." So he got up and went to Hebron.

Now Absalom had sent messengers throughout all the Tribes of Israel to say: As soon as you hear the sound of the trumpet, say: Absalom is established King in Hebron.

And two hundred men from Jerusalem who had been invited went with Absalom, and they went in simplicity [of heart], knowing nothing of [this matter].

Absalom also sent word to Ahithophel Gilonite, David's counselor, from his city of Gilo, when he offered his sacrifices; and the conspiracy grew stronger, because the people increased with Absalom.

Then a messenger came to David, who said to him: All the people of Israel have their hearts set on Absalom.

And David said to all his servants who were with him in Jerusalem, "Get up, and let us flee! For we cannot escape from Absalom. Hurry and go, lest he hasten and overtake us, bring disaster upon us, and strike the city with the edge of the sword."

And the King's servants answered the King: Your servants are ready to do whatever our Lord the King sees fit.

So the King went out, and all his household followed him; but the King left ten women, [who were his] concubines, to guard the house.

So the King went out, and all the people followed him; and they stopped at a distant place.

And all his servants walked beside him; and all the Kerethites, and all the Pelethites, and all the Gittites, [who were] six hundred men who came from Gath, to be in his wake, walked before the King.

But the King said to Ittai, Gittite: Why should you also come with us? Go back, and remain with the King; for you are a foreigner, and indeed you will soon return to your own place.

You have only just arrived; and should I make you wander here and there with us today? For as for me, I am going where I can; return and take your brothers with you;

may grace and truth be with you.

But Ittai answered the King, saying, "As surely as the Lord lives, and as surely as my Lord the King lives, wherever my Lord the King may be, whether in death or in life, there your servant will be also."

So David said to Ittai, "Come, and walk." So Ittai Gittian walked with all his people, and all his little children who were with him.

And all the country wept aloud, and all the people passed on further; then the King crossed the Kidron Valley, and all the people crossed over opposite the road leading towards the desert;

Zadok was there with all the Levites who carried the Ark of the covenant of God, and they set down the Ark of God there; and Abiathar went up while all the people finished leaving the city.

And the King said to Zadok, "Bring the Ark of God back into the city; if I have found favor with the Lord, he will bring it back to me and show it to me, with its Tabernacle."

If he says to me, "I have no pleasure in you; here I am," let him do with me as he sees fit.

The King also said to the Priest Zadok: Are you not the Seer? Return in peace to the city, and Ahimahatz your son, and Jonathan son of Abiathar, your two sons with you. Look, I am going to stay in the desert countryside until I receive news from you.

Zadok and Abiathar brought the Ark of God back to Jerusalem and remained there.

And David went up the ascent of the olive trees, and as he went up he wept, and his head was covered, and he walked barefoot; all the people who were with him also went up, each with his head covered, and as they went up they wept.

So they told David this, and said to him, "Ahithophel is among those who conspired with Absalom." And David said, "Please, O Lord, thwart the plan of Ahithophel."

And it came to pass that when David had come to the top [of the mountain], where he worshiped before God, behold, Cusai Arkite came to meet him, with his clothes torn, and dust on his head.

And David said to him, "You will be a burden to me if you go any further with me."

But if you return to the city, and if you say to Absalom, O king! I will be your servant, and as I have long been your father's servant, I will now be your servant, you will thwart the counsel of Ahithophel.

And will not Zadok and Abiathar be there with you? So that everything you hear from the house of the King, you shall report to Zadok and Abiathar.

Here are their two sons, Ahimahatz [son] of Zadok, and Jonathan [son] of Abiathar, are there with them; you shall tell me from them all that you have heard.

So Cusa, David's close friend, returned to the city, and Absalom came to Jerusalem.

When David had passed a little beyond the top [of the mountain], behold, Ziba, servant of Mephibosheth, came to meet him, with two saddled donkeys, on which were two hundred loaves of bread, and one hundred bundles of raisins, and one hundred [other bundles] of [summer] fruits, and a barrel of wine.

And the King said to Ziba: What do you want to do with these? And Ziba replied: The donkeys are for the King's family, so that they may ride on them; and the bread, and the other summer fruits to eat, are for the young men, and there is wine to drink, so that those who are tired in the desert may drink from it.

And the King said to him, "But where is your Master's son?" And Ziba answered the King, "Behold, he has remained in Jerusalem; for he said, 'Today the house of Israel will restore to me the kingdom of my father.'"

Then the King said to Ziba: Behold, all that belongs to Mephibosheth [is yours]. And Ziba said: I bow down before you, I find favor in your sight, O King my Lord!

And King David came to Bahurim; and behold, there came out from there a man of the family of the house of Saul, named Shimei son of Gera, who came out impetuously, making curses.

And he threw stones at David, and at all the servants of King David, and all the

people, and all the mighty men who were on the right and on the left of the King. Now Simhi spoke thus, cursing him: Get out, get out, man of blood, and wicked man. The Lord has brought upon you all the blood of the house of Saul, in whose place you reigned, and the Lord has given the kingdom into the hands of your son Absalom, and behold, [you suffer] the evil [that you have done], because you are a man of blood. Then Abishai, son of Zeruiah, said to the King: How can this dead dog curse my lord the King? Let me come by, I pray you, and take off its head. But the King replied, "What have I to do with you, son of Zeruiah? Let him curse me, for the Lord has said to him, 'Curse David!' Who then will say to him, 'Why have you done this?'"

David also said to Abishai and all his servants, "Look, my own son, who came from my own body, seeks my life; how much more now a son of Jemini? Let him alone, and let him curse me, for the Lord has told him to."

Perhaps the Lord will look upon my affliction, the Lord will repay me with good instead of the curses that this one gives me today.

David and his people continued on their way, and Simhi went beside the mountain, opposite him, continuing to curse, throwing stones at him, and dust in the air. So King David, and all the people who were with him, being tired, came and refreshed themselves there.

Now Absalom and all the people, [namely] the men of Israel, entered Jerusalem; and Ahithophel was with him.

Now it came to pass that when Cusai Arkite, David's close friend, came to Absalom, he said to Absalom, "Long live the King, long live the King!"

And Absalom said to Cushai, "Is this the affection you have for your close friend? Why did you not go with your close friend?"

But Cusai answered Absalom, "No; but I will be with the one whom the Lord has chosen, and whom this people and all the men of Israel have also chosen, and I will dwell with him."

And besides, whom shall I serve? Shall it not be his son? I will be your servant, as I have been your father's servant.

Then Absalom said to Ahithophel: Consult together [to see] what we should do.

And Ahithophel said to Absalom, "Go to your father's concubines, whom he left to keep the house, so that when all Israel hears that you have defiled yourself in the sight of your father, the hands of all those who are with you may be strengthened."

So they erected a pavilion for Absalom on the roof of the house: and Absalom went in to his father's concubines in the sight of all Israel.

Now the advice that Ahithophel gave at that time was considered as valuable as if someone had sought God's counsel. This was the view held for all the advice that Ahithophel gave, both to David and to Absalom.

After this Ahithophel said to Absalom, "I will now choose twelve thousand men, and I will arise and pursue David tonight."

And I will throw myself upon him; he is weary, and his hands are weak, and I will terrify him, so that all the people who are with him will flee, and I will strike the King alone.

And I will cause all the people to return to you; [for] the man you seek is worth as much as if all of them returned to you; [thus] all the people will be safe and sound.

This advice was deemed good by Absalom and by all the elders of Israel.

But Absalom said: Let us now also call Cusai Arkite, and let us hear his opinion as well.

Now when Cusai came to Absalom, Absalom said to him: Ahithophel has given this advice; shall we do as he has said, or not? Speak, you.

Then Cusai said to Absalom: The advice that Ahithophel has now given is not good.

Cusai also said: You know your father and his people, that they are strong men, and that their hearts are outrageous, like a bear of the field whose cubs have been taken

away; and your father is a man of war, who will not spend the night with the people.

Behold, he is now hidden in some pit, or in some other place; if it happens that at the beginning we are defeated by them, whoever hears of it, having learned of it, shall say: The people who follow Absalom have been defeated.

Then the most valiant, the one who had the heart of a lion, will melt; for all Israel knows that your father is a man of courage, and that those who are with him are valiant.

But I am of the opinion that all Israel, from Dan to Beersheba, should be gathered to you with haste, as numerous as the sand on the seashore, and that you yourself should march in battle formation.

Then we will come to him wherever we find him, and we will fall upon him, as the dew falls upon the earth, and none of all the men who are with him will remain.

If he withdraws to any city, all Israel shall carry ropes to that city, and we shall drag it into the stream, so that not even a small stone shall be found in it.

Then Absalom and all the men of Israel said, "The advice of Cusai the Arkite is better than the advice of Ahithophel; for the Lord had decreed that the advice of Ahithophel, which was most beneficial [to Absalom], should be destroyed, in order to bring disaster upon Absalom.

Then Cusai said to the priests Zadok and Abiathar: Ahithophel gave such and such advice to Absalom and to the elders of Israel, but I gave such and such advice.

Now therefore send word quickly, and tell David, and say to him: Do not stay tonight in the desert countryside, and do not fail to go on further, lest the King be swallowed up, and all the people who are with him.

Now Jonathan and Ahimahats were standing by the fountain of Rogel; because they did not dare to show themselves when they came into the city, and a servant girl went and brought them back [everything], so that they could go and report it to King David.

But a boy saw them, who reported it to Absalom; and they both walked with haste and came to Bahurim, to the house of a man who had a well in his courtyard, into which they went down.

And the woman [of this man] took a covering, and spread it over the opening of the well, and sprinkled crushed grain on it, and the thing was not discovered.

For Absalom's servants came to the woman at her house and asked her, "Where are Ahimahaz and Jonathan?" The woman replied, "They have crossed the ford." So they looked for them and did not find them, so they returned to Jerusalem.

And after they had gone away, [Ahimahats and Jonathan] came up from the well, and went away, and made their report to King David, saying to him: Arise, and cross the water quickly, for Ahithophel has given such advice against you.

Then David arose, and all the people who were with him, and they crossed the Jordan until daybreak; there was not one who did not cross the Jordan.

When Ahithophel saw that they had not done what he had advised, he saddled his donkey, got up, and went to his house in his city: and after he had settled [the affairs of] his house, he choked himself and died, [and] was buried in his father's tomb.

And David came to Mahanajim: and Absalom crossed the Jordan, he and all those of Israel who were with him.

And Absalom appointed Hamasah over the army in place of Joab. Now Hamasah was the son of a man named Ithra, an Israelite, who had gone in to Abigail, daughter of Nahas, sister of Zeruiah, the mother of Joab.

And Israel, with Absalom, encamped in the land of Gilead.

Now it came to pass that as soon as David arrived at Mahanajim, Sobi son of Nahas of Rabbah, [which had been] of the children of Hammon, and Machir son of Hammiel of Lo-debar, and Barzillai Gileadite of Rogelim,

[They brought] beds, basins, earthenware vessels, wheat, barley, flour, roasted grain, beans, lentils, and roasted grains;

Honey, butter, sheep, and cow cheeses; they brought them, [I say], to David and the people who were with him, so that they might eat them; for they said, "This people is hungry, and weary, and thirsty in this wilderness."

Now David took a census of the people who were with him, and appointed captains over them, over thousands and over hundreds.

And David sent the people, [namely] one third under the leadership of Joab; another third under the leadership of Abishai son of Zeruiah, Joab's brother; and the other third under the leadership of Ittai-Gittian: then the King said to the people: Surely I will also go out with you.

But the people said to him, "You shall not go out; for if we were to flee, no one would care; and even if half of us were killed there, no one would care; for now you are as many as ten thousand of us, therefore it is better for us that you be in the city to help us."

And the King said to them, "I will do whatever seems good to you." So the King stood at the gate, and all the people came out by the hundreds and by the thousands.

And the King commanded Joab, and Abishai, and Ittai, saying, Spare the young man Absalom for me; and all the people heard what the King commanded all the captains concerning Absalom.

So the people went out to the fields to meet Israel; and the battle was fought in the forest of Ephraim.

There the people of Israel were defeated by the servants of David, and there was on that day in the same place a great defeat, [namely] of twenty thousand men.

And the battle spread there throughout the land, and the forest consumed many more people that day than the sword.

Now Absalom met before the servants of David, and Absalom was riding on a mule, and his mule went under the intertwined branches of a great oak, his head became entangled in the oak, where he remained between heaven and earth, and the mule that was under him passed beyond.

And a man who saw this reported it to Joab, and said to him: Behold, I saw Absalom hanging from an oak tree.

And Joab answered the one who told him this news: And behold, you saw him, and why did you not kill him there, [throwing him] on the ground? And it would have been for me to give you ten [pieces] of silver, and a belt.

But this man said to Joab, "Even if I counted a thousand pieces of silver in my hand, I would not lay my hand on the king's son, for we have heard what the king commanded you, and Abishai, and Ittai, saying, 'Be on guard, every one of you, against the young man Absalom.'"

Otherwise I would have committed an act of cowardice at the peril of my life; for nothing would have been hidden from the King; and you would even have been against me.

And Joab answered, "I will not wait so long in your presence"; and having taken three darts in his hand, he pierced the heart of Absalom, who was still alive in the middle of the oak.

Then ten young men who carried Joab's weapons surrounded Absalom, and struck him down, and killed him.

Then Joab sounded the trumpet, and the people stopped pursuing Israel, because Joab restrained the people.

And they took Absalom, and threw him into the forest, into a great pit; and placed on him a very great heap of stones; but all Israel fled, each to his tent.

Now Absalom had taken and set up for himself during his lifetime an image in the King's Valley; for he said, I have no son to leave a memorial for my name; and he called that image after his name; and to this day it is called Absalom's Place.

And Ahimahats, son of Zadok, said: I beg you, let me run now, and bring this good news to the King, that the Lord has delivered him from the hand of his enemies.

And Joab answered him: You will not be a bearer of good news today; but you will be

another day; for today you would not bring good news, since the King's son is dead. And Joab said to Cush, "Go, [and] report to the King what you have seen." Cush bowed down before Joab, then he began to run.

Ahimahats son of Zadok said again to Joab: Be that as it may, I will now run after Cusi too; Joab said to him: Why do you want to run, my son, since you have no good news [to bring]?

[But he said]: Be that as it may, I will run; and Joab answered him: Run. So Ahimahats ran along the road of the plain, and passed Cusi.

Now David was sitting between the two gates, and the watchman had gone up on the roof of the gate toward the wall; and raising his eyes he looked, and behold a man running alone.

And the watchman cried out and told the King; and the King said: If he is alone, he brings good news; and this man walked on and on, and drew near.

Then the watchman saw another man running; and she shouted to the gatekeeper, and said, "Look, a man is running alone!" And the King said, "He also brings good news."

And the watchman said: It seems to me, seeing the first one run, that this is how Ahimahats son of Zadok runs; and the King said: He is a good man; he comes when there is good news.

Then Ahimahats cried out and said to the King, "All is well," and he bowed down before the King with his face to the ground and said, "Blessed be the Lord your God, who has delivered up the men who had raised their hands against my lord the King." And the King said, "Is the young man Absalom well?" And Ahimahats answered him, "I saw a great commotion arise when Joab sent the King's servant, and I, your servant; I do not know exactly what it was."

And the King said to him, "Turn away, [and] stand there." So he turned away and stopped.

Then Cusi came and said, "May my lord the king have this good news: the Lord has delivered you today from the hand of all who rose up against you."

And the King said to Cusi: Is the young man Absalom well? And Cusi answered him: May the enemies of my Lord the King, and all those who have risen up against you to harm you, become like this young man.

Then the King was greatly moved, and went up to the upper chamber by the gate, and began to weep, and he said thus as he went: My son Absalom! My son! My son Absalom! Would to God that I myself had died for you! Absalom, my son! My son!

And it was reported to Joab, [saying]: Behold, the King is weeping and mourning for Absalom.

So the deliverance was turned into mourning for all the people that day; because the people had heard that it was said that day: The King was greatly grieved because of his son.

So much so that on that day the people came into the city stealthily, as if a people who were ashamed of having fled in battle would stealthily.

And the King covered his face and cried out in a loud voice: My son Absalom! Absalom, my son! My son!

And Joab went to the King in the house, and said to him: Today you have put to shame the faces of all your servants who today have guaranteed your life, and the lives of your sons and daughters, and the lives of your wives, and the lives of your concubines.

Because you love those who hate you, and hate those who love you; for you have shown today that your captains and your servants are nothing to you; and I know today that if Absalom were alive, and we were all dead today, the thing would please you.

Now therefore, get up, go out, [and] speak according to the heart of your servants; for I swear to you by the Lord that if you do not go out, not a single man will remain with you tonight; and this disaster will be worse than all those that have befallen you from your youth until now.

Then the King got up and sat at the gate: and it was told all the people, saying, Behold, the King is sitting at the gate; and all the people came before the King; but Israel fled, each to his tent.

And all the people argued amongst themselves throughout all the Tribes of Israel, saying: The king delivered us from the hand of our enemies, and protected us from the hand of the Philistines, and now he has fled from the land because of Absalom!

But Absalom, whom we anointed [as King] over us, died in battle; and now why do you not speak of bringing back the King?

And King David sent word to Zadok and Abiathar the priests: Speak to the elders of Judah, and say to them: Why should you be the last to bring the king back to his house? For the words that all Israel had spoken had reached the king in his house. You are my brothers, you are my bones and my flesh; and why should you be the last to bring back the King?

Even say to Hamasa: Are you not my own bone and flesh? May God do this to me and add to it; if you are not the commander of the army before me forever in place of Joab. Thus he softened the hearts of all the men of Judah, as if it were one man, and they sent word to the King: Return with all your servants.

So the King returned and came to the Jordan; and Judah came to Gilgal to meet the King, in order to make him cross the Jordan again.

And Shimei son of Gera, son of Jemini, who was from Bahurim, went down with the men of Judah to meet King David.

He had with him a thousand men of Benjamin. Ziba, a servant of the house of Saul, and his fifteen sons, and his twenty servants [were] also with him, [and] they crossed the Jordan before the King.

The boat also passed by to transport the King's family, and to do as he pleased. And Shimei son of Gera fell on his knees before the King, as he crossed the Jordan; And he said to the King, "May my Lord not hold [my] iniquity against me, and may he not remember what your servant did wickedly on the day that my Lord the King went out from Jerusalem, so that the King may take it to heart."

For your servant knows that he has sinned; and behold, I have come today, the first of the house of Joseph, to go down to meet the King my Lord.

But Abishai son of Zeruiah answered, and said, "Under the shadow of this, will they not put Shimei to death, since he has cursed the Lord's Anointed?"

And David said, "What have I to do with you, sons of Zeruiah? For you are my adversaries today. Should anyone in Israel be put to death today? For do I not know that I have been made king over Israel today?"

And the King said to Simhi: You shall not die; and the King swore to him.

After this, Mephibosheth, son of Saul, went down to meet the King, and he had not washed his feet, nor shaved his beard, nor washed his clothes, from the time the King had gone away, until the day he returned in peace.

So he found himself meeting the King as [the King] entered Jerusalem, and the King said to him, "Why did you not come with me, Mephibosheth?"

And he answered him, "My lord, my servant has deceived me, for your servant said, 'I will saddle my donkey, and I will ride on it, and go to the king, for your servant is lame.'"

And he has slandered your servant to my Lord the King; but my Lord the King is like an angel of God; so do what seems good to you.

For although all those of my father's house are but people worthy of death before the King my Lord; yet you have placed your servant among those who ate at your table; and what right do I have then to complain still to the King?

And the King said to him: Why would you speak to me again about your affairs? I have already said: You and Ziba divide the land.

And Mephiboseth answered the King: Let him take everything, since the King my Lord has returned in peace to his house.

Now Barzillai of Gilead had come down from Rogelim, and had crossed the Jordan with

the King, to accompany him beyond the Jordan.

And Barzillai was very old, eighty years old; and he had provided for the King while he had stayed in Mahanajim; for he was a very rich man.

And the King had said to Barzillai: Go further with me, and I will feed you with me in Jerusalem.

But Barzillai had replied to the King: How many years have I lived, that I should go up [again] with the King to Jerusalem?

I am now eighty years old; can I discern good from evil? Can your servant still enjoy his food and drink? Can I still hear the voices of singers and musicians? And why should your servant be a burden to my lord the king?

Your servant will pass a little further than the Jordan with the King, but why would the King want to give me such a reward?

I pray that your servant may return, and that I may die in my city [to be placed] in the tomb of my father and my mother, but behold, your servant Kimham shall go over with the King my Lord; do to him whatever seems good to you.

And the King said: Let Kimham come with me, and I will do for him whatever seems good to you, for I will grant you everything you could ask of me.

So all the people crossed the Jordan with the King. Then the King kissed Barzillai and blessed him; and [Barzillai] returned to his place.

From there the King went to Gilgal, and Kimham went with him. So all the people of Judah, and even half of the people of Israel, brought the King back.

But behold, all the men of Israel came to the King, and said to him, "Why have our brothers, the men of Judah, taken you away, and brought the King and his family and all his people across the Jordan?"

And all the men of Judah answered the men of Israel, "Because the King is nearer to us; and why are you angry about this? Have we eaten anything that belongs to the King; or should we receive any gifts from it?"

But the men of Israel answered the men of Judah, and said, "We have ten portions in the King, and we are even more to David than you; why then have you despised us? And were we not the first to speak of bringing back our King?" But the men of Judah spoke even more harshly than the men of Israel.

And there happened to be there a wicked man named Shebah, son of Bichri, a man of Jemini, who blew the trumpet and said, "We have no portion in David, nor any inheritance to expect from the son of Jesse. O Israel, let every one of you return to your tents."

So all the men of Israel separated themselves from David, and followed Shebah son of Bichri; but the men of Judah joined their King, [and accompanied him] from the Jordan to Jerusalem.

When David came to his house in Jerusalem, he took his ten concubines whom he had left to keep his house, and kept them in a house, [where] he fed them; but he did not go to them; so they were sequestered until the day of their death, to live as widows.

Then the King said to Hamasa: Assemble for me in three days with a public proclamation the men of Judah, and represent yourself here.

Hamasa then went and assembled the people of Judah with a public shout; but he delayed beyond the time allotted to him.

And David said to Abishai, "Now Shebah son of Bichri will do us more harm than Absalom did; you [therefore] take the servants of your Lord and pursue him, lest he find some fortified cities and we lose sight of him."

So Joab's men went out after him, along with the Kerethites, the Pelethites, and all the mighty men; they went out from Jerusalem to pursue Shebah son of Bichri.

And as they were near the great stone which is at Gibeon, Hamasa came to meet them, and Joab had his tunic, with which he was dressed, girded, and his sword was girded over it, fastened at his waist in its sheath, and when he went out it fell.

And Joab said to Hamasa: Are you well, my brother? Then Joab took Hamasa's beard with

his right hand to kiss it.

But Hamasa did not pay attention to the sword that was in Joab's hand; and Joab struck him in the fifth rib, spilling his entrails on the ground, without striking him a second time; and so he died. After this, Joab and Abishai his brother pursued Shebah son of Bichri.

Then one of Joab's servants stood by Hamasa and said, "Whoever loves Joab and whoever is for David, let him follow Joab."

And Hamasa was lying in his blood in the middle of the road; but when this man saw that all the people were stopping, he pushed Hamasa out of the road into a field, and threw a garment over him, after he saw that all those who came to him were stopping.

And when he had been removed from the road, all the men who followed Joab passed beyond, in order to pursue Shebah son of Bichri;

Who went through all the Tribes of Israel, as far as Abelah and Beth-mahaca, with all the Berians who had gathered together, and who also had followed him.

So Joab's people came and besieged him at Abel Beth-mahaca, and they built a siege ramp against the city, in front of the wall; and all the people who were with Joab broke down the wall to make it fall.

Then a wise woman of the city cried out: Listen, listen: Please tell Joab: Come here, [and] let me speak to you.

And when he approached her, she said to him, "Are you Joab?" He answered, "I am." She said to him, "Listen to the words of your servant." He answered, "I am listening." She spoke again, and said: It was commonly said in the past: Let us go and ask Abel for advice, and so it has continued.

Among the faithful cities of Israel, I am one of the most peaceful; you seek to destroy a city that is one of the capitals of Israel; why would you destroy the inheritance of the Lord?

Joab answered him, and said: God forbid! God forbid that I should destroy or ruin! The matter is not so; but a man from the hill country of Ephraim, whose name is Shebah, the son of Bichri, has raised his hand against King David; give him up to me alone, and I will leave from before the city. And the woman said to Joab, "Behold, his head shall be thrown to you from over the wall."

So this woman came to all the people and spoke wisely to them, and they cut off the head of Shebah son of Bichri and threw it to Joab. Then the trumpets were blown, and everyone withdrew from the city to their tents; then Joab returned to the king in Jerusalem.

Joab therefore [remained established] over all the army of Israel, and Benaiah son of Jehoiada over the Kerethites, and over the Pelethites;

And Adoram was in charge of the tributes, and Jehosaphat son of Ahilud was in charge of the Registers.

Sela was the Secretary; and Zadok and Abiathar were the Priests.

And Hira Jairus was David's chief officer.

Now there was a famine in the days of David that lasted three consecutive years. And David sought the face of the Lord; and the Lord answered him, "It is because of Saul and his bloodthirsty house; because he put the Gibeonites to death."

Then the King summoned the Gibeonites to speak to them. Now the Gibeonites were not children of Israel, but a remnant of the Amorites; and the children of Israel had sworn to them [to let them live]; but Saul, out of zeal for the children of Israel and Judah, had sought to put them to death.

And David said to the Gibeonites, "What shall I do to you, and how shall I appease you, so that you will bless the inheritance of the Lord?"

And the Gibeonites answered him, "We have no business with Saul or his household's gold or silver, nor should anyone in Israel be put to death." And [the King] said to them, "What then do you want me to do for you?"

And they answered the King: As for this man who has destroyed us, and who has plotted

against us, so that we have been exterminated, without being able to subsist in any of the lands of Israel;

"Give us seven of his sons, and we will crucify them before the Lord on the hillside of Saul, the Lord's chosen one." And the king said to them, "I will give them to you."

But the King spared Mephibosheth son of Jonathan, son of Saul, because of the oath that David and Jonathan son of Saul had sworn to each other [in the name] of the Lord.

But the King took the two sons of Rizpah daughter of Aiah, whom she had borne to Saul, namely Armoni and Mephibosheth, and the five sons of Michal daughter of Saul, whom she had nursed to Hadriel son of Barzillai Meholathite.

And he delivered them into the hands of the Gibeonites, who crucified them on the mountain before the Lord; and these seven were killed together, and they were put to death in the first days of harvest, [namely] at the beginning of the barley harvest.

Then Rizpah daughter of Aiah took a sack and hung it for herself on a rock, from the beginning of harvest until the rain fell on them from the sky; and she would not allow any bird of the sky to rest on them by day, nor any beast of the field by night.

And they told David what Rizpah, daughter of Aiah, Saul's concubine, had done.

And David went away, and took the bones of Saul, and the bones of Jonathan his son, which the inhabitants of Jabesh-gilead had taken from the square of Beth-san, where the Philistines had hanged them, on the day that they had killed Saul in Gilboah.

So he brought from there the bones of Saul, and the bones of Jonathan his son. They also gathered the bones of those who had been crucified;

And they buried them with the bones of Saul and Jonathan his son in the land of Benjamin, at Zelah, in the tomb of Kish, Saul's father; and they did all that the king had commanded. And after this, God was appeased toward the land.

Now there had also been another war of the Philistines against the Israelites; and David had gone there, and his servants with him, and they had fought so hard against the Philistines that David was fainting.

And Jisbi-benob, who was of the children of Rapha, and who had a spear whose head weighed three hundred shekels of bronze, and who was armed in a new way, had resolved to strike David.

But Abishai son of Zeruiah came to his aid, and struck down the Philistine, and killed him. Then David's men swore, saying, "You shall no longer go out with us into battle, lest you quench the lamp of Israel."

After that there was another war at Gob against the Philistines, where Sibbecai the Husathite struck down Saph, who was of the children of Rapha.

There was yet another war at Gob against the Philistines, in which Elhanan, son of Jahareh Oregim Bethlehemite, struck down [the brother] of Goliath Gittite, who had a halberd whose shaft [was] like a weaver's sash.

There was yet another war at Gath, where there was found a man of extraordinary size, who had six fingers on each hand, and six toes on each foot, twenty-four in all, who was also of the race of Rapha.

This man defied Israel; but Jonathan son of Shimhah, David's brother, killed him.

These four were born in Gath, of the race of Rapha, and died by the hands of David, or by the hands of his servants.

After this David spoke to the Lord the words of this song, on the day that the Lord had delivered him from the hand of all his enemies, and especially from the hand of Saul.

He therefore said: The Lord is my rock, my fortress, and my deliverer.

God is my rock, I will take refuge in him; he is my shield and the horn of my salvation; he is my high fortress and my refuge; my Savior, you protect me from violence.

I will cry out to the Lord, to whom praise is due, and I will be delivered from my enemies.
For the pangs of death had surrounded me; the torrents of the wicked had overwhelmed me;
The cords of the sepulchre had surrounded me; the nets of death had overtaken me.
When I was in adversity I cried out to the Lord; I cried, [I say], to my God, and he heard my voice from his palace, and my cry reached his ears.
Then the earth shook and quaked, the foundations of the heavens crumbled and were shaken, because he was angry.
Smoke rose from his nostrils, and a devouring fire came out of his mouth; the coals of the fire were ablaze.
So he bowed down the heavens and descended, with darkness under his feet.
And he mounted a cherub and flew; and he appeared on the wings of the wind.
And he made darkness all around him for a dwelling place; [namely], the heaped waters which are the clouds of the air.
Embers of fire were ablaze with the splendor that lay before him.
The Lord thundered from heaven, and the Sovereign uttered his voice.
He shot his arrows, and drove away [my enemies]; he [made] the lightning flash; and routed them.
Then the bottom of the sea appeared, [and] the foundations of the habitable earth were uncovered by the Lord who rebuked them, [and] by the blast of the wind from his nostrils.
He stretched out [his hand] from above, [and] lifted me up, [and] drew me out of the deep waters.
He delivered me from my powerful enemy, [and] from those who hated me, for they were stronger than I.
They had preceded me in the day of my calamity; but the Lord was my support.
He set me free, he delivered me, because he took his pleasure in me.
The Lord has rewarded me according to my righteousness; he has rewarded me according to the cleanness of my hands.
Because I have kept to the way of the Lord, and have not turned away from my God.
For I have had before me all his rights, and I have not turned away from his ordinances.
And I have been faithful to him, and I have guarded myself against my iniquity.
The Lord has rewarded me according to my righteousness and my purity, which was before his eyes.
Towards the one who acts freely, you act freely; and towards the upright man you show yourself to be upright.
Towards the pure you show yourself pure; but towards the perverse you act according to his perversity.
For you save the afflicted people, and you [cast] your eyes on the proud, and the humble.
You are even my lamp, O Lord! and the Lord will make my darkness shine.
And by your means I will throw myself upon [a whole] troop, [and] by the means of my God I will cross the wall.
The way of the Mighty God is perfect, the word of the Lord is refined; it is a shield to all who take refuge in him.
For who is mighty [God] except the Lord? And who is the Rock except our God?
The Mighty God, who is my strength, is the true strength, and he has made my way straight, [which was a way] of integrity.
He made my feet like those of deer, and enabled me to stand on my high places.
It is he who trains my hands for battle, so that a bronze bow has been broken with my arms.
You also gave me the shield of your salvation, and your goodness made me grow.
You have broadened the path beneath my feet, and my heels have not slipped.

I pursued my enemies and exterminated them; and I did not turn back until I had consumed them.
I consumed them, I pierced them, and they did not rise again; but they fell beneath my feet.
For you have clothed me with strength for the battle; you have made those who rose up against me bow down before me.
You also caused my enemies and those who hated me to turn their backs on me, and I destroyed them.
They looked here and there, but there was no deliverer; [they cried] to the Lord, but he did not answer them.
And I crushed them as fine as the dust of the earth; I crushed them, [and] I trampled them like the mud of the streets.
And you delivered me from the strife of the peoples; you kept me to be the leader of the nations. The people whom I did not know have become subject to me.
The foreigners lied to me; having heard about me, they became obedient.
The foreigners slipped away and trembled with fear in their hidden retreats.
The Lord lives, and my rock is blessed; therefore God, the rock of my salvation, be exalted.
The Mighty [God] is the one who gives me the means to take revenge, and who subjugates the peoples to me.
It is he who also rescues me from among my enemies. You remove me from among those who rise up against me; you deliver me from the abusive man.
Therefore, O Lord, I will praise you among the nations, and I will sing psalms to your name.
He is the tower of deliverance for his King, and he shows mercy to David his Anointed, and to his descendants forever.
These are the last words of David. David, son of Jesse, the man who was exalted to be the Anointed of the God of Jacob, and who composes the sweet songs of Israel, said: The Spirit of the Lord spoke through me, and his word was on my tongue.
The God of Israel said, the Rock of Israel spoke to me, [saying]: The righteous ruler of men, the ruler in the fear of God,
It is like the morning light when the sun rises, of the morning, [I say], which is cloudless; [it is like] the grass that comes out of the [earth] after the light [of the sun] when it [appears] after the rain.
But it will not be so with my house toward the Mighty God, because he has made with me an everlasting covenant, well established and secure; for this is all my salvation and all my pleasure; therefore he will not [simply] cause [my house] to sprout.
But the wicked will all be like thorns that are thrown away, because they are not taken with the hand.
But whoever wants to use them takes either iron or the wood of a halberd; and they are burned completely on the spot.
These are the names of the valiant men that David had: Joseb-Basebeth Tachkemonite was one of the chief captains; it was Hadino the Heznite, who prevailed over eight hundred men whom he killed at one time.
After him was Eleazar, son of Dodo, son of Ahohi, [one of] the three mighty men who were with David when the Philistines assembled there for battle were put to shame, and the Israelites withdrew.
He arose and struck down the Philistines until his hand grew weary and clung to the sword; on that day the Lord granted a great victory, and the people returned after Eleazar only to take the spoil.
After him [was] Sammah son of Agneh Hararite; for the Philistines had gathered together in a village where there was a place in a field full of lentils, and the people were fleeing before the Philistines;
He stood in the middle of that place in the field, and defended it, and struck down the Philistines; so that the Lord granted a great deliverance.

Three more of the thirty captains who came to David at harvest time were brought down to the cave of Hadullam, when a company of Philistines was encamped in the valley of Rephaim.

David was then in the stronghold, and the Philistine garrison was at that same time in Bethlehem.

And David made this wish, and said, "Who will give me water to drink from the well that is at the gate of Bethlehem?"

So these three valiant men went through the Philistine camp and drew water from the well that is at the gate of Bethlehem, and having brought it, they presented it to David, who would not drink it, but he poured it out in the presence of the Lord. For he said, "May it never happen to me, O Lord, to do such a thing." Is this not the blood of these men who risked their lives on this journey? So he refused to drink it. These three valiant men did this.

There was also Abisai, brother of Joab son of Zeruiah, who was one of the chief captains; he hurled his halberd against three hundred men, mortally wounded them, and acquired a great name among the three.

Was he not the most esteemed of these three? That is why he was also their leader; however, he did not equal the first three.

Benaiah, son of Jehoiada, son of a mighty man from Kabtleel, had performed great feats. He struck down two of the mightiest men of Moab; he also went down and killed a lion in a pit on a snowy day.

He also struck down an Egyptian man, [who was] a handsome man. This Egyptian had a halberd in his hand; but Benaiah came down against him with a staff, snatched the halberd from the Egyptian's hand, and killed him with his own halberd.

Benaiah son of Jehoiada did these things, and was illustrious among the three mighty men.

And he was more honored than the thirty; although he did not equal those three: therefore David placed him over his men of command.

Hasael, Joab's brother, was among the thirty; Elhanan son of Dodo, from Bethlehem; Samma Harodite; Elikah Harodite;

Helets Paltite; Hira son of Hikkes, Tekohite;

Abihezzer Hanathothite; Mebunnai Husathite;

Tsalmon Ahohite; Maharai Netophathite;

Heleb son of Bahana Netophathite; Ittai son of Ribai of Gibeah of the children of Benjamin;

Benaiah Pirathonite; Hiddai of the valleys of Gahas;

Abi Halbon Harbathite; Hazmaveth Barhumite;

Eliachba Sahalbonite; [of the] children of Jesen, Jonathan;

Samma Hararite; Ahiam son of Sarar Hararite;

Eliphelet, son of Ahasbai, son of Mahacati; Eliham son of Ahithophel Gilonite;

Hetseraï Carmélite; Parahai Arbite;

Jiguel son of Nathan of Zobah; Bani Gadite;

Tselek Hammonite; Naharai Beerothite, who bore the arms of Joab son of Zeruiah;

Hira Jithrite; Gareb Jithrite;

Uriah Hethian; thirty-seven in all.

But the anger of the Lord was kindled again against Israel; because David was incited to say against them, "Go, take a census of Israel and Judah."

The King then said to Joab, the commander of the army, who was with him: Now go throughout all the tribes of Israel, from Dan to Beersheba, and count the people, so that I may know their number.

But Joab answered the King: May the Lord your God increase your people a hundredfold, a hundredfold, as they are now; and may the eyes of my lord the king see it! But why does my lord the king want this?

Nevertheless, the word of the King prevailed over Joab and the commanders of the army; and Joab and the commanders of the army went out from the presence of the King

to count the people, [namely] Israel.

So they crossed the Jordan and camped at Haroher, on the right side of the city, which is in the middle of the Gad stream, and towards Jahzer.

And they came to Gilead, and to the land of those who dwell in the lower [country] of Hodsî, and came to Dan-Jahan, and then to the vicinity of Sidon.

And they came as far as the fortress of Zor, and into all the cities of the Hivites and the Canaanites, and went out to the South of Judah to Beersheba.

So they traveled through the whole country, and returned to Jerusalem after nine months and twenty days.

And Joab gave to the King the roll of the census of the people; and there were from those of Israel eight hundred thousand men of war who drew the sword, and from those of Judah five hundred thousand men.

Then David was cut to the heart, after he had thus numbered the people; and David said to the Lord, I have sinned greatly in doing this, but I pray you, O Lord, forgive the iniquity of your servant; for I have acted very foolishly.

After this David got up early in the morning, and the word of the Lord came to Gad the prophet, who was David's seer, saying:

Go, and tell David: Thus says the Lord: I am bringing three things against you; choose one of the three, that I may do it to you.

So Gad came to David and told him, "Which do you want to happen to you: seven years of famine in your land, or three months of flight from your enemies while they pursue you, or three days of death in your land? Now consider this and see what answer you want me to give to the one who sent me."

And David answered Gad, "I am in great distress. I pray that we may fall into the hands of the Lord, for his mercies are many; and that I may not fall into the hands of men."

So the Lord sent plagues upon Israel from the morning until the time of the appointed time; and seventy thousand men died from Dan to Beersheba.

But when the angel stretched out his hand over Jerusalem to destroy it, the Lord relented concerning that disaster and said to the angel who was destroying the people, "It is enough; withdraw your hand now." Now the angel of the Lord was standing by the threshing floor of Araunah the Jebusite.

For when David saw the angel striking the people, he spoke to the Lord, and said, "Behold, it is I who have sinned, it is I who have committed iniquity, but these sheep, what have they done? I pray you, let your hand be against me and against my father's house."

And on that day Gad came to David and said to him, "Go up and set up an altar to the Lord on the threshing floor of Araunah the Jebusite."

And David went up according to the word of Gad, as the Lord had commanded.

And Arauna looked, and saw the King, and his servants who came to him; and so Arauna went out, and bowed down before the King, with his face to the ground.

And Araunah said, "Why has my lord the king come to his servant?" And David answered, "To buy your threshing floor and build an altar to the Lord there, so that this plague may be stopped from the people."

And Araunah said to David, "Let my lord the king take and offer whatever he pleases. Here are oxen for the burnt offering, and wagons, and a team of oxen instead of wood."

Araunah gave all this to the king as a king. And Araunah said to the king, "May the Lord your God be pleased with you!"

And the king answered Araunah, "No, but I will buy it from you for a certain price, and I will not offer to the Lord my God burnt offerings that cost me nothing." So David bought the threshing floor, and he also bought the oxen for fifty shekels of silver.

Then David built an altar to the Lord there, and offered burnt offerings and peace offerings; and the Lord was appeased toward the land, and the plague was stopped in

Israel.

Now King David grew old and advanced in years; and although he was covered with clothes, he could not get warm.

And his servants said to him: Let a young virgin be sought for our lord the King, to stand before the King, and to take care of him, and let her sleep in his bosom, so that our lord the King may be warmed.

So they searched throughout all the regions of Israel for a beautiful girl; and they found Abishag the Shunammite, whom they brought to the King.

And this young girl was very beautiful, and she took care of the King, and served him; but the King did not know her.

Then Adonijah son of Haggith arose, saying: I shall reign. He set up chariots, horsemen, and fifty men who ran before him.

But his father did not want to grieve him in his time, and say to him: Why do you act like this? He was also of very fine stature, and [his mother] had borne him after Absalom.

And he communicated his affairs to Joab, son of Zeruiah, and to Abiathar the priest, who helped him and were on his side.

But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rehi, and David's mighty men were not of Adonijah's party.

Now Adonijah had sheep and oxen and fat cattle slaughtered near the stone of Zohelath, which was by the spring of Rogel; and he summoned all his brothers, the sons of the King, and all those of Judah who were in the service of the King; But he did not invite Nathan the Prophet, nor Benaiah, nor the valiant men, nor Solomon his brother.

Then Nathan spoke to Bathsheba, Solomon's mother, saying, "Have you not heard that Adonijah son of Haggith has been made king? And David our lord does not know about it."

Now come then, and let me give you some advice, I beg you, and save your life and the life of your son Solomon.

Go, and present yourself to King David, and say to him, "My lord, did you not swear to your servant, saying, 'Surely your son Solomon shall reign after me, and shall sit on my throne'? Why then has Adonijah been made king?"

And behold, when you are still there, and you speak with the King, I will come after you, and I will continue the discourse that you have begun.

So Bath-sebah came to the King in his chamber; now the King was very old, and Abishag the Shunammite served him.

And Bath-sebah bowed down and prostrated himself before the King; and the King said to him: What is the matter with you?

And she answered him, "My Lord, you swore by the Lord your God to your servant, and said to her, 'Surely your son Solomon will reign after me, and will sit on my throne.'"

But now look, Adonijah has been made King, and you know nothing about it, O King, my Lord!

He even had oxen, fat cattle, and sheep slaughtered in great numbers, and invited all the sons of the King, with Abiathar the Priest, and Joab Commander of the Army, but he did not invite your servant Solomon.

But as for you, O King my Lord! the eyes of all Israel are on you, so that you may declare to them who should sit on the throne of the King my Lord after him.

Otherwise, it will happen that as soon as the King, my Lord, is asleep with his fathers, we will be treated as guilty, me and my son Solomon.

And while she was still speaking with the King, Nathan the Prophet came.

And it was made known to the King, saying: Here is Nathan the Prophet; and he came before the King, and bowed down before him with his face to the ground.

And Nathan said: O King, my Lord! Did you say: Adonijah will reign after me, and will sit on my throne?

For he came down today and had oxen, fattened cattle, and sheep slaughtered in great numbers, and invited all the sons of the king, and the commanders of the army, and Abiathar the priest; and behold, they are eating and drinking before him; and they have said, 'Long live King Adonijah!'

But he did not invite me, your servant, nor Zadok the priest, nor Benaiah son of Jehoiada, nor Solomon your servant.

Would this have been done by order of the King, my Lord, without you having informed your servant who is to sit on the throne of the King, my Lord, after him?

And King David answered, and said, Call me Bathsheba; and she came before the King, and stood before him.

Then the King swore and said: As surely as the Lord lives, who has delivered me from all distress;

As I swore to you by the Lord, the God of Israel, saying: Surely your son Solomon will reign after me, and will sit on my throne in my place; I will do so today.

Then Bathsheba bowed his face to the ground and prostrated himself before the King, and said: May King David my Lord live forever!

And King David said, "Call Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada," and they stood before the king.

And the King said to them: Take with you the servants of your Lord, and put my son Solomon on my mule, and take him down to Gihon.

And let Zadok the priest and Nathan the prophet anoint him in that place as king over Israel, and then you shall blow the trumpet and say, "Long live King Solomon!"

And you will ascend after him, and he will come and sit on my throne, and he will reign in my place; for I have ordained that he should be ruler over Israel and Judah.

And Benaiah son of Jehoiada answered the King, and said, Amen! May the Lord, the God of the King my Lord, so command!

As the Lord was with my lord the King, may he also be with Solomon, and may he exalt his throne even more than the throne of my lord King David.

Then Zadok the Priest came down with Nathan the Prophet, and Benaiah son of Jehoiada, the Kerethites and the Pelethites, and they put Solomon on King David's mule, and brought him to Gihon.

And Zadok the Priest took a horn full of oil from the Tabernacle and anointed Solomon; then they blew the trumpet, and all the people said, "Long live King Solomon!"

And everyone went up after him, and the people played the flute, and were so joyful that the earth split open with the shouts they uttered.

Now Adonijah and all the guests who were with him heard [this noise] as they finished eating; and Joab, hearing the sound of the trumpet, said: What does this noise mean, this commotion in the city?

And while he was still speaking, Jonathan son of Abiathar the priest arrived; and Adonijah said to him, "Come in; for you are a valiant man, and you will bring good news."

But Jonathan answered, and said to Adonijah: Surely King David our Lord has established King Solomon.

And the King sent with him Zadok the Priest, Nathan the Prophet, Benaiah son of Jehoiada, and the Kerethites, and the Pelethites, and they made him ride on the King's mule.

And Zadok the Priest and Nathan the Prophet anointed him King at Gihon, from where they went up with joy, and the city is thus stirred; this is the noise that you have heard.

And even Solomon sat on the throne of the Kingdom.

And the King's servants came to bless King David our Lord, saying: May God make the name of Solomon even greater than your name, and may he exalt his throne even more than your throne! And the King prostrated himself on the bed.

Moreover, the King said thus: Blessed be the Lord, the God of Israel, who has today placed on my throne a successor, whom I see with my own eyes.

Then all the guests who were with Adonija were in great confusion, and they got up and went their separate ways.

And Adonijah, fearing Solomon, arose and went away, and grasped the horns of the altar.

And it was reported to Solomon, saying: Behold, Adonijah is afraid of King Solomon, and behold, he has grasped the horns of the altar, saying: Let King Solomon swear to me today that he will not put his servant to death with the sword.

And Solomon said: If [in the future] he behaves like a good man, not a hair of his head will fall to the ground; but if evil is found in him, he will die.

Then King Solomon sent word, and he was brought back from the altar, and he came and bowed down before King Solomon; and Solomon said to him, "Go to your house."

Now, as the time of David's death drew near, he gave this command to his son Solomon, saying:

I am going the way of all the earth, be strong, and act like a man.

And keep what the Lord your God wants you to keep, by walking in his ways, and by keeping his statutes, his commandments, his ordinances, and his testimonies, according to what is written in the Law of Moses, so that you may prosper in all that you do, and in all that you undertake;

So that the Lord may confirm the word which he gave me, saying: If your sons take heed to their way, to walk before me in truth, with all their heart, and with all their soul, you shall not lack [a successor] to sit on the throne of Israel.

Moreover, you know what Joab son of Zeruiah did to me, and what he did to the two commanders of the armies of Israel, Abner son of Ner, and Hamasah son of Jether, whom he killed, having shed in peace the blood that is shed in time of war, and having stained with this blood that is shed in time of war the belt that he had on his loins; and the sandals that he had on his feet.

Therefore, you will act according to your wisdom, so that you will not let his white hair descend peacefully to the grave.

But you shall do good to the children of Barzillai Gileadite, and they shall be among those who eat at your table, because they came near to me when I was fleeing from Absalom your brother.

This is also with you: Shihi, son of Gera, son of Jemini of Bahurim, who uttered terrible curses against me on the day I went to Mahanajim; but he went down to meet me at the Jordan, and I swore to him by the Lord, saying, I will not put you to death with the sword.

Therefore, you will not leave him unpunished; for you are wise enough to know what you ought to do to him; and you will bring down his gray hair to the grave by a violent death.

So David slept with his fathers, and was buried in the City of David.

And the time that David reigned over Israel was forty years. He reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem.

And Solomon sat on the throne of David his father, and his kingdom was greatly established.

Then Adonijah son of Haggith came to Bathsheba, Solomon's mother, and she said, "Have you come with good intentions?" and he answered, "[I have come] with good intentions."

Then he said: I have something to say to you. She replied: Speak.

And he said, "You know very well that the kingdom belonged to me, and that all Israel expected that I should reign; but the kingdom has been transferred, and it has fallen to my brother; because the Lord has given it to him."

Now then I have a request to make of you, do not refuse me. And she answered him: Speak.

And he said, "Please tell King Solomon, for he will refuse you nothing, to give me

Abishag the Shunammite as my wife."

And Bath-sebah replied: Well, I will speak to the King for you.

So Bathsheba came to King Solomon to speak to him about Adonijah; and the King rose up to meet Bathsheba and bowed down before her; then he sat on his throne and had a seat placed for his mother, and she sat at the King's right hand;

And he said, "I have a small request to make of you; do not refuse me." And the King replied, "Give it to me, my mother; for I will not refuse you."

And she said: Let Abishag Shunammite be given as a wife to Adonijah your brother.

But King Solomon answered his mother, and said: and why do you ask Abishag the Shunammite for Adonijah? Ask rather for the kingdom for him, because he is my older brother; [ask for it] for him, for Abiathar the Priest, and for Joab son of Zeruiah.

Then King Solomon swore by the Lord, saying, "May God do this to me, and add to it in this way, unless Adonijah has spoken this word against his life!"

But now, as surely as the Lord lives, who appointed me and made me sit on the throne of my father David and built me a house, as he had promised, Adonijah will certainly be put to death today.

And King Solomon commissioned Benaiah son of Jehoiada, who attacked him, and he died.

Then the King said to Abiathar the Priest, "Go to Hanathoth in your possession, for you deserve to die; however, I will not put you to death today, because you carried the Ark of the Lord GOD before David my father; and because you shared in all the afflictions of my father."

So Solomon deposed Abiathar, so that he would no longer be priest of the Lord; to fulfill the word of the Lord, which he had spoken in Shiloh against the house of Eli.

And the news having reached Joab, who had rebelled to follow Adonijah, although he had not turned away after Absalom, he fled to the Tabernacle of the Lord, and took hold of the horns of the altar.

And it was reported to King Solomon, saying, "Joab has fled to the tabernacle of the Lord, and behold, he is by the altar." And Solomon sent Benaiah son of Jehoiada, and said to him, "Go, attack him."

So Benaiah went into the tabernacle of the Lord and said to Joab, "This is what the king says: 'Come out of here.'" But Joab replied, "No, I will die here." Benaiah reported this to the king, saying, "This is what Joab said to me, and this is what he told me."

And the King said to him, "Do as he told you, and throw yourself on him and bury him; and you shall remove from me and from my father's house the blood that Joab shed without cause."

And the Lord will bring his blood back on his own head, because he attacked two men more righteous and better than himself, and killed them with the sword, without David my father knowing anything about it; [namely] Abner son of Ner, commander of the army of Israel; and Hamasah son of Jether, commander of the army of Judah.

And their blood will fall back on the head of Joab, and on the head of his descendants forever; but there will be peace from the Lord forever for David, and for his descendants, and for his house, and for his throne.

Benaiah son of Jehoiada then went up and attacked him and killed him; and they buried him in his house in the wilderness.

Then the king appointed Benaiah son of Jehoiada over the army in place of Joab; the king also appointed Zadok the priest in place of Abiathar.

Then the King sent for Simhi and said to him, "Build yourself a house in Jerusalem and stay there, and do not leave it [to go] to any other place."

For know that on the day you leave it, and cross the Kidron Valley, you will certainly die; your blood will be on your own head.

And Simhi answered the King, "This is a good word; your servant will do everything

that my lord the King has said.” So Simhi stayed in Jerusalem for several days. But it came to pass that after three years, two of Simhi's servants ran away to Akis, son of Mahaca, King of Gath, and it was reported to Simhi, saying: Behold, your servants are in Gath.

Then Simhi got up, and saddled his donkey, and went to Gath to Akis, to seek his servants; so Simhi went, and brought back his servants from Gath.

And it was reported to Solomon that Shimi had gone from Jerusalem to Gath, and that he had returned.

And the King sent for Shimei and said to him, “Did I not make you swear by the Lord, and did I not protest to you, saying, ‘Know for certain that on the day you go out and go here or there, you shall surely die?’ And did you not answer me, ‘The word that I have heard is good?’”

Why then have you not kept the oath you swore by the Lord, and the command I gave you?

The King also said to Shimei: You know all the evil you have done to David my father, and you are convinced of it in your heart; therefore the Lord has brought your evil back upon your own head.

But King Solomon will be blessed, and the throne of David will be established before the Lord forever.

And the king commissioned Benaiah son of Jehoiada, who went out and attacked him, and he died. And the kingdom was established in Solomon's hand.

Now Solomon made an alliance with Pharaoh King of Egypt, and took Pharaoh's daughter as his wife, and brought her to the City of David, until he had finished building his house, and the house of the Lord, and the wall of Jerusalem all around.

Only the people sacrificed in the high places, because until then no house had been built in the Name of the Lord.

And Solomon loved the Lord, walking according to the ordinances of David his father, only he sacrificed in the high places, and made incense there.

So the King went to Gibeon to sacrifice there; for it was the greatest of the high places; and Solomon sacrificed a thousand burnt offerings on the altar that was there.

And the Lord appeared to Solomon in a dream at night in Gibeon, and God said to him, “Ask what I may give you.”

And Solomon answered: You have shown great kindness to your servant David my father, in that he walked before you in truth, in righteousness, and in uprightness of heart toward you, and you have continued this great kindness to him by giving him a son who sits on his throne, as it appears today.

But now, O Lord my God, you have made your servant king in place of David my father, and I am only a young man, who does not know how to conduct myself.

And your servant is among your people, whom you have chosen, [and] who is a great people that cannot be counted or numbered, so great is their number.

Therefore, give your servant an understanding heart to govern your people, [and] to discern between good and evil; for who is able to govern your people, who are of such great importance?

And this speech pleased the Lord, because Solomon had made such a request of him.

And God said to him: Because you have made this request of me, and you have not asked for a long life, nor have you asked for riches, nor have you asked for the death of your enemies, but you have asked for understanding to render justice;

Behold, I have done according to your word; behold, I have given you a wise and understanding heart, so that there was none like you before you, and there will be none like you after you.

And I have even given you what you did not ask for, namely riches and glory, so that there will not be [a King] like you among kings all the days of your life.

And if you walk in my ways to keep my ordinances and my commandments, as David your father walked, I will also prolong your days.

Then Solomon awoke, and this was the dream. Then he returned to Jerusalem, and stood before the Ark of the Covenant of the Lord, and offered burnt offerings and peace offerings, and held a feast for all his servants.

Then two women of ill repute came to the King and presented themselves before him. And one of these women said, "Alas, my Lord! This woman and I were living in the same house, and I gave birth in her house there."

On the third day after I gave birth, this woman also gave birth, and we were together; there was no stranger with us in that house, it was just the two of us in that house.

But this woman's child died during the night because she lay on top of him.

But she got up at midnight, and took my son from me, while your servant was sleeping, and laid him in her bosom, and she laid her dead son in my bosom.

And having risen in the morning to breastfeed my son, behold, he was dead, but having considered him carefully in the morning, behold, it was not my son, whom I had borne.

The other woman replied, "It is not so; the one who lives is my son, and the one who died is your son." But the other said, "It is not so; the one who died is your son, and the one who lives is my son." They spoke thus before the King.

And the King said: This one says, the one who is alive is my son, and the one who is dead is your son; and that one says, it is not so; but the one who is dead is your son, and the one who is alive is my son.

Then the King said, "Bring me a sword." And a sword was brought before the King.

And the King said: Divide the living child in two, and give half to one and half to the other.

Then the woman whose son was still alive said to the King, for her heart was moved with compassion for her son: "Alas, my lord, let the living child be given to this woman, and let him not be killed!" But the other said: "He shall be neither mine nor yours; let him be divided."

Then the King answered, and said: Give to this one the living child, and take care not to kill him; this one is the mother.

And all those in Israel, having heard of the judgment which the King had rendered, feared the King; for they recognized that there was in him divine wisdom to render justice.

King Solomon, therefore, was king over all Israel.

And these were the chief lords of his [court]; Hazaria son of Zadok the priest; Elihoreph and Ahijah sons of Sisa, secretaries; Jehoshaphat son of Ahilud, clerk of the registers;

Benaiah son of Jehoiada was in charge of the army; and Zadok and Abiathar were the priests;

Hazaria son of Nathan was in charge of those who were in charge of the provisions; and Zebul son of Nathan was the chief officer; [and] the King's favorite; and Ahisar was the great master of the house; and Adoniram son of Habda, [was] in charge of the tributes.

Now Solomon had twelve commissioners over all Israel, who provided for the King and his household; and each one had a month of the year to supply him with food.

And these are their names. The son of Hur [was appointed] on the mountain of Ephraim;

The son of Deker on Makath, on Sahalbim, on Beth-semes, on Elon of Beth-hanan;

The son of Heseb on Arubboth, [and] he had Soco and all the land of Hepher;

The son of Abinadab had all the land of Dor; he took Taphath, Solomon's daughter, as his wife;

Bahana son of Ahilud had Tahanach and Megiddo, and all [the land] of Beth-shean which is towards the road leading to Zarethan below Jezrehel, from Beth-shean to

Abelmeholah, [and] as far as beyond Jokmeham;

The son of Geber [was appointed] over Ramoth of Gilead, [and] he had the towns of

Jair son of Manasseh in Gilead; he also had all the region of Argob in Bashan, sixty large walled cities, and [furnished] with bronze bars;
Ahinadab son of Hiddo [was appointed] over Mahanajim;
Ahimahats, whose wife was Basemath, daughter of Solomon, [was appointed] over Naphtali;
Bahana son of Cusai [was appointed] over Asher, and over Haloth;
Jehoshaphat son of Paruah, over Issachar;
Simhi son of Elah, on Benjamin;
Geber son of Uri, over the land of Gilead, [which had been] of the land of Sihon King of the Amorites, and of Hog King of Bashan; and he alone was appointed over that land.
Judah and Israel were as numerous as the sand on the seashore; they were so numerous; they ate and drank and were merry.
And Solomon ruled over all the kingdoms, from the river to the land of the Philistines, and to the border of Egypt; and they brought him gifts, and were subject to him all the days of his life.
Now Solomon's daily rations were thirty cores of fine flour, and sixty of other flour;
Ten fat oxen, and twenty pasture oxen, and one hundred sheep; not counting deer, fallow deer, buffalo, and fattened fowl.
For he ruled over all the lands on this side of the river, from Tiphseh to Gaza, over all the kings who were on this side of the river, and he was at peace [with all the surrounding countries] on all sides.
And Judah and Israel dwelt securely, each under his vine and under his fig tree, from Dan to Beersheba, all the days of Solomon.
Solomon also had forty thousand places to hold horses, and twelve thousand horsemen.

Now these officials provided food for King Solomon and all who approached King Solomon's table, each in his month, and they did not let them lack anything.
They also brought barley and straw for the horses and for the broom, to the places where they were, each according to the burden they had.
And God gave Solomon wisdom, and very great understanding, and a breadth of spirit as great as the sand that is on the seashore.
And Solomon's wisdom was greater than the wisdom of all the Orientals, and than all the wisdom of the Egyptians.
He was even wiser than any man, wiser than Ethan Ezrahite, Heman, Calcol, and Dardah, the sons of Mahol; and his reputation spread throughout all the surrounding nations.

He spoke three thousand parables and composed five thousand songs.
He also spoke of trees, from the cedar in Lebanon to the hyssop growing out of the wall; he also spoke of beasts, birds, reptiles, and fish.
And people came from all nations to hear the wisdom of Solomon; [and] from all the kings of the earth who had heard of his wisdom.
Hiram, also King of Tyre, sent his servants to Solomon, having learned that he had been anointed King in place of his father; for Hiram had always loved David.
And Solomon sent word to Hiram:
You know that David my father could not build a house for the Name of the Lord his God, because of the wars that surrounded him, until the Lord had put his [enemies] under his feet.
And now the Lord my God has given me rest on every side, and I have no enemies, nor any trouble.
Therefore, I intend to build a house for the Name of the Lord my God, as the Lord spoke to David my father, saying: Your son whom I will put in your place on your throne shall be the one who builds a house for my Name.
Therefore, now command that cedars of Lebanon be cut down, and that my servants be

with your servants; and I will give you for your servants such reward as you tell me; for you know that there are no people among us who understand like the Sidonians, in cutting wood.

Now it came to pass that when Hiram heard the words of Solomon, he rejoiced greatly, and said: Blessed be the Lord today, who has given to David a wise son [to be King] over this great people.

Hiram then sent word to Solomon, saying: I have heard what you sent me to say, and I will do everything you want concerning the cedar wood and the fir wood.

My servants will bring them from Lebanon to the sea, then I will have them put on the sea in rafts, to the place that you will have marked for me, and I will have them untied there, and you will take them, and in turn you will satisfy me by providing food for my house.

Hiram therefore gave Solomon as much cedar wood and fir wood as he wanted.

And Solomon gave Hiram twenty thousand cores of wheat for the food of his house, and twenty cores of very pure oil; Solomon gave Hiram the same amount every year.

And the Lord gave Solomon wisdom, as the Lord had spoken to him; and there was peace between Hiram and Solomon, and they made a covenant together.

King Solomon also raised a levy [of people] from all Israel, and the levy was thirty thousand men.

And he sent ten thousand to Lebanon every month, in turn, they were one month in Lebanon, and two months at home; and Adoniram [was appointed] over this levy.

Solomon also had seventy thousand men who carried burdens, and eighty thousand who cut wood on the mountain;

Without the Chiefs of Solomon's Commissioners, who were in charge of the work, numbering three thousand three hundred, who commanded the people who were employed in this work.

And by the King's command, large stones and precious stones were brought in to lay the foundation of the house, all of which were hewn.

So Solomon's masons, and Hiram's masons, and the stonecutters cut and prepared the wood and the stones to build the house.

Now it came to pass that in the year four hundred and eighty, after the children of Israel had come out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month of Zif, which is the second month, he built a house to the Lord.

And the house that King Solomon built for the Lord was sixty cubits long, and twenty cubits wide, and thirty cubits high.

The porch that was in front of the Temple of the house was twenty cubits long, corresponding to the width of the house, and it was ten cubits wide at the front of the house.

He also made windows in the house, wide on the inside, [and] narrow on the outside.

And joining the wall of the house he built lean-tos of rooms one on top of the other all around, [supported] on the walls of the house, all around the Temple, and of the Oracle, thus he made rooms all around.

The width of the lower lean-to was five cubits, and the width of the middle one was six cubits, and the width of the third was seven cubits; for he had made narrowings in the house on the outside, so that [the carpentry of the lean-tos] would not enter into the walls of the house.

But when they built the house, they built it of stones brought all just as they were supposed to be, so that in building the house they heard neither hammer, nor axe, nor any iron tool.

The entrance to the middle rooms [was] on the right side of the house, and one went up by a spiral staircase to the middle [rooms]; and from the middle rooms to those on the third [floor].

So he built the house, and finished it, and he covered the house with vaulted paneling and cedar beams.

And he built lean-tos adjoining the whole house, each five cubits high, and they were attached to the house by means of cedar timbers.

Then the word of the Lord came to Solomon, saying:

As for this house that you are building, if you walk in my statutes, and if you do my ordinances, and keep all my commandments, by walking in them, I will confirm in your favor the word that I spoke to David your father.

And I will dwell among the children of Israel, and I will not abandon my people Israel.

So Solomon built the house, and finished it.

He paneled the inside walls of the house with cedar planks, from the floor of the house to the paneled vault; he covered them with wood on the inside, and he covered the floor of the house with fir planks.

He also paneled the space of twenty cubits of cedar boards at the back of the house, from the floor to the top of the walls, and he paneled [this space] inside to be the Oracle, [that is], the Most Holy Place.

But the house, [namely] the Temple in front, was forty cubits long.

And the cedar boards that were for the inside of the house were notched with open flower buds, raised in a raised pattern; the whole inside was cedar, not a stone could be seen.

He also placed the Oracle inside the house towards the back, to put the Ark of the covenant of the Lord there.

And the Oracle was in front of it twenty cubits long, and twenty cubits wide, and twenty cubits high, and it was covered with fine gold; the altar, [made of cedar planks], was also covered with it.

Solomon then covered the house with fine gold, from the middle to the back; and put a veil with gold chains in front of the Oracle, which he covered with gold.

So he covered the whole house entirely with gold. He also covered the entire altar that was before the Oracle with gold.

And he made in the oracle two cherubim of olive wood, each ten cubits high.

One of the wings of one of the Cherubim was five cubits long, and the other wing of the [same] Cherub was also five cubits long; from the tip of one wing to the tip of the other wing there were ten cubits.

The other Cherub was also ten cubits long; [for] the two Cherubim were of the same measure, and were cut in the same fashion.

The height of one Cherub was ten cubits, as was that of the other Cherub.

And he placed the Cherubim inside the house towards the back, and the wings of the Cherubim were spread out, so that the wing of one touched one wall, and the wing of the other Cherub touched the other wall; and their [other] wings came [together] in the middle of the house, [and] one of the wings touched the other.

And he covered the cherubim with gold.

And he carved all the walls of the house all around with deep carvings of cherubim, and palm fronds, and blossoming flower buds, both inside and outside.

He also covered the floor of the house with gold, both the part that extended towards the back and the part that extended outwards.

And at the entrance of the Oracle he made a double-leaf door of olive wood, whose lintels [and] posts were of five members.

[He] therefore made a double-leaf door of olive wood, and carved on it moldings of cherubim, palms, and open flower buds, and covered them with gold, extending the gold over the cherubim and over the palms.

He also made olive wood posts with four supports at the entrance to the Temple;

And a double-leaf door made of fir wood; the two pieces of one of the leaves were broken; and the two pieces of the other leaf were also broken.

And he carved into it cherubim, palm fronds, and open flower buds, and covered them with gold, neatly placed over the carvings.

He also built the inner courtyard with three rows of dressed stone, and one row of

cedar beams.

In the fourth year, in the month of Zif, the foundations of the house of the Lord were laid.

And in the eleventh year, in the month of Bul, which is the eighth month, the house was completed with all its appurtenances and its ordinances; thus it took him seven years to build it.

Solomon also built his house, and completed it entirely in thirteen years.

He also built the house in the park of Lebanon, one hundred cubits long, fifty cubits wide, and thirty cubits high, on four rows of cedar columns; and on the columns there were cedar beams.

There was also a cedar wood roof over the rooms, which was on forty-five columns, arranged in fifteens.

And there were three rows of windows; and one window corresponded to another in three places.

And all the doors and all the posts were square, with the windows; and one window corresponded to the other opposite in three places.

He also made a porch all of columns, fifty cubits long and thirty cubits wide; and this porch was in front of the columns [of the house], so that the columns and the beams were in front of them.

He also made a porch for the throne on which he rendered his judgments, [called] the Porch of Judgment, and it was covered with cedar from one end of the ground to the other.

And in his house where he lived there was another courtyard inside the porch, which was of the same construction. Solomon also made for Pharaoh's daughter, whom he had married, a house [built] like this porch.

All these things were made of precious stones, of the same measure as hewn stones, sawn with a saw, inside and out, from the bottom to the cornices, and outside to the great courtyard.

The foundation was also made of precious stones, large stones, stones of ten cubits, and stones of eight cubits.

And on top of that there were precious stones, of the same measure as hewn stones, and cedar wood.

And the great courtyard also had all around it three rows of hewn stones, and a row of cedar beams, like the inner courtyard of the house of the Lord, and the porch of the house.

Now King Solomon had brought Hiram from Tyre;

son of a widowed woman of the Tribe of Naphtali, whose father was a Tyrian, a copper worker; very skilled, intelligent, and learned in making all kinds of bronze work; so he came to King Solomon, and did all his work.

He cast two bronze pillars, the height of one of the pillars was eighteen cubits; and a net of twelve cubits surrounded the other pillar.

He also made two capitals of cast bronze to put on the tops of the columns; and the height of one of the capitals was five cubits, and the height of the other capital was also five cubits.

There were interlacing patterns in the form of nets, twisted nets like chains, for the capitals that were on the top of the columns, seven for one of the capitals, and seven for the other.

And he adapted them to the columns, with two rows of pomegranate seeds on a net, all around, to cover one of the capitals that was on the top of one of the columns, and he did the same for the other capital.

And the capitals that were on top of the columns were in the form of fleurs-de-lis, four cubits high [to be placed] on the porch.

Now the capitals were on the two columns, they were, [I say], above, from the place of the belly which was beyond the net. There were also two hundred pomegranates, [arranged] in rows all around, on the second capital.

So he set up the pillars at the porch of the Temple, and put one on the right hand and named it Jachin; and he put the other on the left hand, and named it Boaz. And [they placed] on the capitals of the columns the work made in the shape of fleur-de-lis; thus the work of the columns was completed.

He also made a molten sea, ten cubits from rim to rim, round all around, five cubits high, and a cord thirty cubits wide was set all around it.

And all around, below its rim, were cast oxen, ten at every cubit, encircling the sea all around. [There were] two rows of these cast oxen.

And it was placed upon twelve oxen, three of which faced north, three faced west, three faced south, and three faced east. The sea was upon their backs, and all their hindquarters were turned inwards.

Its thickness was a palm, and its rim was like the rim of a custom-made cup of lilies; it contained two thousand baths.

He also made ten bronze bases, each four cubits long, four cubits wide, and three cubits high.

But the construction of [each] foundation was in such a way that they had frames embedded between supports.

And on these frames, which were between the supports, there were figures of lions, oxen, and cherubs. And above the supports there was a basin on top; and below the figures of lions and oxen there were sloping cornices.

And each base had four bronze wheels, with bronze planks; and at the four corners there were certain shoulder pieces, which extended below the vat beyond all the cornices, without anyone noticing.

Now the opening of the vat, from the inside of the capital at the top, was one cubit; but the opening of the capital was round in the manner of the basin, and it was one and a half cubits, and on the frames of this opening there were engravings; these openings also had square frames, and not round ones.

And the four wheels were under the chassis; and the axles of the wheels [were] attached to the underside; each wheel was one and a half cubits high.

And the way the wheels were made was like the way wagon wheels were made; their axles, their rims, their hubs, and their spokes were all made of cast iron.

There were also four shoulder pieces at the four corners of each base, which [were drawn from it].

There was also at the top of each base a half cubit high, which was round all around; so that each base had at its top its tenons and frames, which were taken from it.

Then they engraved the tenons and frames of each base [of figures] of Cherubim, lions and palms, according to the plan of each [tenon, frame], and cornice all around.

He made the ten bases in the same way, all having the same casting, the same measure, and the same notch.

He also made ten bronze tubs, each of which held forty baths, [and] each tub was four cubits, each tub was on each of the ten bases.

And they placed five foundations on the right side of the Temple, and five on the left side of the Temple; and they placed the sea on the right side of the Temple, extending towards the East from the South.

So Hiram made tubs, scrapers, and basins, and he finished all the work that he was doing for King Solomon for the Temple of the Lord.

[Knowledge], two columns, and the two basins of the capitals that were on the top of the columns; and two nets to cover the two basins that were on the top of the columns;

And four hundred pomegranates for the two nets, so that there were two rows of pomegranates for each net, in order to cover the two basins of the capitals, which were on the columns;

Ten foundations; and ten vats [to put] on the foundations;

And a sea, and twelve oxen under the sea;

And cauldrons, and scrapers, and basins. All these vessels that Hiram made for King

Solomon for the Temple of the Lord were of polished bronze.

The King had them melted in the plain of the Jordan, in fertile soil, between Succoth and Tsartan.

And Solomon did not weigh any of these vessels, because there were so many of them; so the weight of the copper was not sought.

Solomon also made all the utensils for the Temple of the Lord, [namely] the golden altar, and the golden tablets, on which were the bread of the Presence;

And five fine gold candlesticks in the right hand, and five in the left hand in front of the Oracle, and the flowers and the lamps, and the golden tongs;

And the bowls, sickles, basins, cups, and censers of fine gold. Even the hinges of the doors of the inner house, [that is], of the Most Holy Place, [and] of the doors of the house, [that is] of the Temple, were of gold.

Thus all the work that King Solomon did for the house of the Lord was finished; then he brought in what David his father had consecrated, the silver and the gold, and the vessels, and put it in the treasuries of the house of the Lord.

Then Solomon assembled before him in Jerusalem the Elders of Israel, and all the heads of the Tribes, the chief men of the fathers of the children of Israel, to bring up the Ark of the covenant of the Lord from the City of David, which is Zion.

And all the people of Israel were assembled around King Solomon in the month of Ethanim, which is the seventh month, on the very day of the festival.

So all the elders of Israel came; and the priests carried the Ark.

So they transported the Ark of the Lord, and the Tabernacle of meeting, and all the holy vessels that were in the Tabernacle; the priests, I say, and the Levites carried them away.

Now King Solomon, and all the assembly of Israel that had come to him, were together before the Ark [and] they were sacrificing herds and flocks in such great numbers that they could not be counted or numbered.

And the priests brought the Ark of the Covenant of the Lord to its place, to the oracle of the house, to the Most Holy Place, under the wings of the cherubim.

For the cherubim spread their wings over the place where the Ark was to be, and the cherubim covered the Ark and its poles from above.

And they removed the bars from the inside, so that the ends of the bars could be seen from the Holy Place in front of the Oracle, but they could not be seen from the outside; and they have remained there to this day.

There was nothing in the Ark except the two stone tablets that Moses had placed in it at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

Now it came to pass that as the priests went out of the holy place, a cloud filled the house of the Lord.

So the priests could not stand to perform the service because of the cloud, for the glory of the Lord had filled the house of the Lord.

Then Solomon said, "The Lord has said that he will dwell in darkness."

I have finished, [O Eternal One!] building a house for your dwelling, a permanent home, so that you may dwell in it forever.

And the King, turning his face, blessed all the assembly of Israel; for all the assembly of Israel was standing there.

And he said: Blessed be the Lord, the God of Israel, who spoke with his own mouth to David my father, and accomplished it by his power, and said:

From the day I brought my people Israel out of Egypt, I did not choose any city from among all the Tribes of Israel to build a house there, so that my Name might be there; but I chose David, so that he might have charge of my people Israel.

And David my father had it in his heart to build a house for the Name of the Lord, the God of Israel.

But the Lord said to David my father, "As for what you had in your heart to build a house for my Name, you did well to have this in your heart."

Nevertheless, you shall not build this house, but your son who will come from your loins shall be the one who builds this house for my Name.

The Lord has therefore fulfilled his word that he had spoken, and I have succeeded David my father, and I sit on the throne of Israel, as the Lord had spoken; and I have built this house for the Name of the Lord, the God of Israel.

And I have assigned here a place for the Ark, in which is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and with his hands stretched out toward heaven,

He said: O Lord God of Israel! there is no God like you in heaven above, nor on earth below; you keep the covenant and the grace freely given to your servants, who walk with all their heart before you.

[And] you have kept to your servant David my father what you had spoken to him; for what you had spoken to him with your mouth, you have accomplished with your hand, as [it appears] today.

Now therefore, O Lord God of Israel! grant to your servant David my father, what you have spoken to him, saying: Never shall a successor be cut off from your presence to sit on the throne of Israel, provided only that your sons take heed to their way, to walk before my face, as you have walked.

And now, O God of Israel! I pray to you, let your word, which you spoke to your servant David my father, be confirmed.

But would God actually dwell on earth? Behold, the heavens, even the highest heavens, cannot contain you; how much less this house that I have built!

However, O Lord my God! consider the prayer of your servant, and his supplication, to hear the cry and the prayer that your servant makes to you today;

[Who is], that your eyes may be open day and night toward this house, the place of which you said: My name will be there, to answer the prayer that your servant makes in this place.

Therefore, hear the supplication of your servant, and of your people Israel when they pray to you in this place; hear them, I say, from your dwelling place, from heaven; hear, and forgive.

When someone has sinned against his neighbor, and an oath has been administered to him to make him swear, and the oath has been taken before your altar in this house; Hear them from heaven, and execute [what the oath will bear], and judge your servants by condemning the wicked, [and] repaying him according to what he has done; and by justifying the righteous, and repaying him according to his righteousness.

When your people Israel have been defeated by the enemy, because they have sinned against you, if afterwards they turn back to you, claiming your name, and making prayers and supplications to you in this house;

Hear them from heaven, and forgive the sin of your people Israel, and bring them back to the land you gave to their fathers.

When the heavens are closed in, and there is no rain, because [those of Israel] have sinned against you, if they pray to you in this place, and call upon your Name, and turn from their sins, because you have afflicted them;

Hear them from heaven and forgive the sin of your servants and your people Israel, when you have taught them the right way in which they should walk, and send rain on the land you have given your people as an inheritance.

When there is famine in the land, or death; when there is blight, mildew, locusts, and worms, even when the enemy besieges them in their own land, [or when there is plague, or] disease;

Whatever prayer or supplication may be made to you by any man from all your people Israel, according to the wound in each of their hearts, and according to the stretch of hands each of them has made toward this house;

Then hear them, you from heaven, from your fixed abode, and forgive, and do, and repay each one according to all his ways, because you will have known his heart; for

you alone know the heart of all men;
So that they may fear you all the time they live on the land you gave to our fathers.

And even when the foreigner who is not of your people Israel, but who has come from a distant country for the love of your Name;

(For they will hear of your great Name, and of your mighty hand, and of your outstretched arm;) when he comes, and prays to you in this house;

Hear him from heaven, from your appointed dwelling place, and do according to all that this stranger has cried out to you for, so that all the peoples of the earth may know your name and fear you, as your people Israel do, and know that your name is invoked on this house that I have built.

When your people go out to war against their enemy, in the way by which you have sent them, if they pray to the Lord, looking towards this city that you have chosen, and towards this house that I have built for your Name;

Then hear from heaven their prayer and their supplication, and uphold their right.

When they have sinned against you, for there is no man who does not sin, and you are angry with them, so that you have delivered them into the hands of their enemies, and those who have taken them have led them captive to enemy lands, whether far away or near;

If in the land to which they were taken captive they come to their senses and repent and pray to you in the land of those who took them captive, saying, "We have sinned, we have done wrong, and we have acted wickedly;

If they return to you with all their heart and with all their soul, in the land of their enemies, who have taken them captive, and if they address their prayers to you, looking towards their land that you gave to their fathers, towards this city that you have chosen, and towards this house that I have built for your Name;

Then hear from heaven, from the fixed abode of your dwelling, their prayer and their supplication, and uphold their right.

And forgive your people who have sinned against you, and even [forgive them] all the crimes they have committed against you, and grant that those who have taken them captive may have pity on them and show them mercy.

For they are your people and your inheritance, whom you brought out of Egypt, out of the midst of an iron furnace.

May your eyes therefore be open to the prayer of your servant, and to the supplication of your people Israel, to hear them in all that they cry out to you for.

For you set them apart for yourself from all the peoples of the earth, to be your inheritance, as you spoke through Moses your servant, when you brought our fathers out of Egypt, O Lord Eternal!

Now as soon as Solomon had finished all this prayer and supplication to the Lord, he rose from before the altar of the Lord, and was no longer on his knees, but [still] had his hands stretched out toward heaven;

He stood up and blessed the whole assembly of Israel with a loud voice, saying:

Blessed be the Lord, who has given rest to his people Israel, as he had promised; not one word of all the good words that he had spoken through Moses his servant has fallen [to the ground].

May the Lord our God be with us, as he was with our fathers; may he not abandon us, nor forsake us.

[But] that he may incline our hearts toward him, so that we may walk in all his ways, and keep his commandments, his statutes, and his ordinances which he prescribed to our fathers;

And may my words, by which I have made supplication to the Lord, be present before the Lord our God day and night; so that he may uphold the right of his servant, and the right of his people Israel, as he needs each day.

So that all the peoples of the earth may know that the Lord is God, and that there is

no other;

And so that your heart may be pure toward the Lord your God, to walk in his statutes, and to keep his commandments, as today.

And the King, and all Israel with him, offered sacrifices before the Lord.

And Solomon offered a sacrifice of peace offerings, which he sacrificed to the Lord, namely, twenty-two thousand oxen and six hundred thousand sheep. Thus the king and all the children of Israel dedicated the house of the Lord.

On that day the King consecrated the middle of the courtyard, which was in front of the house of the Lord; for there he offered the burnt offerings, and the cakes, and the fat of the peace offerings, because the bronze altar which was before the Lord was too small to hold the burnt offerings, and the cakes, and the fat of the peace offerings.

And at that time Solomon held a solemn feast; and with him all Israel, which was a great assembly, [came] from where one enters Hamath to the Wadi of Egypt, before the Lord our God, and this lasted seven days, and seven more days, which was fourteen days.

[And] on the eighth day he dismissed the people, who blessed the King; then they went to their tents, rejoicing, and with their hearts full of gladness because of all the good that the Lord had done to David his servant, and to Israel his people.

Now after Solomon had finished building the house of the Lord, and the royal house, and all that Solomon had taken pleasure and desired to do;

The Lord appeared to him a second time, just as he had appeared to him at Gibeon.

And the Lord said to him, "I have heard your prayer and the supplication that you made before me; I have consecrated this house that you have built to put my Name there forever, and my eyes and my heart will always be there."

As for you, if you walk before me as David your father walked, in integrity and uprightness of heart, doing all that I have commanded you, and if you keep my statutes and my ordinances;

Then I will establish the throne of your Kingdom over Israel forever, as I spoke to David your father, saying: You shall not be cut off [from your succession] on the throne of Israel.

[But] if you and your sons turn away from me, and do not keep my commandments [and] my statutes, which I have set before you, and go away and serve other gods, and bow down before them;

I will cut off Israel from the land I have given them, and I will reject from before me this house that I have consecrated to my Name, and Israel will become a derision and a mockery to all peoples.

And as for this house which will have been raised high, whoever passes by it will be astonished and will hiss; and they will say, "Why has the Lord done this to this land and to this house?"

And the answer will be: Because they abandoned the Lord their God, who brought their fathers out of the land of Egypt, and turned to other gods, and bowed down to them, and served them, therefore the Lord brought all this evil upon them.

Now it came to pass that at the end of the twenty years during which Solomon built the two houses, the house of the Lord, and the royal house;

Hiram King of Tyre having brought to Solomon cedar wood, fir wood, and gold, as much as he wanted, King Solomon gave Hiram twenty cities in the land of Galilee.

And Hiram went out from Tyre to see the cities that Solomon had given him, but they did not please him.

And he said, "What cities have you given me, my brother?" And he called them the land of Cabul, which [has been called that] to this day.

Hiram had also sent the King six twenty talents of gold.

Now King Solomon imposed a tribute, to build the house of the Lord, and his house, and Millo, and the wall of Jerusalem, and Hazer, and Megiddo, and Gezer;

(For Pharaoh, King of Egypt, had gone up and taken Gezer, and burned it, and killed

the Canaanites who lived in that city; but he gave it as a dowry to his daughter, Solomon's wife.)

Solomon therefore built Gezer; and Beth-horon the lower;

And Bahalath, and Tadmor, in the desert which is in the land;

And all the fortification cities that Solomon had, and the cities where he kept his chariots, and the cities where he kept his horsemen, and what Solomon took pleasure in building in Jerusalem, and in Lebanon, and in all the land of his dominion.

[And] as for all the peoples who remained of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites who were not children of Israel;

[As for] their children, who had remained after them in the land, and whom the children of Israel had not been able to destroy in the manner of the prohibition, Solomon made them tributaries, and enslaved them to this day.

But Solomon did not allow any of the children of Israel to be enslaved; but they were fighting men, and his officers, and his chief commanders, and his captains, and commanders of his chariots, and his men-at-arms.

There were also five hundred and fifty who were the chief officers of those who were appointed over Solomon's work, who had the administration over the people who were doing the work.

Pharaoh's daughter went up from the City of David to her house, which Solomon had built for her; [and] then he built Millo.

And three times a year Solomon offered burnt offerings and peace offerings on the altar which he had built to the Lord, and made incense on the one which was before the Lord, after he had finished the house.

King Solomon also equipped a fleet at Hezion-geber, which is near Eloth, on the shore of the Red Sea, in the land of Edom.

And Hiram sent some of his servants, men of the sea, who understood naval matters, to be with Solomon's servants in that fleet.

And they went to Ophir, and from there took four hundred and twenty talents of gold; which they brought to King Solomon.

Now the Queen of Sheba, having heard of Solomon's fame because of the Name of the Lord, came to test him with obscure questions.

And she entered Jerusalem with a very large retinue, and with camels bearing aromatic things, and a great quantity of gold, and precious stones; and having come to Solomon, she spoke to him of all that was in her heart.

And Solomon explained to her everything she had proposed; there was nothing that the King did not hear, and that he did not explain to her.

Then the Queen of Sheba, seeing all the wisdom of Solomon and the house he had built,

And the food on his table, the lodgings of his servants, the order of service of his officers, their clothing, his cupbearers, and the burnt offerings that he offered in the house of the Lord, she was completely enraptured within herself.

And she said to the King: What I have learned in my country about your character and your wisdom is true.

And I did not believe what was said until I came and saw it with my own eyes; and behold, not even half was told me; your wisdom and your riches surpass all that I had heard.

How blessed are your people! How blessed are your servants who continually stand before you and listen to your wisdom!

Blessed be the Lord your God, who has been pleased with you, to place you on the throne of Israel; for the Lord has loved Israel forever; and has appointed you King to do justice and righteousness.

Then she presented the King with six hundred talents of gold, and a great quantity of spices, with precious stones. Never since then did such an abundance of spices come as the Queen of Sheba gave to King Solomon.

And Hiram's fleet, which had brought gold from Ophir, also brought in great abundance

wood from Almugghim, and precious stones.

And the King made barriers from this wood of Almugghim, for the house of the Lord, and for the royal house; he also made violins, and bagpipes for the singers; he had not come from this wood of Almugghim, and none had been seen until that day.

And King Solomon gave the Queen of Sheba everything she desired and asked for, in addition to what he gave her according to the power of a king such as Solomon. Then she returned to her own country with her servants.

The weight of the gold that came to Solomon each year was six hundred and sixty-six talents of gold;

Without what was due to him from the wholesale merchants, and from the merchandise of those who sold retail, and from all the Kings of Arabia, and from the Governors of that country.

King Solomon also made two hundred large shields of hammered gold, using six hundred [pieces] of gold for each shield.

And three hundred other shields of gold stretched with a hammer, using three mines of gold for each shield; and the King put them in the house of the park of Lebanon.

The King also made a large ivory throne, which he covered with fine gold.

This throne had six steps, and the top of the throne was round at the back; there were armrests on either side of the seat, and two lions were beside the armrests. There were also twelve lions on the six steps [of the throne], on either side; there has not been such a thing in all the Kingdoms.

And all the dishes of King Solomon's sideboard were of gold; and all the vessels of the house in the park of Lebanon were of fine gold; there was no silver; silver was not valued at all in Solomon's time.

For the King had at sea the fleet of Tarshish with the fleet of Hiram; [and] every three years the fleet of Tarshish returned, bringing gold, silver, ivory, monkeys, and peacocks.

Thus King Solomon was greater than all the kings of the earth, both in riches and in wisdom.

And all the inhabitants of the earth sought to see the face of Solomon, to hear the wisdom that God had put in his heart.

And each of them brought him his gift, [namely], silver vessels, gold vessels, clothing, weapons, aromatic things, [and they brought him] horses and mules every year.

Solomon also amassed chariots and horsemen; so that he had 1,400 chariots and 12,000 horsemen, which he brought to the cities where he kept his chariots; there were also some with the King in Jerusalem.

And the King made it so that silver was no more prized in Jerusalem than stones; and cedars than the wild fig trees that were in the plains, so many were there.

As for the toll that belonged to Solomon, from the trade of horses brought out of Egypt, and of thread, the King's farmers were paid in thread.

But each chariot went up and out of Egypt for six hundred [pieces] of silver, and each horse for one hundred and fifty; and so they obtained it through its farmers for all the Kings of the Hittites, and for the Kings of Syria.

Now King Solomon loved several foreign women besides Pharaoh's daughter; [namely] Moabites, Hammonites, Idumeans, Sidonians, and Hittites;

They were among the nations of whom the Lord had said to the children of Israel, "You shall not go to them, nor shall they come to you; for they would surely turn your hearts away to follow their gods." Solomon sided with them and loved them.

He therefore had seven hundred wives, princesses, and three hundred concubines; and his wives caused his heart to stray.

For it came to pass in the days of Solomon's old age that his wives caused his heart to turn away after other gods; and his heart was not right before the Lord his God, as the heart of David his father had been.

And Solomon walked after Hastaroth, the deity of the Sidonians, and after Milcom, the

abomination of the Hammonites.

So Solomon did what was evil in the sight of the Lord, and did not continue to follow the Lord, as his father David had done.

And Solomon built a high place at Chemosh, the abomination of the Moabites, on the mountain opposite Jerusalem; and at Molech, the abomination of the children of Hammon.

He did the same to all his foreign wives, who burned incense and sacrificed to their gods.

Therefore the Lord was angry with Solomon, because he had turned his heart away from the Lord, the God of Israel, who had appeared to him twice;

And who had even given him this express command, that he should not walk after other gods; but he did not keep what the Lord had commanded him.

And the Lord said to Solomon, "Because this has happened to you, and you have not kept my covenant and my statutes which I commanded you, I will surely tear the kingdom apart, so that it will no longer be yours, and I will give it to your servant."

However, for the sake of David your father, I will not do it in your time; it will be from the hands of your son that I will tear the kingdom apart.

Nevertheless, I will not tear apart the whole kingdom; I will give one tribe to your son, for the sake of David my servant, and for the sake of Jerusalem, which I have chosen.

The Lord therefore raised up an enemy against Solomon, [namely] Hadad the Edomite, who was of the royal race of Edom.

For it had happened that in the time when David was in Edom, when Joab, the commander of the army, went up to bury those who had been killed, as he killed all the males of Edom;

(For Joab remained there six months with all Israel, until he had exterminated all the males of Edom.)

Hadad had fled, along with some Idumeans who were among his father's servants, to withdraw to Egypt; and Hadad was [then] very young.

And when they had left Midian, they came to Paran, and took with them some people from Paran, and withdrew to Egypt to Pharaoh King of Egypt, who gave him a house, and assigned him food, and also gave him land.

And Hadad was very much in Pharaoh's good graces, so that he married him to his wife's sister, the sister of Queen Tachpenes.

And Tahpenes' sister bore him his son Genubath, whom Tahpenes weaned in Pharaoh's house. So Genubath was of Pharaoh's house, among Pharaoh's sons.

Now when Hadad heard in Egypt that David had fallen asleep with his fathers, and that Joab the commander of the army was dead, he said to Pharaoh, "Give me leave, and I will go to my country."

And Pharaoh answered him, "But what do you need while you are with me, that you ask to go back to your own country?" And he said, "[I need] nothing; but nevertheless, let me go."

God also raised up another enemy against Solomon, namely Rezon son of Eljadah, who had fled from his lord Hadar-hezer, king of Zobah,

He gathered people against him and was the leader of some bands when David defeated them; and they went to Damascus, and remained there, and reigned there.

[Rezon] was therefore an enemy of Israel all the days of Solomon, besides the evil that Hadad did; and he caused grief to Israel, and reigned over Syria.

Jeroboam also son of Nebat, an Ephrathite, of Zeredah, whose mother's name was Zeruah, a widow, a servant of Solomon, rose up against the King.

And this was the occasion for which he rose up against the King; it was when Solomon was building Millo, [and] filling in the hollow of the City of David his father;

Jeroboam, who was a strong and valiant man, happened to be there; and Solomon, seeing that this young man was working, put him in charge of all the affairs of the house of

Joseph.

Now it happened at that same time, when Jeroboam went out of Jerusalem, Ahijah the Shilonite, the prophet, dressed in a new robe, found him on the road, and the two of them were alone in the fields.

And Ahija took the new robe that he was wearing, and tore it into twelve pieces; And he said to Jeroboam, "Take ten pieces for yourself; for thus says the Lord, the God of Israel: Behold, I am about to tear the kingdom out of Solomon's hand, and I will give you ten tribes."

But he will have one Tribe, for the sake of David my servant, and for the sake of Jerusalem, which is the city I have chosen out of all the Tribes of Israel.

Because they have forsaken me, and have bowed down to Hastaroth the god of the Sidonians, to Chemosh the god of Moab, and to Milcom the god of the children of Hammon, and have not walked in my ways, to do what is right before me, and [to keep] my statutes, and my ordinances, as [had done] David, Solomon's father.

However, I will not take anything of this Kingdom out of his hands; for as long as he lives I will keep him Prince, for the sake of David my servant whom I have chosen, [and] who has kept my commandments and my statutes.

But I will take the kingdom from his son's hand, and I will give you ten tribes.

And I will give one tribe to his son, so that David my servant may have a lamp forever before me in Jerusalem, which is the city I have chosen to put my name in.

I will take you, then, and you will reign over all that your soul desires, and you will be King over Israel.

And it shall come to pass that if you obey me in all that I command you, and walk in my ways, and do all that is right before me, keeping my statutes and my commandments, as David my servant did, I will be with you, and I will build you a house which shall be sure, as I built for David, and I will give you Israel.

So I will afflict David's descendants because of this, but not forever.

Solomon therefore sought to kill Jeroboam; but Jeroboam arose and fled to Egypt to Shisak King of Egypt; and he remained in Egypt until the death of Solomon.

As for the rest of Solomon's deeds, all that he did, and his wisdom, are they not written in the Book of Solomon's Deeds?

Now the time that Solomon reigned in Jerusalem over all Israel was forty years.

So Solomon slept with his fathers, and was buried in the City of David his father; and Rehoboam his son reigned in his place.

And Rehoboam went to Shechem, because all Israel had gone to Shechem to establish him as king.

Now it came to pass that when Jeroboam son of Nebat, who was still in Egypt, where he had fled from King Solomon, heard of it, he remained still in Egypt.

But they sent for him. So Jeroboam and all the assembly of Israel came and spoke to Rehoboam, saying:

Your father put a heavy yoke on us; but now you lighten this harsh servitude of your father, and this heavy yoke that he put on us, and we will serve you.

And he answered them, "Go, and in three days return to me"; and the people went away.

And King Rehoboam consulted the elders who had been with Solomon his father during his lifetime, and said to them, "How and what do you advise me to answer this people?"

And they answered him, saying, "If today you will be easy for these people, and yield to them, and answer them gently, they will be your servants forever."

But he disregarded the advice the elders had given him, and consulted the young men who had been raised with him, and who were with him.

And he said to them, "What do you advise me to say to these people, who have spoken to me, saying, 'Lighten the yoke that your father put on us'?"

Then the young men who had been raised with him spoke to him, and said to him, "This is what you are to say to these people who came to you saying, 'Your father put a

heavy yoke on us, but you lighten it for us': 'What is least in me is greater than my father's loins.

My father put a heavy yoke on you, but I will make your yoke even heavier; my father disciplined you with rods, but I will discipline you with whips.

Three days later, Jeroboam and all the people came to Rehoboam, as the King had told them: Return to me in three days.

But the King responded harshly to the people, ignoring the advice the elders had given him.

And he spoke to them according to the advice of the young men, and said to them: My father put a heavy yoke on you, but I will make your yoke even heavier; my father chastised you with rods, but I will chastise you with slashes.

The King therefore did not listen to the people; for this was conducted by the Lord, to ratify the word which he had spoken by the ministry of Ahijah the Shilonite, to Jeroboam the son of Nebat.

And when all Israel saw that the king had not listened to them, the people answered the king, saying, "What share do we have in David? We have no inheritance in the son of Jesse. Israel, [return] to your tents; and you, David, now provide for your own household." So Israel went to their tents.

But as for the children of Israel who lived in the cities of Judah, Rehoboam reigned over them.

King Rehoboam sent Adoram, who was in charge of the tribute, but all Israel stoned him to death. Then King Rehoboam quickly got into a chariot and fled to Jerusalem.

Thus Israel rebelled against the house of David to this day.

And it came to pass that as soon as all Israel heard that Jeroboam had returned, they sent and summoned him to the assembly, and made him king over all Israel. And no tribe followed the house of David except the tribe of Judah.

And Rehoboam came to Jerusalem, and assembled all the house of Judah, and the Tribe of Benjamin, [namely] one hundred and eighty thousand chosen men, [and] made for war, to fight against the house of Israel, and to subdue the Kingdom [under the obedience] of Rehoboam son of Solomon.

But the word of God came to Shemahah, the man of God, saying:

Speak to Rehoboam son of Solomon, king of Judah, and to all the house of Judah, and of Benjamin, and to the remnant of the people, saying:

Thus says the Lord: You shall not go up, nor fight against your brothers, the children of Israel; return each to his own house; for this has been done by me; and they obeyed the word of the Lord and returned, according to the word of the Lord.

Now Jeroboam built Shechem in the hill country of Ephraim, and lived there, then he went out from there and built Peniel.

And Jeroboam said to himself: Now the Kingdom may well return to the house of David.

If this people goes up to Jerusalem to offer sacrifices in the house of the Lord, the heart of this people will turn to their Lord Rehoboam, King of Judah, and they will kill me, and they will return to Rehoboam, King of Judah.

Then the King, having taken counsel, made two golden calves, and said to the people: It is too much trouble for you to go up to Jerusalem; these are your gods, O Israel! who brought you up out of the land of Egypt.

And he put one in Bethel, and he put the other in Dan.

And this was [an occasion] of sin; for the people even went as far as Dan, [to bow down] before one [of the calves].

He also made houses on the high places, and appointed priests from the last of the people, who were not children of Levi.

Jeroboam also ordained a solemn festival in the eighth month, on the fifteenth day of the month, in imitation of the solemn festival that was celebrated in Judah, and he offered sacrifices on an altar. He did the same at Bethel, sacrificing to the calves he had made, and he appointed priests at Bethel for the high places he had built.

Now on the fifteenth day of the eighth month, [namely] in the month which he had invented of himself, he offered on the altar which he had made at Bethel, and celebrated the solemn feast [which he had instituted] for the children of Israel; and offered on the altar, making incense.

And behold, a man of God came from Judah to Bethel with the word of the Lord, when Jeroboam was standing by the altar to burn incense.

And he cried out against the altar according to the word of the Lord; and said, "Altar! Altar! Thus says the Lord, behold, a son shall be born to the house of David, and his name shall be Josiah; he shall sacrifice on you the priests of the high places who burn incense on you, and the bones of men shall be burned on you."

And he proposed a miracle that very day, saying: This is the miracle of which the Lord has spoken: Behold, the altar shall now split open, and the ashes that are on it shall be poured out.

Now it came to pass that as soon as the King heard the word which the man of God had spoken aloud against the altar of Bethel, Jeroboam stretched out his hand from the altar, saying, Seize him. And the hand which he stretched out against him became withered, and he could not draw it back to himself.

The altar also split open, and the ashes that were on the altar were poured out, according to the miracle that the man of God had proposed according to the word of the Lord.

Then the king spoke and said to the man of God, "Please be pleased to plead with the Lord your God and pray for me, that my hand may be restored to me." And the man of God pleaded with the Lord, and the king's hand was restored to him, and it was as before.

Then the King said to the man of God, "Come in with me to the house and dine there, and I will give you a present."

But the man of God answered the King: Even if you were to give me half of your house, I would not enter your house, nor would I eat bread or drink water in this place.

For it was commanded to me thus by the Lord, who said to me: You shall not eat bread there, nor drink water there, nor return by the way by which you came there.

So he went away by another way, and did not return by the way by which he had come to Bethel.

Now there was a certain Prophet, an old man, who lived in Bethel, to whom his son came and told all the things that the man of God had done that day in Bethel, and the words that he had spoken to the King; [and the children of this prophet] reported them to their father.

And their father said to them, "By which route did he go?" Now his children had seen the route by which the man of God who had come from Judah had gone.

And he said to his sons, "Saddle me a donkey"; and they saddled it, and then he mounted it.

And he went after the man of God, and found him sitting under an oak tree; and he said to him, "Are you the man of God who came from Judah?" And he answered him, "I am."

Then he said to him, "Come with me into the house and eat some bread."

But he replied: I cannot return with you, nor enter your house, and I will not eat bread or drink water with you in that place.

For I was told by the Lord: You shall not eat bread there, nor drink water there, nor return by the way by which you came there.

And he said to him, "I too am a prophet like you; and an angel spoke to me from the Lord, saying, 'Bring him back with you to your house, and let him eat bread and drink water,' but he lied to him."

So he went back with him, and ate bread and drank water in his house.

And it came to pass that as they sat at table, the word of the Lord came to the prophet who had brought him back.

And he cried out to the man of God who had come from Judah, saying, "Thus says the

Lord; because you have rebelled against the commandment of the Lord, and have not kept the commandment which the Lord your God commanded you;
But you returned, and you ate bread, and drank water in the place of which [the Lord] had told you; do not eat bread there, and do not drink water there, your body shall not enter the tomb of your fathers.
But after he had eaten bread and drunk, [the old Prophet] had a donkey saddled for the Prophet whom he had brought back.
Then [this Prophet] went away, and a lion met him on the road, and killed him; and his body was lying [on the ground] in the road, and the donkey was standing beside the body; the lion also was standing beside the body.
And behold, some passers-by saw the body lying in the road, and the lion standing beside the body; and they came and told it in the city where that old prophet lived.

And the prophet who had brought the man of God back from the way, having heard of it, said, "This is the man of God who has rebelled against the command of the Lord; therefore the Lord has given him to the lion, which will tear him apart after killing him, according to the word that the Lord had spoken to this [Prophet].
And he spoke to his sons, saying, "Saddle me a donkey"; and they saddled it for him.

And he went away, and found the body of the man of God lying in the road, and the donkey and the lion standing beside the body; the lion had not eaten the body, nor torn the donkey apart.

Then the prophet lifted up the body of the man of God, and put it on the donkey, and brought it back; and this old prophet returned to the city to mourn him, and to bury him.

And he placed the body of this Prophet in his tomb, and they wept over him, [saying]:
Alas, my brother!

And it came to pass that after he had buried him, he spoke unto his sons, saying, When I die, bury me in the tomb where the man of God is buried, [and] lay my bones beside him.

For what he has spoken aloud according to the word of the Lord against the altar which is in Bethel, and against all the houses of the high places which are in the cities of Samaria, will surely come to pass.

Nevertheless, Jeroboam did not turn away from his evil ways, but returned to making priests of the high places from among the least of the people; whoever wanted to, consecrated himself, and was a priest of the high places.

And this turned into sin for the house of Jeroboam, which was wiped out and exterminated from the face of the earth.

At that time Abijah son of Jeroboam became ill.

And Jeroboam said to his wife, "Now get up and disguise yourself so that no one will know that you are Jeroboam's wife, and go to Shiloh; there is Ahijah the prophet, who told me that I would be king over this people."

And take in your hand ten loaves of bread, and some cakes, and a jar full of honey, and go to him; he will tell you what is going to happen to this young boy.

So Jeroboam's wife did this; for she got up and went to Shiloh, and entered the house of Ahijah. Now Ahijah could not see, because his eyes were dim due to his old age.

And the Lord said to Ahijah, "Here is Jeroboam's wife, who has come to inquire of you concerning her son, because he is sick; you shall tell her such and such things; when she enters she will pretend to be someone else."

As soon as Ahijah heard the sound of his feet as she entered the door, he said, "Come in, wife of Jeroboam. Why are you pretending to be someone else? I have been sent to you [to tell you] difficult things."

Go, [and] tell Jeroboam: This is what the Lord, the God of Israel, says: because I raised you up from among the people and appointed you leader over my people Israel; And that I tore the kingdom from the house of David, and gave it to you; but because

you were not like David my servant, who kept my commandments, and walked after me with all his heart, doing only what was right before me;
And that in doing what you have done, you have done worse than all those who were before you; since you have gone away, and made yourself other gods, and cast images, to provoke me to anger, and have cast me behind your back;
Therefore, behold, I am going to bring disaster on the house of Jeroboam, and I will cut off all that belongs to Jeroboam, from man to dog, both what is close and what is abandoned in Israel, and I will scrape the house of Jeroboam, as one scrapes away dung, until there is nothing left.

Anyone [from the family of] Jeroboam who dies in the city, dogs will eat; and anyone who dies in the field, birds of the air will eat; for the Lord has spoken.

So you get up and go home, [and] as soon as your feet enter the city, the child will die.

And all Israel shall mourn for him, and bury him; for he alone [of the family] of Jeroboam shall enter the tomb, because the Lord the God of Israel has found something good in him [alone] of [all] the house of Jeroboam.

And the Lord will establish a king over Israel, who on that day will cut off the house of Jeroboam; and what? even in a little while.

And the Lord will strike Israel, [shaking them] as a reed is shaken in the water; and he will uproot Israel from this good land which he gave to their fathers, and scatter them beyond the river; because they made their groves, provoking the Lord to anger.
And the Lord will abandon Israel because of the sins of Jeroboam, by which he sinned and caused Israel to sin.

Then Jeroboam's wife got up and went away and came to Tirzah: and as she set foot on the threshold of the house, the young boy died.

And they buried him, and all Israel mourned for him, according to the word of the Lord, which he had spoken by his servant Ahijah the Prophet.

As for the rest of the acts of Jeroboam, how he waged war, and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel.

Now the time that Jeroboam reigned was twenty-two years; then he slept with his fathers, and Nadab his son reigned in his place.

And Rehoboam son of Solomon reigned in Judah; he was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel to put his Name there. His mother's name was Naamah, and she was an Hammonite.

And Judah also did what was displeasing to the Lord, and by their sins which they committed they aroused him to jealousy more than their fathers had done in all that they had done.

For they too built themselves high places; and made images, and groves, on every high hill, and under every green tree.

There were even in the land people who practiced fornication, and they did according to all the abominations of the nations that the Lord had driven out before the children of Israel.

For it came to pass that in the fifth year of King Rehoboam, Sisak, King of Egypt, came up against Jerusalem;

And he took the treasures of the house of the Lord, and the treasures of the royal house, and carried everything away. He also took all the golden shields that Solomon had made.

And King Rehoboam made bronze shields instead of those, and put them in the hands of the captains of the archers who guarded the gate of the king's house.

And when the King entered the house of the Lord, the archers carried them, and then they brought them back to the archers' chamber.

The rest of the acts of Rehoboam, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

But there was always war between Rehoboam and Jeroboam.

And Rehoboam slept with his fathers, and was buried with them in the City of David; his mother's name was Naamah, [and was] Hammonite; and Abijam his son reigned in his place.

In the eighteenth year of King Jeroboam son of Nebat, Abijam began to reign over Judah.

And he reigned three years in Jerusalem; his mother's name was Mahacah, and she was the daughter of Abisalom.

He walked in all the sins that his father had committed before him, and his heart was not pure toward the Lord his God, as the heart of David his father had been.

But for David's sake the Lord his God gave him a lamp in Jerusalem, raising up his son after him, and protecting Jerusalem;

Because David had done what was right before the Lord, and all the days of his life he had not turned aside from anything that he had commanded him, except in the matter of Uriah the Hittite.

But there was always war between Rehoboam and Jeroboam all the days that [Rehoboam] lived.

And the rest of the acts of Abijam, and indeed all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? There was also war between Abijam and Jeroboam.

So Abijam slept with his fathers, and was buried in the City of David; and Asa his son reigned in his place.

In the twentieth year of Jeroboam King of Israel, Asa began to reign over Judah.

And he reigned forty-one years in Jerusalem; his mother's name was Mahacah, [and] she was the daughter of Abisalom.

And Asa did what was right before the Lord, as his father David had done.

For he abolished the fornicating prostitutes from the land, and removed all the dung gods that his fathers had made.

And he even deposed his mother Mahaca, so that she would no longer be regent, because she had made a mockery for a grove, and Asa tore to pieces the mockery that she had made, and burned it near the Kidron Valley.

But the high places were not removed; nevertheless, Asa's heart was upright toward the Lord all the days of his life.

And he returned to the house of the Lord the things which his father had consecrated, with what he himself had consecrated, of silver, gold, and vessels.

There was war between Asa and Bahasa, King of Israel, throughout their lives.

For Bahasa King of Israel went up against Judah, and built Ramah, so that no one would go out or come in to Asa King of Judah.

And Asa took all the silver and gold that remained in the treasuries of the Lord and in the treasuries of the royal house, and gave them to his servants, and King Asa sent them to Ben-hadad son of Tabrimon, son of Hezion, king of Syria, who was living in Damascus, to tell him:

[There is] a covenant between me and you, and between my father and yours; behold, I am sending you a gift of silver and gold; Go, break the covenant that you have with Bahasa King of Israel, and let him depart from me.

And Ben-hadad granted this to King Asa, and sent the captains of his army against the cities of Israel, and struck Hijon, Dan, Abel-beth-mahaca, and all Kinneroth, which was adjoining all the land of Naphtali.

And it came to pass that as soon as Bahasa learned of it, he ceased building Rama, and remained at Tirtsa.

Then King Asa proclaimed throughout all Judah that all, without exception, should carry away the stones and timber from Ramah, which Bahasa was building, and King Asa built Gebah of Benjamin and Mizpah.

The rest of all the acts of Asa, and all his might, and all that he did, and the cities that he built, are they not written in the Book of the Chronicles of the Kings of Judah? Besides, he was sick with his feet in the days of his old age.

And Asa slept with his fathers, with whom he was buried in the City of David his father, and Jehoshaphat his son reigned in his place.

Now Nadab son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned two years over Israel.

And he did what was displeasing to the Lord, and followed in the ways of his father, and in the sin by which he had caused Israel to sin.

And Bahasa son of Ahijah of the house of Issachar, conspired against him, and struck him down before Gibbethon which was of the Philistines, when Nadab and all Israel were besieging Gibbethon.

Bahasa therefore put him to death in the third year of Asa King of Judah, and he reigned in his place;

And as soon as he came to reign he struck down all the house of Jeroboam, and he left not a single living soul [of the race] of Jeroboam that he did not exterminate, according to the word of the Lord which he had spoken by his servant Ahijah the Shilonite;

Because of the sins of Jeroboam which he had committed, and by which he had caused Israel to sin; [and] because of the sin by which he had angered the Lord, the God of Israel.

The rest of the acts of Nadab, and indeed everything he did, are they not written in the Book of the Chronicles of the Kings of Israel?

But there was war between Asa and Bahasa, King of Israel, all the days of their lives.

In the third year of Asa king of Judah, Bahasa son of Ahijah began to reign over all Israel at Tirzah, [and reigned] twenty-four years.

And he did what was displeasing to the Lord, and followed the ways of Jeroboam, and his sin, by which he had caused Israel to sin.

Then the word of the Lord came to Jehu son of Hanani against Bahasa, saying:

Because I raised you from dust, and appointed you Leader of my people Israel, and yet you followed the ways of Jeroboam, and caused my people Israel to sin, provoking me to anger with their sins.

Behold, I am going to completely exterminate Bahasa and his house, and I will make your house like the house of Jeroboam son of Nebat.

Whoever [of the race] of Bahasa dies in the city, the dogs will eat him; and whoever of his people dies in the fields, the birds of the sky will eat him.

The rest of Bahasa's deeds, what he did, and his worth, are they not written in the Book of the Chronicles of the Kings of Israel?

Thus Bahasa fell asleep with his fathers, and was buried at Tirtsa, and Ela his son reigned in his place.

The word of the Lord also came by Jehu son of Hanani the prophet against Bahasa and his house because of all the evil he had done before the Lord, provoking him to anger with the work of his hands, to tell him that it would be like the house of Jeroboam; even because he had struck it.

In the twenty-sixth year of Asa king of Judah, Elah son of Bahasa began to reign over Israel, and he reigned two years in Tirzah.

And Zimri, his servant, captain of half the chariots, conspired against Ela, when he was in Tirtsa drinking and getting drunk in the house of Artsa, his steward, in Tirtsa.

So Zimri came, and struck him down, and killed him in the twenty-seventh year of Asa King of Judah, and reigned in his place.

And as he entered his reign, as soon as he sat on his throne, he struck down the whole house of Bahasa; he left nothing of them, from man to dog; [he left] neither relative nor friend.

So Zimri exterminated all the house of Bahasa, according to the word that the Lord had spoken against Bahasa, by means of Jehu the Prophet;

Because of all the sins of Bahasa, and the sins of Elah his son, by which they had

sinned, and had caused Israel to sin, provoking the Lord, the God of Israel, to anger with their vanities.

The rest of the acts of Elah, and indeed everything he did, are they not written in the Book of the Chronicles of the Kings of Israel?

In the twenty-seventh year of Asa King of Judah, Zimri reigned seven days in Tirzah; now the people were encamped against Gibbethon which was of the Philistines.

And the people who were encamped there heard that it was said: Zimri has conspired, and he has even killed the King; therefore on that same day all Israel appointed in the camp for King Omri, captain of the army of Israel.

And Homri and all Israel went up from before Gibbethon, and besieged Tirzah.

But as soon as Zimri saw that the city was taken, he entered the palace of the Royal House, and burned the Royal House down upon himself, and he died;

Because of the sins by which he had sinned, doing what displeased the Lord, following the ways of Jeroboam, and his sin, which he had committed to make Israel sin.

The rest of the deeds of Zimri, and the conspiracy he made, are not all these things written in the Book of the Chronicles of the Kings of Israel?

Then the people of Israel split into two parties; half of the people followed Tibni son of Ginath, to make him king; and the other half followed Homri.

But the people who followed Homri were stronger than the people who followed Tibni son of Ginath, and Tibni died, and Homri reigned.

In the thirty-first year of Asa King of Judah, Homri began to reign over Israel, [and he reigned] twelve years; he reigned six years in Tirzah.

Then he bought from Shemer the mountain of Samaria, two talents of silver; and he built [a city] on that mountain, and he named the city which he built, after Shemer, Lord of the mountain of Samaria.

And Homri did what was evil in the sight of the Lord; he did even worse than all who had been before him.

For he followed all the ways of Jeroboam son of Nebat, and his sin, by which he had caused Israel to sin, so that they would anger the Lord, the God of Israel, with their vanities.

Are not the rest of the acts of Homri, all that he did, and the exploits that he performed, written in the Book of the Chronicles of the Kings of Israel?

So Homri slept with his fathers and was buried in Samaria, and Ahab his son reigned in his place.

Ahab son of Homri began to reign over Israel in the thirty-eighth year of Asa king of Judah; and Ahab son of Homri reigned over Israel in Samaria twenty-two years.

And Ahab son of Homri did what was evil in the sight of the Lord, more than all who had been before him.

And it came to pass that, as though it had been a small thing for him to walk in the sins of Jeroboam son of Nebat, he took as his wife Izebel, daughter of Eth-bahal, King of the Sidonians, and went and served Bahal, and bowed down before him.

And he erected an altar to Bahal, in the house of Bahal, which he built in Samaria.

And Ahab made a thicket; so that Ahab did even worse than all the Kings of Israel who had been before him, to anger the Lord, the God of Israel.

In his days Hiel of Bethel built Jericho, which he founded on Abiram his firstborn, and set up its gates on Segub his younger son, according to the word that the Lord had spoken by means of Joshua, son of Nun.

Then Elijah the Tishbite, [one of those] who had become accustomed to Gilead, said to Ahab, "As the Lord, the God of Israel, lives, before whom I stand, there shall be neither dew nor rain these years, except at my word."

Then the word of the Lord came to Elijah, saying:

Go away from here, and turn towards the East, and hide by the Kerith Ravine, which is opposite the Jordan.

You will drink from the stream, and I have commanded the crows to feed you there.

So he departed, and did according to the word of the Lord; he went away, I say, and

stayed at the brook Cherith, opposite the Jordan.

And the ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the brook.

But it happened that after a few days the torrent dried up; because there had been no rain in the country.

Then the word of the Lord came to him, saying:

Get up, go to Zarephath, which is near Sidon, and stay there. Behold, I have commanded a widow there to provide for you.

So he got up and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering wood; and he called to her, and said to her, "Please bring me a little water in a vessel, that I may drink."

She went to get some; and he called her back, and said to her, "Please, take a morsel of bread for me."

But she replied, "As surely as the Lord your God lives, I have no cake; I only have a handful of flour in a jug and a little oil in a flask. I am gathering two logs, and I will go and prepare it for myself and my son, and we will eat it; and after that we will die."

And Elijah said to him, "Do not be afraid; go, do as you say; but first make me a small loaf of it and bring it to me, and then make some for yourself and for your son."

For thus says the Lord, the God of Israel: The flour in the jug shall not fail, and the oil in the flask shall not fail, until the Lord sends rain on the earth.

So she went away and did according to Elijah's word; and she ate, he and the family of that woman for several days.

The jug of flour did not fail, and the flask of oil did not run dry, according to the word that the Lord had spoken through Elijah.

After these things it happened that the son of the woman, mistress of the house, became ill; and the illness was so severe that he died.

And she said to Elijah, "What have you to do with me, man of God? Have you come to me to remind me of my iniquity and to kill my son?"

And he said to her, "Give me your son"; and he took him from the woman's breast, and carried him to the upper room where he was staying, and laid him on his bed.

Then he cried out to the Lord, and said, "Lord my God! Have you so afflicted this widow with whom I dwell, that you have caused her son to die?"

And he stretched himself out on the child three times, and cried out to the Lord, and said, "O Lord my God! I pray that the soul of this child may return to him."

And the Lord heard the voice of Elijah, and the soul of the child returned to him, and he regained his life.

And Elijah took the child, and brought him down from the upper room into the house, and gave him to his mother, saying to her, "Look, your son lives."

And the woman said to Elijah, "Now I know that you are a man of God, and that the word of the Lord that is in your mouth is truth."

Several days later, in the third year, the word of the Lord came to Elijah, saying, "Go, show yourself to Ahab, and I will send rain on the land."

So Elijah went to show himself to Ahab; now there was a great famine in Samaria.

And Ahab had called Obadiah his steward, (now Obadiah greatly feared the Lord; For when Jezebel was killing the prophets of the Lord, Obadiah took a hundred prophets and hid them, fifty in one cave and fifty in another, and fed them there with bread and water.

And Ahab had said to Obadiah, "Go through the land to all the springs of water and to all the streams; perhaps we may find grass, and spare the lives of the horses and mules, and not let the land be depleted of livestock."

So they divided the land between them, so that they could go everywhere; Ahab went separately by one way, and Obadiah went separately by another way.

And as Obadiah was on his way, behold, Elijah met him, and he recognized Elijah, and

bowing down on his face, he said to him, "Are you not my Lord Elijah?"

And [Elijah] answered him, "It is I myself; go, [and] tell your Lord, here is Elijah."

And Obadiah said, "What crime have I committed, that you should hand your servant over to Ahab to kill me?"

As the Lord your God lives, there is no nation or kingdom where my Lord has not sent to search for you, and they answered, "He is not there." He even made the kingdoms and nations swear to find out if they could not find you.

And now you say: Go, [and] tell your Lord, here is Elijah.

And it will come to pass that when I have departed from you, the Spirit of the Lord will carry you away to some place which I know not, and I will come to Ahab to declare to him [what you have told me], and not finding you, he will kill me; but your servant has feared the Lord from his youth.

Has my Lord not been told what I did when Jezebel was killing the Prophets of the Lord, how I hid a hundred of them, fifty in one cave and fifty in another, and fed them there with bread and water?

And now you say, go; [and] say to your Lord, behold Elijah; for he will kill me.

But Elijah answered him, "As surely as the Lord Almighty lives, before whom I stand, I will certainly show myself to Ahab today."

So Obadiah went to meet Ahab, and told him everything; then Ahab went to meet Elijah.

And as soon as Ahab saw Elijah, he said to him, "Are you not the one who troubles Israel?"

And [Elijah] answered him, "I have not troubled Israel; but you and your father's house have troubled Israel, because you have abandoned the commandments of the Lord and have followed the Bahalites."

Now send and assemble to me all Israel on Mount Carmel, with the four hundred and fifty prophets of Bahal, and the four hundred prophets of the groves who eat at Izebel's table.

So Ahab sent word to all the children of Israel, and he assembled those prophets on Mount Carmel.

Then Elijah approached all the people and said, "How long will you waver between two opinions? If the Lord is God, follow him; but if Bahal is God, follow him." But the people did not answer him a single word.

Then Elijah said to the people, "I am left as the only prophet of the Lord, but the prophets of Bahal are four hundred and fifty."

Now let them give us two calves, let them choose one for themselves, let them cut it into pieces, and let them put it on wood; but let them not put fire on it; and I will prepare the other calf, I will put it on wood, and I will not put fire on it.

Then call on the name of your gods, and I will call on the Name of the Lord; and let the God who answers by fire be known as God. And all the people answered and said, "That is well said."

And Elijah said to the Prophets of Bahal: Choose a calf, and prepare it first; for you are more numerous, and call upon the name of your gods; but do not put fire into it.

So they took a calf that was given to them, they prepared it, and they invoked the name of Bahal from morning until noon, saying: Bahal, hear us! But there was no voice or answer, and they jumped over the altar that had been made.

And at midday Elijah mocked them, and said, "Shout aloud, for he is God; but he is thinking of something, or he is after some business, or he is on a journey; perhaps he is asleep; and he will wake up."

So they cried out loudly, and they made incisions on themselves with knives and lancets, according to their custom, so that the blood flowed out on them.

And when noon had passed, and they had been prophesying until the time for the offering of the sacrifice, there was no voice, no answer, and no appearance that

anyone paid attention to what they were doing;
Then Elijah said to all the people, "Come near to me." And all the people came near to him, and he repaired the altar of the Lord, which had been destroyed.
Then Elijah took twelve stones, according to the number of the Tribes of the children of Jacob, to whom the word of the Lord had come, saying, Israel shall be your name. And he rebuilt the altar of the Name of the Lord with these stones; then he made a conduit capable of holding two sat's worth of seed around the altar.
He stacked the wood, cut the calf into pieces, and placed it on the wood.
Then he said, "Fill four jars with water and pour it over the burnt offering and the wood." Then he told them, "Do it a second time," and they did it a second time. Again he told them, "Do it a third time," and they did it a third time.
So the waters flowed around the altar; and it even filled the conduit with water.
And at the time when the offering was to be made, Elijah the Prophet approached and said, "O Lord, God of Abraham, Isaac, and Israel, [make] it known this day that you are God in Israel, and that I am your servant, and that I have done all these things according to your word."
Hear me, O Lord! Hear me; and [make] this people know that you are the Lord God, and that it is you who has turned their hearts back.
Then the fire of the Lord fell and consumed the burnt offering, the wood, the stones, and the powder, and licked up all the water that was in the conduit.
And all the people, seeing this, fell on their faces and said, "The Lord, he is God; the Lord, he is God."
And Elijah said to them, "Seize the prophets of Bahal, and let not one of them escape." So they seized them, and Elijah brought them down to the Kishon River, and slaughtered them there.
Then Elijah said to Ahab, "Go up, eat and drink, for there is a loud sound of rain."

So Ahab went up to eat and drink; and Elijah went up to the top of Carmel, and bowing down to the ground, he put his face between his knees;
And he said to his servant, "Now go up and look toward the sea." So he went up and looked and said, "There is nothing there." And [Elijah] said to him, "Go back seven times."
The seventh time he said, "Look, a small cloud, like a man's palm, is coming up out of the sea." Then [Elijah] said to him, "Go up and tell Ahab, 'Harness [your chariot], and go down, lest the rain overtake you.'"
And it came to pass that the heavens grew darkened on all sides with clouds, [accompanied] by wind, and there was a great rain; and Ahab mounted his chariot, and came to Jezrehel.
And the hand of the Lord was upon Elijah, who tucked up his loins and ran before Ahab, all the way to the entrance of Jezrehel.
Now Ahab told Jezebel everything that Elijah had done, and how he had completely killed all the Prophets with the sword.
And Izebel sent a messenger to Elijah, saying: So be it with the gods, and so they add, if tomorrow at this time I do not make you like one of them.
And [Elijah], seeing this, arose and went as his heart told him. He came to Beersheba, which belongs to Judah, and left his servant there.
But he went away into the desert, a day's journey, and when he arrived there he sat down under a broom tree, and asked that God take away his soul, and said: It is enough, O Lord! Take now my soul; for I am no better than my fathers.
Then he lay down and fell asleep under a broom tree; and behold, an angel touched him and said to him, "Get up and eat."
And he looked, and there by his bedside was a cake baked over coals, and a flask of water. So he ate and drank, and went back to bed.
And the Angel of the Lord returned a second time, and touched him, and said to him, "Get up and eat, for the journey is too long for you."

So he got up, and ate and drank; and with the strength that this meal gave him he walked forty days and forty nights, until he reached Horeb, the mountain of God. And there he went into a cave and spent the night there. Then the word of the Lord came to him, and he said to him, "What do you have here, Elijah?"

And he answered: I have been exceedingly jealous for the Lord God of hosts, because the children of Israel have forsaken your covenant; they have demolished your altars, they have killed your Prophets with the sword, I alone am left, and they seek my life to take it from me.

But he said to him, "Go out and stand on the mountain before the Lord." And behold, the Lord was passing by, and a great, violent wind was going before the Lord, splitting the mountains and shattering the rocks, but the Lord was not in the wind. After the wind there was a quake, but the Lord was not in the quake.

After the quake came a fire, but the Lord was not in the fire. After the fire came a gentle, sweet sound.

And it came to pass that as soon as Elijah heard it, he wrapped his face in his cloak, and went out, and stood at the entrance of the cave, and behold, a voice came to him, and said to him, What matter do you have here, Elijah?

And he answered: I have been exceedingly jealous for the Lord God of hosts, because the children of Israel have forsaken your covenant; they have demolished your altars, they have killed your prophets with the sword; I alone am left; and they seek my life to take it from me.

But the Lord said to him, "Go back on your way to the desert of Damascus, and when you arrive there you shall anoint Hazael king over Syria."

You shall also anoint Jehu son of Nimsi as king over Israel; and you shall anoint Elisha son of Shaphat, who is from Abel-meholah, as prophet in your place.

And it will come to pass that whoever escapes from the sword of Hazael, Jehu will put to death; and whoever escapes from the sword of Jehu, Elisha will put to death.

But I have reserved for myself seven thousand men of remnant in Israel, [namely], all those who have not bowed their knees before Bahal, and whose mouth has not kissed him.

So Elijah left that place and found Elisha son of Shaphat, who was plowing with twelve yoke of oxen before him, and he was with the twelfth. When Elijah passed by him, he threw his mantle over him.

And [Elisha] left his oxen and ran after Elijah, saying, "Please let me kiss my father and mother, and then I will follow you." And he said to him, "Go back again; for what have I done to you?"

So he returned from him and took a pair of oxen, and sacrificed them; and from the yoke of the oxen he boiled the flesh, and gave it to the people, and they ate; then he arose, and followed Elijah, and served him.

Then Ben-hadad King of Syria assembled all his army, and there were with him thirty-two kings, horses, and chariots; then he went up, besieged Samaria, and made war against it.

And he sent messengers to Ahab King of Israel in the city;

And he sent him to say: This is what Ben-hadad said: Your silver and your gold are mine, your wives too, and your beautiful children are mine.

And the King of Israel answered, and said: My Lord, I am yours as you say, and all that I have.

Then the messengers returned and said: This is what Ben-hadad expressly said: Since I sent you to say: Give me your money and your gold, your wife, and your children; Surely tomorrow at this time I will send my servants to you, who will search your house and the houses of your servants, and seize everything that you desire to see, and carry it off.

Then the King of Israel summoned all the elders of the land and said, "Consider, I pray you, and see that this man seeks only harm; for he sent to me to have my wives and my children, my silver and my gold; and I refused him nothing."

And all the elders and all the people said to him, "Do not listen to him, and do not give in to him."

So he replied to Ben-hadad's messengers: Tell the King, my Lord: I will do everything you sent to say to your servant the first time, but I cannot do this; and the messengers went away and reported this reply to him.

And Ben-hadad sent back to him, saying: So may the gods do to me, and so may they add to it, if the dust of Samaria is enough to fill the hollow of the hand of [all] those of the people who follow me.

But the King of Israel answered, and said: Tell him: let not he who puts on [the armor] boast like he who takes it off.

And it came to pass that as soon as [Ben-hadad] heard this answer (while he was drinking in the tents with the Kings), he said to his servants: Draw up in battle formation. And they drew up in battle formation against the city.

Then a prophet came to Ahab king of Israel and said to him, "This is what the Lord says: 'Have you not seen this great multitude? Behold, I am going to deliver it into your hands today, and you shall know that I am the Lord.'"

And Ahab said, "By whom?" And [the Prophet] answered him, "Thus says the Lord: It shall be by the servants of the governors of the provinces." And [Ahab] said, "Who shall begin the battle?" And he answered him, "You."

Then he counted the servants of the Governors of the Provinces, who were two hundred and thirty-two; after them he counted all the people of all the children of Israel, who were seven thousand.

And they went out at midday, when Ben-hadad was drinking, getting drunk in the tents, he and the thirty-two kings who had come to his aid.

The servants of the Governors of the Provinces went out first, and Ben-hadad sent some of them who reported back to him, saying: He has gone out from the people of Samaria.

And he said: Whether they came out for peace or for war, seize them all alive.

The servants of the Governors of the Provinces then left the city, and the army that was after them.

And each of them struck his man, so that the Syrians fled, and Israel pursued them; and Ben-hadad King of Syria escaped on a horse, and the horsemen also.

And the King of Israel went out and struck down the horses and chariots, so that he inflicted a great slaughter on the Syrians.

Then the Prophet came to the King of Israel and said to him, "Go, be strong; and know, and consider what you must do; for in the past year the King of Syria will come up against you."

But the servants of the King of Syria said to him: Their gods are mountain gods, that is why they were stronger than us, but let us fight against them in the field; [and] certainly, we will be stronger than them.

Do this: Remove each of these kings from their place, and put captains in their place.

Then raise an army like the one you lost, with as many horses and chariots, and we will fight them in the field, [and you will see] if we are not stronger than they. So he agreed to what they told him, and did so.

One year later, Ben-hadad counted the Syrians, and went up to Aphek to fight against Israel.

They also took a census of the Israelites; and having gathered provisions, they went out against the Syrians. The Israelites encamped opposite them; and they were no more than two flocks of goats; but the Syrians filled the land.

Then the man of God came and spoke to the King of Israel, saying, "This is what the Lord says: Because the Syrians have said, 'The Lord is the God of the mountains and not the God of the valleys,' I will deliver all this great multitude into your hands, and you will know that I am the Lord."

For seven days they remained encamped opposite one another; but on the seventh day

they came to blows; and the children of Israel struck down in one day one hundred thousand foot soldiers of the Syrians. And the rest fled to the city of Aphek, where the wall fell upon twenty-seven thousand men who had remained. And Ben-hadad fled, and entered the city, [and he hid] in a small room.

And his servants said to him, "Now we have heard that the kings of the house of Israel are meek kings; now therefore let us put sackcloth on our loins and put ropes on our heads and go out to the King of Israel; perhaps he will spare your life." So they girded themselves with sackcloth around their waists and ropes around their heads, and they came to the King of Israel and said to him, "Your servant Ben-Hadad says, 'I beg you, let me live.'" And he replied, "Is he still alive? He is my brother."

And these people were there as if on watch, and they hastened to find out precisely [if they would get] from him [what they claimed], and they said: Is Ben-hadad your brother? And he replied: Go, [and] bring him. So Ben-hadad went out to him, and he had him get on the chariot.

And [Ben-hadad] said to him, "I will return to you the cities that my father took from your father, and you will build yourself settlements in Damascus as my father did in Samaria." And I, [Ahab replied], will send you back with this covenant. So he made a covenant with him and let him go.

Then one of the sons of the Prophets said to his companion, according to the word of the Lord: Strike me, I pray you: but he refused to strike him.

And he said to him, "Because you have not obeyed the word of the Lord, behold, you are about to separate yourself from me, and a lion shall kill you." When he had separated himself from him, a lion found him and killed him.

Then he found another man and said to him, "Please strike me!" And that man did not fail to strike him and wound him.

After that the Prophet went away, and stopped [waiting] for the King on the road, and he disguised himself, having a blindfold over his eyes.

And as the King passed by, he cried out to the King, and said to him: Your servant went into the midst of the battle, and behold, someone withdrew, brought me a man, and said to me: Guard this man, if he should escape, your life shall be at stake, or you shall pay a talent of silver.

Now it happened that, while your servant was doing some business here and there, this man was not found. And the King of Israel answered him: This is your sentence, you have decided.

Then the man quickly removed the blindfold from his eyes, and the King of Israel recognized that he was one of the Prophets.

And [this Prophet] said to him: Thus says the Lord, because you have let go out of your hand the man whom I had condemned to destruction, your life shall be given for his, and your people for his people.

But the King of Israel went home sullen and indignant, and came to Samaria.

Now it came to pass after these things that Naboth the Jezreelite, having a vineyard in Jezrehel, near the palace of Ahab, King of Samaria;

Ahab spoke to Naboth, and said to him: Give me your vineyard, so that I may make it into a green garden; for it is near my house, and I will give you a better one for it; or if that suits you better, I will give you the money it is worth.

But Naboth replied to Ahab: God forbid that I should give you the inheritance of my fathers!

And Ahab came to his house, very sullen and indignant at the word that Naboth the Jezreelite had spoken to him, saying, "I will not give you the inheritance of my fathers"; and he lay down on his bed, and turned his face away, and ate nothing. Then Izebel his wife came to him and said, "Why is your spirit so sad? And why are you not eating?"

And he answered him: It is because when I spoke to Naboth the Jezreelite, and said to

him, "Give me your vineyard for money, or if you prefer, I will give you another vineyard for this one," he said to me, "I will not give you my vineyard." Then Izebel his wife said to him: Are you now King over Israel? Get up, eat something, and let your heart rejoice; I will give you the vineyard of Naboth the Jezreelite.

And she wrote letters in Ahab's name, sealed them with the king's seal, and sent these letters to the elders and magistrates who were in the city of Naboth, and who were living there with him.

And she wrote in these Letters the following: Proclaim the fast, and make Naboth stand at the head of the people.

And have two wicked men stand opposite him, and have them testify against him, saying, "You have blasphemed against God, and [spoken ill of] the King"; then you shall bring him out, and stone him, and let him die.

So the people of the city of Naboth, [namely] the Elders and Magistrates who lived in his city, did as Jezebel had commanded them, [and] as it was written in the Letters that she had sent them.

For they proclaimed the fast, and made Naboth stand at the head of the people.

And two wicked men came in and stood opposite him; and these wicked men testified against Naboth in the presence of the people, saying, "Naboth has blasphemed against God, and he has spoken ill of the King." Then they led him out of the city and stoned him to death.

After that they sent word to Izebel, saying: Naboth has been stoned to death.

And it came to pass that as soon as Izebel heard that Naboth had been stoned, and that he was dead, she said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he had refused to give to you for money; for Naboth is no longer alive, but dead.

So as soon as Ahab heard that Naboth was dead, he got up to go down to the vineyard of Naboth the Jezreelite, and to take possession of it.

Then the word of the Lord came to Elijah the Tizbite, saying:

Arise, go down to meet Ahab King of Israel, when he is in Samaria; behold, he is in the vineyard of Naboth, where he has gone down to take possession of it.

And you shall speak to him, saying: Thus says the Lord: Have you not killed, and have you not even taken possession? Then you shall speak to him thus, and say: Thus says the Lord: As the dogs licked the blood of Naboth, so shall the dogs lick your own blood.

And Ahab said to Elijah, "Have you found me, my enemy?" But he answered him, "Yes, I have found you, because you have sold yourself to do what is evil in the sight of the Lord."

Behold, I am going to bring evil upon you, and I will utterly destroy you; and from man to dog, I will cut off all that belongs to Ahab, both what is held fast and what is left undone in Israel.

And I will make your house like the house of Jeroboam son of Nebat, and the house of Bahasa son of Ahijah, because of the sin by which you have angered me, and made Israel to sin.

The Lord also spoke against Jezebel, saying: The dogs will eat Jezebel near the wall of Jezrehel.

Anyone who belongs to Ahab, and who dies in the city, the dogs will eat; and anyone who dies in the fields, the birds of the air will eat.

Indeed, there had been no one like Ahab, who sold himself to do what displeased the Lord, as his wife Jezebel led him to do.

So he made himself very abominable, going after the gods of dung, according to all that the Amorites had done whom the Lord had driven out from before the children of Israel.

And it came to pass that as soon as Ahab heard these words, he tore his clothes, and put sackcloth on his flesh, and fasted, and he lay wrapped in sackcloth, and dragged

himself along.

And the word of the Lord came to Elijah the Tizbite, saying:

Have you not seen that Ahab has humbled himself before me? [But] because he has humbled himself before me, I will not bring this disaster in his time; it will be in the days of his son that I will bring this disaster upon his house.

But three years passed without any war between Syria and Israel.

Then it came to pass in the third year, when Jehoshaphat King of Judah went down to the King of Israel,

The King of Israel said to his servants: Do you not know that Ramoth-Gilead belongs to us, and yet we are not making any effort to take it back from the hands of the King of Syria?

Then he said to Jehoshaphat, "Will you not come with me to the war against Ramoth-gilead?" And Jehoshaphat answered the King of Israel, "Consider me as you consider yourself, and my people as your people, and my horses as your horses."

Jehoshaphat also said to the King of Israel: I beg you to inquire today of the word of the Lord.

And the King of Israel assembled about four hundred Prophets, to whom he said: Shall I go to war against Ramoth-Gilead, or shall I stay away? And they answered: Go up, for the Lord will deliver it into the hand of the King.

But Jehoshaphat said, "Is there no other prophet of the Lord here yet, so that we may inquire of him?"

And the king of Israel said to Jehoshaphat, "There is still one man who inquires of the Lord by him, but I hate him, for he never prophesies good things, only bad things, concerning me. He is Micaiah son of Imlah." And Jehoshaphat said, "The king should not say such a thing."

Then the King of Israel summoned a eunuch and said, "Bring Micah son of Imlah quickly."

Now the King of Israel and Jehoshaphat King of Judah were sitting, each on his throne, clothed in their robes, in the square near the entrance of the gate of Samaria; and all the prophets were prophesying in their presence.

And Zidkiah son of Kenahana made himself iron horns and said, "This is what the Lord says: 'With these horns you shall gore the Syrians until you destroy them.'"

And all the Prophets prophesied likewise, saying, Go up to Ramoth-gilead, and you will succeed; and the Lord will deliver it into the hand of the King.

Now the messenger who had gone to summon Micaiah spoke to him, saying, "Look, now the prophets are all prophesying good fortune to the king; I pray you that your word may be like that of one of them, and prophesy good fortune to him."

But Micaiah answered him, "As surely as the Lord lives, I will say whatever the Lord tells me."

So he came to the King, and the King said to him, "Micah, shall we go to war against Ramoth-Gilead, or shall we refrain?" And he answered him, "Go up, you will succeed; and the Lord will deliver it into the hand of the King."

And the King said to him, "How many times must I adjure you to tell me nothing but the truth in the Name of the Lord?"

And he answered: I saw all Israel scattered on the mountains, like a flock of sheep without a shepherd; and the Lord said: These are without a lord; let each one return to his home in peace.

Then the King of Israel said to Jehoshaphat: Did I not tell you that when it comes to me he prophesies nothing good, but evil?

And [Micah] said to him, "Nevertheless, hear the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing before him on his right hand and on his left."

And the Lord said, "Who will entice Ahab to go up and fall in Ramoth-gilead?" One spoke one way, and another another.

Then a spirit came forward and stood before the Lord and said, "I will persuade him."

And the Lord said to him, "How?"

And he answered, "I will go out and be a lying spirit in the mouth of all his prophets." And [the Lord] said, "You will indeed entice him, and you will succeed; go out and do it."

Now therefore, behold, the Lord has put a lying spirit in the mouth of all these of your prophets, and the Lord has pronounced evil against you.

Then Zidkiah son of Kenahana approached and struck Micaiah on the cheek, and said, "Which way has the Spirit of the Lord departed from me to speak to you?"

And Micaiah answered: Behold, you will see it on the day you go from room to room to hide.

Then the King of Israel said: Let Micaiah be taken, and let him be brought to Amon, the captain of the city, and to Joash the king's son;

And let them be told: Thus says the King: Put this man in prison, and give him only a little bread to eat, and a little water [to drink], until I return in peace.

And Micaiah answered, "If you return in peace, the Lord will not have spoken through me." He also said, "Hear this, you people, all you who are here."

The King of Israel therefore went up with Jehoshaphat King of Judah against Ramoth-Gilead.

And the King of Israel said to Jehoshaphat, "Let me disguise myself and go to battle, but you put on your own clothes." So the King of Israel disguised himself and went to battle.

But the King of the Syrians had commanded the thirty-two captains of his chariots, saying: You shall not fight against anyone, small or great, but against the King of Israel alone.

So it came to pass that as soon as the chariot captains saw Jehoshaphat, they said, "This is surely the King of Israel"; and they turned to fight him, but Jehoshaphat cried out.

And as soon as the chariot captains saw that it was not the King of Israel, they turned away from him.

Then someone shot with his bow with all his might and struck the King of Israel between the tassets and the harness; and the King said to his charioteer, "Turn your hand and take me out of the camp, for I am badly wounded."

Now the battle was very great that day; and the King [of Israel] was stopped in his chariot opposite the Syrians, and died in the evening; and the blood from his wound flowed onto the bottom of the chariot.

And as soon as the sun had set, a cry was made throughout the camp, saying: [that] everyone should return to their own town, and each to their own country.

The King therefore died, and was taken to Samaria, and was buried there.

And they washed the chariot at the fishpond in Samaria, and the dogs licked its blood, [and also when] they washed its weapons, according to the word that the Lord had spoken.

The rest of the acts of Ahab, all that he did, and concerning the ivory house that he built, and all the cities that he built, are not all these things written in the Book of the Chronicles of the Kings of Israel?

So Ahab slept with his fathers, and Ahaziah his son reigned in his place.

Jehoshaphat son of Asa began to reign over Judah in the fourth year of Ahab, King of Israel.

Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. His mother's name was Hazuba, daughter of Silhi.

And he followed entirely the way of Asa his father, [and] he did not turn aside from it, doing all that was right before the Lord.

However, the high places were not removed; the people still sacrificed and burned incense in the high places.

Jehoshaphat also made peace with the King of Israel.

Are not the rest of the acts of Jehoshaphat, and the exploits he performed, and the

wars he waged, written in the Book of the Chronicles of the Kings of Judah?
As for the remnants of the prostitutes who had remained since the time of Asa his father, he exterminated them from the land.
There was no king in Edom at that time; the governor was viceroy.
Jehoshaphat equipped a fleet from Tarshish to go and get gold from Ophir; but it did not go, because the ships were wrecked at Hezion-geber.
Then Ahaziah son of Ahab said to Jehoshaphat, "Let my servants go on the ships with yours," but Jehoshaphat refused.
And Jehoshaphat slept with his fathers, and was buried with them in the City of David his father, and Joram his son reigned in his place.
Ahaziah son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel.
And he did what was displeasing to the Lord, and followed the ways of his father, and the ways of his mother, and the ways of Jeroboam son of Nebat, who had caused Israel to sin.
He served Bahal, he bowed down before him, and he angered the Lord, the God of Israel, as his father had done.
But after Ahab's death, Moab rebelled against Israel.
And Ahaziah fell through the lattice of his upper room which was in Samaria, and was sick; and he sent messengers, and said to them, Go inquire of Bahal-zebub, god of Hekron, [to know] whether I shall recover from this sickness.
But the Angel of the Lord spoke to Elijah the Tisbite, saying, "Get up, go up to meet the messengers of the King of Samaria, and say to them, 'Is there no God in Israel, that you are going to consult Bahal-zebub, the god of Hekron?'"
Therefore this is what the Lord says: You will not get down from the bed you are lying on, but you will certainly die. Having said this, Elijah went away.
And the messengers returned to Ahaziah, and he said to them, "Why have you come back?"
And they answered 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 to consult Bahal-zebub, the god of Hekron? Because of this, you will not get down from the bed you are lying on, but you will certainly die."'"
And he said to them, "What was the appearance of this man who came up to meet you and spoke these words to you?"
And they answered him, "It is a man clothed with hair, who has a leather belt around his waist." And he said, "It is Elijah the Tisbite."
So he sent a captain of fifty men, with his fifty men, who went up to him. Now behold, he was standing on the top of a mountain, and [this captain] said to him: Man of God, the King has said that you must come down.
But Elijah answered, and said to the captain of the fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty men!" And fire came down from heaven and consumed him and his fifty men.
And [Ahaziah] sent yet another captain of fifty men with his fifty, who spoke up and said to him: Man of God, this is what the King says: Hurry and come down.
But Elijah answered, and said to them, "If I am a man of God, let fire come down from heaven and consume you and your fifty men." And the fire of God came down from heaven and consumed him and his fifty men.
And [Ahaziah] sent yet another captain of a third of fifty with his fifty, and this third captain of fifty men went up, and came, and bowed down on his knees before Elijah, and begged him, and said to him: Man of God, I pray you that you will take pity on my life, and on the lives of these fifty men your servants.
Behold, the fire came down from heaven, and consumed the first two captains of fifty men, with their fiftys; but now [I beg you], that you value my life.
And the Angel of the Lord said to Elijah, "Go down with him; do not be afraid of him." So he got up and went down with him to the King.

And he said to him, "Thus says the Lord: Because you have sent messengers to inquire of Bahal-zebub, the god of Hekron, as though there were no God in Israel, to inquire of his word: you shall not get down from the bed on which you have gone up, but you shall certainly die."

So he died, according to the word of the Lord, which Elijah had spoken; and Joram began to reign in his place, in the second year of Joram, son of Jehoshaphat, king of Judah, because Ahaziah had no son.

The rest of the acts of Ahaziah, which he did, are they not written in the Book of the Chronicles of the Kings of Israel?

Now it came to pass when the Lord wished to take Elijah up to heaven with a whirlwind, that Elijah and Elisha departed from Gilgal.

And Elijah said to Elisha, "Please stay here, for the Lord has sent me to Bethel." But Elisha replied, "As surely as the Lord lives and as you live, I will not leave you." So they went down to Bethel.

And the sons of the prophets who were at Bethel came out to Elisha and said to him, "Do you not know that today the Lord will take your master away from you?" And he answered, "Yes, I know; be silent."

And Elijah said to him, "Elisha, please stay here, for the Lord has sent me to Jericho." But he replied, "As surely as the Lord lives and as you live, I will not leave you." So they went to Jericho.

And the sons of the prophets who were at Jericho came to Elisha and said to him, "Do you not know that the Lord is going to take your master from you today?" And he answered, "Yes, I know; be silent."

And Elijah said to him, "Elisha, please stay here, for the Lord has sent me to the Jordan." But he replied, "As surely as the Lord lives and as you live, I will not leave you." So the two of them went away together.

And fifty men from among the sons of the Prophets came, and stood at a distance opposite them; and the two of them stopped by the Jordan.

Then Elijah took his cloak, and folded it up, and struck the waters with it, and they divided in two, and both passed over on dry ground.

When they had crossed over, Elijah said to Elisha, "Ask what I should do for you before I am taken from you." And Elisha replied, "Please let me have twice as much of your spirit."

And he said to him, "You have asked a difficult thing; if you see me taken from you, it will be granted to you; but if you do not see me, it will not be granted to you."

And it came to pass that as they walked on, talking, behold, a chariot of fire and horses of fire separated them from one another; and Elijah went up to heaven in a whirlwind.

And Elisha, looking at him, cried out: My father! My father! The chariot of Israel, and its horsemen! And he saw him no more; then taking his clothes, he tore them in two pieces.

And he lifted up Elijah's mantle which had fallen from him, and returned, and stood on the bank of the Jordan.

Then he took Elijah's mantle, which had fallen off him, and struck the waters, and said, "Where is the Lord, the God of Elijah, the Lord himself?" So he struck the waters, and they divided in two; and Elisha crossed over.

And when the sons of the prophets who were opposite Jericho saw him, they said, "The Spirit of Elijah has rested on Elisha," and they came to meet him and bowed down before him on the ground;

And they said to him, "Now here are fifty powerful men with your servants. We beg you to let them go and look for your master, lest the Spirit of the Lord has taken him away and thrown him on some mountain or in some valley." And he replied, "Do not send them."

But they pressed him so hard with their words that he was ashamed. So he said to

them, "Send them." And they sent fifty men, who searched for Elijah for three days, but did not find him.

Then they returned to him at Jericho, where he had stopped, and he said to them: Did I not tell you not to go there?

And the people of the city said to Elisha, "Now the dwelling place of this city is good, as my Lord sees, but its waters are bad, and its land is barren."

And he said, "Bring me a new vessel and put some salt in it," and they brought it to him.

Then he went to the place from which the waters came out, and he threw the salt into it, saying, "Thus says the Lord: I have made these waters wholesome; they shall no longer cause death, and [the land shall no longer be] barren."

So they were made whole, [and have been] to this day, according to the word that Elisha had spoken.

From there he went up to Bethel; and as he went up the road, some little boys came out of the town, and mocking him, they said to him, Go up bald, go up bald.

And [Elisha] looked behind him, and having looked at them, he cursed them in the Name of the Lord; whereupon two bears came out of the forest, and tore forty-two of those children to pieces.

And he went from there to Mount Carmel, and from there he returned to Samaria.

Now in the eighteenth year of Jehoshaphat king of Judah, Joram son of Ahab began to reign over Israel in Samaria, and he reigned twelve years.

And he did what was displeasing to the Lord, not, however, as his father and mother had done, for he removed the image of Bahal that his father had made.

But he adhered to the sins of Jeroboam son of Nebat, by which he had caused Israel to sin, [and] did not turn away from any of them.

Now Meshah, King of Moab, was involved in livestock, and paid the King of Israel one hundred thousand lambs, and one hundred thousand sheep [bearing] wool.

But as soon as Ahab died, it happened that the King of Moab rebelled against the King of Israel.

That is why King Joram went out that day from Samaria and counted all Israel.

Then he went and sent to Jehoshaphat King of Judah, saying, "The King of Moab has rebelled against me; will you not come with me to war against Moab?" And he answered, "I will go up; count me as yourself, my people as your people, and my horses as your horses."

Then he said, "By which way shall we go up?" And he answered, "By the way of the desert of Edom."

So the King of Israel, and the King of Judah, and the King of Edom set out, and circled the road for seven days, until they had no more water for the camp, nor for the animals they were leading.

And the King of Israel said: Ha! Ha! Surely the Lord has called these three kings to deliver them into the hands of Moab.

And Jehoshaphat said, "Is there no prophet of the Lord here, so that we may inquire of the Lord through him?" And one of the servants of the King of Israel answered, and said, "Elisha son of Shaphat is here, who used to pour water on Elijah's hands."

Then Jehoshaphat said, "The word of the Lord is with him," and the king of Israel, Jehoshaphat, and the king of Edom went down to him.

But Elisha said to the King of Israel, "What have you to do with me? Go to the prophets of your father and to the prophets of your mother." And the King of Israel answered him, "No, for the Lord has called these three kings to deliver them into the hand of Moab."

And Elisha said, "As surely as the Lord Almighty lives, before whom I stand, if I did not respect Jehoshaphat the king of Judah, I would not have shown any respect for you, nor would I have even seen you."

But now bring me a musician. And as the musician played the instruments, the hand of the Lord came upon Elisha;

And he said: This is what the Lord says: Let this whole valley be cut into ditches. For thus says the Lord: You will see neither wind nor rain, yet this valley shall be filled with water, and you and your livestock shall drink.

Yet this is a small thing for the Lord; for he will deliver Moab into your hands; And you will destroy all the fortified cities, and all the principal cities, and you will cut down all the good trees, and you will block up all the fountains of water, and you will spoil all the best fields with stones.

So it came to morning, about the hour when the offering is made, that waters were seen coming from the road to Edom, so that that place was filled with water.

Now when all the Moabites heard that these kings had come up to wage war against them, they assembled with a public shout, from all those who were of fighting age and above, and they stood on the border.

And the next day they rose early in the morning, and as the sun rose over the waters, the Moabites saw opposite them the waters red like blood.

And they said, "This is blood; surely these kings have killed one another, and each has struck his fellow man; now therefore, Moabites, to the spoils."

So they came to the camp of Israel, and the Israelites rose up and struck down the Moabites, who fled before them; then they entered the land and struck down Moab.

They destroyed the cities; and everyone threw stones into the best fields, so that they filled them; they blocked all the fountains of water, and cut down all the good trees, until only stones were left at Kir-hareseth, which the slingers surrounded and attacked.

And the King of Moab, seeing that he was not the strongest, took with him seven hundred men who drew their swords, to push through to the King of Edom; but they could not.

Then he took his firstborn son, who was to reign in his place, and offered him as a burnt offering on the wall, and there was great indignation in Israel; so they withdrew from him and returned to their own country.

Now a widow of one of the sons of the Prophets cried out to Elisha, saying, Your servant my husband is dead, and you know that your servant feared the Lord, and his creditor has come to take my two children to be his slaves.

And Elisha answered her, "What shall I do for you? Tell me what you have in the house." And she said, "Your servant has nothing in the whole house except a jar of oil."

Then he told him: Go, ask all your neighbors in the street for ships, empty ships, and do not ask for even a small number.

Then go in, and shut the door on yourself and your children, and pour [from this jar of oil] into all these vessels, removing those that are full.

So she withdrew from him, and having closed the door on her and her children, they brought her [the vessels], and she poured.

And it came to pass that as soon as she had filled the vessels, she said to her son, "Bring me another vessel"; and he answered, "There is no more vessel"; and the oil stopped flowing.

Then she came and told the man of God, who said to her, "Go, sell the oil and pay your debt, and you and your sons can live on what is left over."

Now it happened that one day when Elisha was passing through Shunem, where there was a woman who had great possessions, she urged him to eat bread; and every time he passed by, he would stop there to eat bread.

And she said to her husband: Now I know that this man who often comes to our house is a holy man of God.

Let us make him, I pray you, a small upper room, and put there a bed, a table, a chair, and a candlestick, so that when he comes to our house, he may retire there.

Having thus come there one day, he withdrew to this upper room, and rested there.

Then he said to Gehazi his servant, "Call this Shunammite woman," and he called her, and she stood before him.

And he said to Gehazi, "Now tell this woman, 'Look, you have taken all these cares for us, what can be done for you? Do you have to speak to the king, or to the commander of the army?'" And she answered, "I live among my people."

And he said [to Gehazi]: What should be done for her? And Gehazi replied: Indeed, she has no son, and her husband is old.

And [Elisha] said to him, "Call her"; and he called her, and she came to the door.

And he said to her, "Next year, at this time, you will embrace a son." She replied, "My lord, man of God, do not lie, do not lie to your servant!"

So this woman conceived, and gave birth to a son a year later, in the same season, just as Elisha had told her.

And when the child had grown up, he went out one day to [go and find] his father, among the harvesters.

And he said to his father, "My head! My head!" And the father said to the servant, "Take him to his mother."

So he carried him and brought him to his mother, and he remained on her lap until noon, and then he died.

And she went up, and laid him on the bed of the man of God, and having closed the door on him, she went out.

Then she cried out to her husband, and said, "Please send me one of the servants and a donkey, so that I may go to the man of God and then return."

And he said, "Why are you going to him today? It is neither the new moon nor the Sabbath." And she replied, "All is well."

So she saddled the donkey, and said to her servant, "Lead me on, and walk, [and] do not delay me from advancing on the donkey unless I tell you to."

So she went away and came to the man of God on Mount Carmel; and as soon as the man of God saw her coming towards him, he said to Gehazi his servant, "Behold the Shunammite woman."

Go, run to meet her, and say to her: Are you well? Is your husband well? Is the child well? And she answered: We are well.

Then she came to the man of God in the mountain, and grasped his feet; and Gehazi approached to push her away, but the man of God said to him, Leave her alone, for she is troubled in her heart, and the Lord has hidden it from me, and has not told me.

Then she said, "Did I ask my Lord for a son? [And] did I not say to You, 'Do not let me be deceived?'"

And he said to Gehazi, "Bend over your loins, take my staff in your hand, and go; if you find anyone, do not greet him; and if anyone greets you, do not answer him; then you shall lay my staff on the face of the child."

But the child's mother said, "As surely as the Lord lives and as you live, I will not leave you." So he got up and went after her.

Now Gehazi had passed before them, and had put the staff on the child's face; but there was no sound in the child, nor any appearance that he had heard; so [Gehazi] returned to meet Elisha, and reported it to him, saying: The child has not awakened.

So Elisha went into the house, and there was the dead child lying on his bed.

And having entered, he shut the door behind them both, and offered his prayer to the Lord.

Then he went up and lay on the child, and put his mouth on the child's mouth, and his eyes on his eyes, and his palms on his palms, and bent over him; and the child's flesh became warm.

Then he withdrew and went through the house, now to one place, now to another, and he came back up, and leaned over him again; finally the child sneezed seven times, and opened his eyes.

Then [Elisha] called Gehazi and said to him, "Call this Shunammite woman." So he called her, and she came to him, and he said to her, "Take your son."

So she came, fell at his feet, and prostrated herself on the ground; then she took

her son and went out.

After this Elisha returned to Gilgal. Now there was a famine in the land, and the sons of the prophets were sitting before him; and he said to his servant, "Put on the large pot, and cook some stew for the sons of the prophets."

But someone went out to the fields to gather herbs, found some wild vines, and picked wild gourds, filling his robe, and when he came back, he put them piece by piece into the cauldron where the soup was; for no one knew what they were.

And some of this stew was prepared for a few to eat; but as soon as they had eaten of this stew, they cried out and said: Man of God, death is in the cauldron; and they could not eat of it.

And he said, "Bring me some flour"; and he threw it into the pot, and said, "Let some be prepared for this people to eat"; and there was nothing bad left in the pot.

Then a man from Bahalsalisa came, bringing to the man of God bread of the first fruits, [namely] twenty barley loaves, and grain in the ear with its chaff; and [Elisha] said: Give [this] to this people, so that they may eat.

And his servant said to him, "Shall I give this to a hundred men?" But he answered him, "Give it to this people, and let them eat. For thus says the Lord: 'They shall eat, and there shall be some left over.'"

So he set it before them, and they ate, and left some of it over, according to the word of the Lord.

Now Naaman, commander of the army of the king of Syria, was a mighty man in the sight of his lord, and was highly honored, because the Lord had delivered the Syrians through him, but this strong and valiant man was a leper.

And some troops coming out of Syria had brought as a prisoner a little girl from the land of Israel, who served Naaman's wife.

And she said to her mistress; I wish that my Lord would appear before the Prophet who is in Samaria, he would have immediately cured him of his leprosy.

So someone came and reported it to his Lord, saying, "The girl who is from the land of Israel said such and such."

And the King of Syria said [to Naaman]: Go, go, and I will send letters to the King of Israel. So [Naaman] went, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of robes.

And he brought to the King of Israel letters containing such a message. Now, as soon as these letters reach you, know that I have sent you Naaman my servant, so that you may cure him of his leprosy.

Now, as soon as the King of Israel had read the letters, he tore his clothes and said, "Am I God, that I should kill and give life? That this man should send me to cure a man of leprosy! Therefore, know now and see that he is seeking an opportunity against me."

But it came to pass that as soon as 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 him now come to me, and let him know that there is a Prophet in Israel.

So Naaman came with his horses and his chariot, and stood at the door of Elisha's house.

And Elisha sent a messenger to him, saying, "Go, and wash yourself seven times in the Jordan, and your flesh will be restored [as before], and you will be clean."

But Naaman became very angry and went away, saying, "I thought to myself, 'He will surely go out immediately and call on the name of the Lord his God, and he will put out his hand to the place of the sore and heal the leper.'"

Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Would I not wash myself well in them? Would I become clean? So he returned, and went away in anger.

But his servants came to him and spoke to him, saying, "My father, if the Prophet had told you something great, would you not have done it? How much more then should you

do what he told you: 'Wash, and be clean'?"

So he went down and dipped himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored to him like the flesh of a little child; and he was clean.

So he returned to the man of God, he and all his company, and came and stood before him; and said, "Behold, now I know that there is no God in all the earth except in Israel. Now therefore, I pray you, accept this present from your servant."

But [Elisha] replied: As surely as the Lord lives, in whose presence I stand, I will not take it; and although [Naaman] urged him strongly to take it, [Elisha] refused. Naaman said, "Now I beg you, could not your servant be given two mule loads from this land? For your servant will no longer offer burnt offerings or sacrifices to other gods, but only to the Lord."

The Lord will forgive your servant this; that when my master enters the house of Rimmon to worship there and leans on my hand, I will worship in the house of Rimmon; the Lord, [I say], will forgive me, when I worship in the house of Rimmon.

And [Elisha] said to him, "Go in peace." So he left him and walked about a small part of the country.

Then Gehazi, the servant of Elisha the man of God, said, "Look, my master has refused to take anything from Naaman the Syrian that he brought. As surely as the Lord lives, I will run after him and take something from him."

So Gehazi ran after Naaman; and Naaman, seeing him run after him, jumped out of his chariot to meet him, and said to him, "Is everything all right?"

And he answered: All is well. My master has sent me to tell you: Behold, at this very hour two young men from the hill country of Ephraim have come to me, who are sons of the Prophets; please give them a talent of silver and two changes of robes.

And Naaman said, "Boldly take two talents"; and he urged him so that two talents of silver were tied together in two bags; [he gave him] also two changes of robes; and he gave them to two of his servants who carried them before him.

And when he came to a secret place, he took him from their hands and kept him in a house, after which he sent those people away, and they returned.

Then he went in and stood before his master. And Elisha said to him, "Where have you been, Gehazi?" And he answered him, "Your servant has been nowhere."

But [Elisha] said to him, "Did not my heart go there when the man turned back from his chariot to meet you? Is this a time to take money, and to take clothes, olive groves, vineyards, flocks and herds, male and female servants?"

Therefore, Naaman's leprosy will cling to you and your descendants forever. And [Gehazi] went out from before [Elisha the White] leprous, like snow.

But the sons of the Prophets said to Elisha, "Now the place where we are sitting before you is too small for us."

Let us now go to the Jordan, and let each of us take a piece of wood from there, and let us make a place to dwell there; and he answered, Go.

And one of them said, "Please come with your servants"; and he replied, "I will go."

So he went with them; and they went to the Jordan, and they cut down some wood.

But it happened that as one of them was chopping down a piece of wood, the iron [of his axe] fell into the water; and he cried out, and said: Alas, my Lord! It is borrowed again.

And the man of God said, "Where did it fall?" and he showed him the place; then [Elisha] cut off a piece of wood and threw it there, and he made the iron swim over it.

And he said, "Lift him up"; and [this man] stretched out his hand and took him.

Now the King of Syria, who was at war with Israel, held a council with his servants, and said: In such and such a place shall be my camp.

And the man of God sent word to the King of Israel: Be careful not to pass through that place, for the Syrians have come down there.

And the King of Israel sent to the place that the man of God told him, and he provided for it, and was on his guard; which he did several times. And the heart of the King of Syria was troubled, and he called his servants, and said to them, "Will you not reveal to me which of our people is sending to the King of Israel?"

And one of his servants said to him, "There is none, O my Lord the King! But Elisha the Prophet who is in Israel, declare to the King of Israel the very words that you speak in the room where you lie."

And he said, "Go and see where he is, so that I may send to get him." And they told him, "He is in Dothan."

And he sent horses, chariots, and large troops, who came by night and surrounded the city.

Now the servant of the man of God got up early in the morning and went out, and behold, troops, and horses, and chariots were all around the city; and the servant of the man of God said to him, Alas, my lord! What shall we do?

And he answered him, "Do not be afraid; for those who are with us are more numerous than those who are with them."

So Elisha prayed, and said, "I pray you, O Lord, open his eyes, that he may see." And the Lord opened the eyes of the servant, and he saw, and behold, the mountain was full of horses, and chariots of fire all around Elisha.

Then [the Syrians] went down to Elisha, and he prayed to the Lord, and said, "Please strike these people with blinding light"; and God struck them with blinding light, according to the word of Elisha.

And Elisha said to them, "This is not the way, and this is not the city; come after me, and I will lead you to the man you are looking for." And he led them to Samaria.

And it came to pass that as soon as they had entered Samaria, Elisha said, O Lord, open their eyes that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the midst of Samaria.

And as soon as the King of Israel saw them, he said to Elisha, "Shall I strike, shall I strike, my father?"

And he answered: You shall not strike; would you strike with your sword and your bow those whom you have taken captive? Rather, set bread and water before them, and let them eat and drink, and after that let them go to their Lord.

And he gave them a great feast, and they ate and drank; then he let them go, and they went to their Lord. From that time on, the Syrian tribes did not return to the land of Israel.

But it came to pass, after these things, that Ben-hadad, King of Syria, assembled all his army, and went up, and besieged Samaria.

And there was a great famine in Samaria; for behold, they besieged it so long, that the head of a donkey sold for eighty pieces of silver, and a fourth part of a kad of pigeon droppings for five pieces of silver.

Now it happened that as the King of Israel was passing over the wall, a woman cried out to him, saying: O King, my Lord! Deliver me.

And he answered, "Since the Lord does not deliver you, how can I deliver you? From the threshing floor or from the winepress?"

He said to her again, "What is the matter with you?" And she replied, "This woman told me, 'Give me your son, and let us eat him today, and we will eat my son tomorrow.'"

So we boiled my son and ate him, and the next day I said to her, "Give me your son, and let's eat him," but she hid her son.

But as soon as the King heard the words of this woman, he tore his clothes, (and he was passing over the wall at that moment) which the people saw, and behold, he had sackcloth on his flesh inside.

That is why [the King] said: May God do so to me, and so he added, if today the head

of Elisha son of Shaphat remains on him.

And Elisha was sitting in his house, and the elders were sitting with him. The king sent a man from him; but before the messenger came to Elisha, Elisha said to the elders, "Do you not see that the son of that murderer has sent here to take my head? Be careful, as soon as the messenger enters, to shut the door and stop him at the door. Do you not hear the sound of his master's feet coming after him?"

And while he was still speaking with them, behold, the messenger came down to him, and [the King] said: Behold, this evil is from the Lord, what more shall I expect from the Lord?

Then Elisha said, "Hear the word of the Lord. This is what the Lord says: 'About this time tomorrow, at the gate of Samaria, a sack of fine flour will be sold for a shekel, and two sacks of barley for a shekel.'"

But a captain, on whose arm the King was leaning, answered the man of God, and said, "Even if the Lord were to open openings in the heavens now, would this happen?" And Elisha said, "You will see it with your own eyes, but you will not eat of it."

Now there were four lepers at the entrance of the gate, and they said to one another, "Why do we stay here until we die?"

If we speak of entering the city, there is famine there, and we will die there; and if we remain here, we will also die. Now then, come, and let us slip away to the camp of the Syrians; if they let us live, we will live, and if they kill us, we will die.

That is why they got up before daybreak to enter the Syrian camp, and they came to one end of the camp, and behold, there was no one there.

For the Lord had caused the Syrians to hear the sound of chariots, the sound of horses, and the sound of a great army; so that they said to one another, "Look, the King of Israel has paid the Hittite kings and the Egyptian kings to come against us."

That is why they had gotten up before daybreak and fled, leaving behind their tents, their horses, their donkeys, and the camp as it was; and they had fled to save their lives.

So these lepers went to one end of the camp, and into a tent they ate and drank. They took silver, gold, and clothing from there, and went away and hid them. After that they returned and went into another tent, and took [the same things] from there as well, and went away and hid them.

Then they said to one another, "We are not doing right; this day is a day of good news, and we say nothing! If we wait until the day comes, iniquity will find us; now therefore come, let us go, and let the house of the King know."

So they came and cried out to the gatekeepers of the city, and made them hear, saying, "We have entered the camp of the Syrians, and behold, there is no one there, nor can the voice of any man be heard; but there are only horses tied up, and donkeys tied up, and the tents are as they were.

Then the gatekeepers cried out; and made it heard in the King's house.

And the King got up during the night and said to his servants, "Now I will tell you what the Syrians have done to us. They have learned that we are hungry, and they have left the camp to hide in the fields, saying, 'When they come out of the city, we will take them alive and enter the city.'"

Let us take at once five of the horses which have remained in the city; [for] this is almost all which is left of the great number of the horses of Israel, this is almost all which has not been consumed of this multitude [of horses] of Israel, and let us send to see what it is.

So they took two chariot horses, and the King sent after the Syrian camp, saying, "Go and see."

And they went after them as far as the Jordan, and behold, the road was full of garments and belongings which the Syrians had thrown away in their haste; then the messengers returned and reported it to the King.

Then the people went out and plundered the Syrian camp, so that the sat of fine flour was given for a shekel, and the two sats of barley for a shekel, according to the word of the Lord.

And the King gave charge of guarding the gate to the captain, on whose hand he leaned; and the people trampled him at the gate, so that he died, according to what the man of God had said, speaking to the King when he came down to him.

For when the man of God had spoken to the King, saying: Tomorrow morning at this time, at the gate of Samaria, two sats of barley will be given for one shekel, and one sat of fine flour for one shekel;

That captain had answered the man of God, and had said: Even if the Lord were to open openings in the heavens, could what you say happen? And [the man of God] had said: Behold, you will see it with your eyes, but you shall not eat of it.

So it happened to him; for the people trampled him at the gate, so that he died.

Now Elisha had spoken to the woman whose son he had restored to life, saying, "Get up, and go, you and your family, and dwell wherever you can; for the Lord has called for a famine, and it is coming upon the land to remain there for seven years."

So this woman got up and did according to the word of the man of God, and went away, she and her family, and stayed seven years in the land of the Philistines.

But it came to pass that at the end of the seven years that woman returned from the land of the Philistines, and then she went to make a request to the King concerning her house and her fields.

Then the King spoke to Gehazi, the servant of the man of God, saying, "Please tell me all the great things that Elisha did."

And it came to pass that when he was telling the king how [Elisha] had restored a dead man to life, behold, the woman whose son he had restored to life came to the king with a petition concerning her house and her fields. And Gehazi said, "O king, my lord! This is the woman, and this is her son, whom Elisha restored to life."

Then the King questioned the woman; and she told him [what had happened]. And the King gave her a eunuch, to whom he said: Give her back everything that belonged to her, even all the income from her fields from the time she left the country until now.

Now Elisha went to Damascus, and at that time Ben-hadad King of Syria was sick, and it was reported to him, and he was told: The man of God has come here.

And the King said to Hazael, "Take some present with you, and go to meet the man of God, and through him inquire of the Lord, saying, 'Shall I recover from this illness?'"

And Hazael went to meet him, having taken with him a present, [namely], forty camels loaded with all the best things in Damascus, and he came, and presented himself before him, and said: Your son Ben-hadad King of Syria has sent me to you, to say to you: Will I recover from this illness?

And Elisha answered him, "Go, [and] tell him, 'Surely you could raise him up; however, the Lord has shown me that he will certainly die.'"

And the man of God fixed his gaze [on Hazael], and held back for a long time; then the man of God wept.

And Hazael said, "Why are you weeping, my Lord?" And he answered, "Because I know how much harm you will do to the children of Israel; you will set fire to their fortified cities, and you will kill their young men with the sword, and you will crush their little children, and you will cleave their pregnant women in two."

And Hazael said, "But who is your servant, who is only a dog, that he should do such great things?" And Elisha answered, "The Lord has shown me that you will be king of Syria."

So [Hazael] withdrew from Elisha and returned to his master, who asked him, "What did Elisha say to you?" And he replied, "He told me that you can certainly recover [from this illness]."

But it happened that the next day [Hazael] took a thick cloth, and having plunged it

into the water, he spread it over the face of [Ben-hadad], from which he died; and Hazael reigned in his place.

In the fifth year of Joram son of Ahab king of Israel, and Jehoshaphat king of Judah, Joram son of Jehoshaphat king of Judah began to reign over Judah.

He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.

And he followed the ways of the Kings of Israel, as the house of Ahab had done; for Ahab's daughter was his wife, so he did what was displeasing to the Lord.

However, the Lord did not want to destroy Judah, for the sake of David his servant, according to what he had said to him, that he would give him and his sons a lamp forever.

In his time, the people of Edom rebelled against the obedience of Judah and established a king over them.

Therefore Joram passed through to Zahir with all his chariots, and rose up by night, and struck down the Edomites who were around him, and the governors of the chariots; but the people fled to their tents.

Nevertheless, the Edomites rebelled against Judah's obedience, [and this has lasted] to this day. At that same time, Libnah also rebelled.

The rest of the deeds of Joram, all that he did, is it not written in the Book of the Chronicles of the Kings of Judah?

And Joram slept with his fathers, and was buried with them in the City of David; and Ahaziah his son reigned in his place.

In the twelfth year of Joram son of Ahab king of Israel, Ahaziah son of Joram king of Judah began to reign.

Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem; his mother's name was HATHALIAH, [and she was] the daughter of HOMRI, King of Israel.

He followed the ways of the house of Ahab, and did what was displeasing to the Lord, as the house of Ahab had done; for he was a son-in-law of the house of Ahab.

Now he went with Joram son of Ahab to war against Hazael king of Syria, and Ramoth of Gilead, and the Syrians struck down Joram.

And King Joram returned to Jezrehel to be healed of the wounds that the Syrians had inflicted on him at Ramah, when he fought against Hazael King of Syria, and Ahaziah son of Joram, King of Judah, went down to see Joram son of Ahab at Jezrehel, because he was sick.

Then Elisha the Prophet called one of the sons of the Prophets and said to him, "Tuck in your loins, and take this flask of oil in your hand, and go to Ramoth-Gilead."

When you have entered there, see where Jehu son of Jehoshaphat, son of Nimsi, will be, and go in, and having made him rise from among his brothers, you shall bring him into some secret chamber.

Then you shall take the flask of oil, pour it on his head, and say: Thus says the Lord: I have anointed you to be King over Israel. After that you shall open the door, flee, and not stop.

So this young man, who was the servant of the Prophet, went to Ramoth-Gilead.

And when he entered, behold, the captains of the army were sitting there; and he said, Captain, I have something to speak to you. And Jehu answered, To whom of us all are you speaking? And he said, To you, Captain.

Then [Jehu] got up and went into the house; [and the young man] poured the oil on his head and said to him, "This is what the Lord, the God of Israel, says: I have anointed you to be king over the Lord's people; [that is,] over Israel."

And you shall strike the house of Ahab your Lord; for I will avenge the blood of my servants the Prophets, and the blood of all the servants of the Lord, [by demanding it] from the hand of Izebel.

And all the house of Ahab shall perish, and I will cut off from Ahab everything from man to dog, both what is held and what is left in Israel.

And I will make the house of Ahab like the house of Jeroboam son of Nebat, and the house of Bahasa son of Ahijah.

The dogs will also eat Jezebel in the field of Jezrehel, and there will be no one to bury him; after which he opened the door and fled.

Then Jehu went out to his master's servants, and they said to him, "Is everything all right? Why has this madman come to you?" And he answered them, "You know the man and what he knows how to say."

But they said, "That is not so; tell us now." And he answered, "He told me such and such; he said to me, 'Thus says the Lord, I have anointed you to be King over Israel.'"

So they hurried, and each took their garments, and placed them under him on the highest steps, and blew the trumpet, and said: Jehu has been made King.

So Jehu son of Jehoshaphat, son of Nimsi, conspired against Joram. Now Joram had armed Ramoth-Gilead, he and all Israel, for fear of Hazael king of Syria.

And King Joram had returned to Jezrehel to be healed of the wounds the Syrians had inflicted on him when he fought against Hazael, King of Syria. Jehu said, "If it seems good to you, let no one leave or escape from the city to go and tell Jezrehel."

Then Jehu mounted his horse and went to Jezrehel, for Joram was there sick; and Ahaziah king of Judah had gone down there to visit Joram.

Now there was a watchman on a tower in Jezrehel, who, seeing Jehu's troop approaching, said: I see a troop of men. And Joram said: Take a horseman and send him to meet them, and let him say: Is there peace?

And the man on horseback went out to meet him, and said, "Thus says the King: Is there peace?" And Jehu answered, "What do you have to do with peace? Stand behind me." And the watchman reported it, saying, "The messenger came to them, and he will not return."

And he sent another man on horseback, who came to them and said, "Thus says the King: Is there peace?" And Jehu answered, "What do you have to do with peace? Stand behind me."

And the watchman reported it, and said: He came to them, and he does not return; but his gait is like the gait of Jehu son of Nimsi; for he walks with fury.

Then Joram said, "Let them harness his chariot," and they harnessed it. So Joram King of Israel went out with Ahaziah King of Judah, each in his own chariot, and they went to meet Jehu, and they found him in the field of Naboth the Jezreelite.

And as soon as Joram saw Jehu, he said, "Is there no peace, Jehu?" And [Jehu] replied, "What peace, when the lewdness of your mother Izebel and her enchantments will be so numerous?"

Then Joram turned his hand away and fled; and said to Ahaziah, "Ahaziah, we have been deceived."

And Jehu grasped the bow with his whole hand, and struck Joram between his shoulders, so that the arrow came out through his heart, and he fell to his knees in his chariot.

And [Jehu] said to Bidkar his captain, "Take him and throw him in some place in the field of Naboth the Jezreelite; for remember that when you and I were riding side by side, following Ahab his father, the Lord pronounced this charge against him;

If I did not see last night the blood of Naboth, and the blood of his sons, says the Lord, and if I do not give him back to you in this field, says the Lord; therefore take him now and throw him in this field, according to the word of the Lord.

Now Ahaziah king of Judah, seeing this, fled by way of the garden house; but Jehu pursued him and said, "Strike this man also on the chariot." This happened on the ascent of Gur, which is near Ibleham; then he fled to Megiddo and died there.

And his servants brought him in a chariot to Jerusalem, and buried him in his tomb with his fathers, in the City of David.

Now in the eleventh year of Joram son of Ahab, Ahaziah began to reign over Judah.

And Jehu came to Jezrehel, and Izebel, having heard [that Jehu was coming], painted her face, adorned her head, and she looked out of the window. And as Jehu entered the gate, she said, "Did he take anything from Zimri who killed his Lord?"

And he raised his head towards the window, and said: Who is here of my men? Who? Then two or three of the eunuchs looked towards him.

And he said to them, "Throw her down." And they threw her down, so that some of her blood splashed against the wall and against the horses, and he trampled her underfoot.

And having gone in, he ate and drank; then he said, "Go now and see to that cursed woman, and bury her, for she is the daughter of a king."

So they went to bury him; but they found nothing there except the skull, and the feet, and the palms of the hands.

And when they returned they brought it back to him; and he said, This is the word of the Lord which he spoke by means of his servant Elijah the Tizbite, saying, In the field of Jezrehel the dogs shall eat the flesh of Izebel.

And the carcass of Izebel will be like dung on top of the field in the field of Jezreel; so that it will not be possible to say: This is Izebel.

Now Ahab had seventy sons in Samaria. And Jehu wrote letters and sent them to Samaria to the leaders of Jezrehel, to the elders, and to Ahab's foster fathers, sending them these words:

As soon as these Letters reach you, who have with you your master's sons, the wagons, the horses, the fortified city, and the weapons;

Look to see who is the most worthy and agreeable among your master's sons, and put him on his father's throne, and fight for your master's house.

And they were very afraid, and said, "Look, two kings could not stand against him, how then can we stand?"

Those who were in charge of the house, and those who were appointed over the city, and the elders, and the nurses sent word to Jehu, saying: We are your servants, we will do all that you tell us; we will not do anyone. King, do what seems good to you.

And he wrote them letters a second time, saying: If you belong to me and obey my voice, take the heads of your master's sons and come to me tomorrow at this time in Jezrehel. Now the king's sons, who were seventy men, were with the leading men of the city who were feeding them.

As soon as these letters reached them, they took the King's sons and put seventy men to death, and having put their heads in baskets, they sent them to him in Jezrehel.

And a messenger came and reported it to him, saying: They have brought the heads of the King's sons. And he replied: Put them in two heaps at the entrance of the gate until morning.

And he went out in the morning, and having stood, he said to all the people, "You are righteous; behold, I formed a league against my Lord, and I killed him; and who struck down all these?"

Now know that nothing will fall to the ground from the word of the Lord, which the Lord spoke against the house of Ahab; and that the Lord has done what he spoke by means of his servant Elijah.

Jehu also killed all those who had remained of the house of Ahab in Jezrehel, and all those whom he had advanced, and his close friends, and his chief officers, so that he left not one of them left.

Then he got up and left, and went to Samaria; and as he was near a shepherd's hut on the road,

He found the brothers of Ahaziah, King of Judah, and said to them, "Who are you?" And they answered, "We are the brothers of Ahaziah, and we have come down to greet the sons of the King and the sons of the Queen."

And he said, "Seize them alive." And they seized them all alive and killed them,

forty-two men, near the well of the shepherds' hut, and not one was left alive. And [Jehu] having departed from there, found Jonadab son of Rechab, who was coming to meet him, whom he greeted, and said to him, Is your heart as upright [towards me] as my heart is towards you? And Jonadab answered, It is; yes it is, give me your hand; and he gave him his hand, and made him ride with him in the chariot.

Then he said, "Come with me, and you will see my zeal for the Lord." So they led him in his chariot.

And when [Jehu] came to Samaria, he killed all those who remained of the remnant [of the house] of Ahab in Samaria, until he had exterminated them all, according to the word which the Lord had spoken to Elijah.

Then Jehu gathered all the people together and said to them: Ahab has served Bahal only a little, but Jehu will serve him much.

Now then, summon to me all the prophets of Bahal, all his servants, and all his priests; let not one be missing, for I have a great sacrifice to offer to Bahal. Whoever is not present shall not live. Now Jehu did this cunningly, to destroy the servants of Bahal.

And Jehu said, "Consecrate a solemn feast to Bahal"; and they proclaimed it.

And Jehu sent throughout all Israel, and all the servants of Bahal came; there was not one who did not come; and they entered the house of Bahal, and the house of Bahal was filled from one end to the other.

Then he said to the one in charge of the garment maker, "Bring out clothes for all of Bahal's servants," and he brought out clothes for them.

And Jehu and Jonadab son of Rechab entered the house of Bahal, and [Jehu] said to the servants of Bahal: Search diligently, and see that by chance there is not here among you any of the servants of the Lord; and take care that there are only the servants of Bahal.

So they went in to offer sacrifices and burnt offerings. Now Jehu had put eighty men outside, and had said to them: If any of these men whom I am about to put into your hands escapes, each of you will be responsible for the life of that man.

And it came to pass that as soon as the burnt offering was finished, Jehu said to the archers and the captains, "Go in and kill them, and let no one escape." So the archers and the captains put them to the edge of the sword and threw them there, and then they went to the city of the house of Bahal.

And they brought out the statues of the house of Bahal, and burned them.

And they demolished the statue of Bahal. They also demolished the house of Bahal, and made it [serve] as a retreat, to this day.

Thus Jehu exterminated Bahal from Israel.

However, Jehu did not turn away from the sins of Jeroboam son of Nebat, by which he had caused Israel to sin, [namely] the golden calves which were in Bethel, and in Dan.

And the Lord said to Jehu, "Because you have done very well what was right before me, and have done to the house of Ahab all that was in my heart, your sons shall sit on the throne of Israel to the fourth generation."

But Jehu did not take heed to walk with all his heart in the law of the Lord the God of Israel, [and] he did not turn away from the sins of Jeroboam by which he had caused Israel to sin.

At that time the Lord began to cut off [some part of the Kingdom] of Israel, for Hazael defeated the Israelites in all the borders.

From the Jordan to the rising sun [namely] throughout the land of Gilead, the Gadites, the Reubenites, and those of Manasseh, from Haroher, which is on the Arnon River, to Gilead and Bashan.

The rest of the acts of Jehu, all that he did, and all his exploits, are they not written in the Book of the Chronicles of the Kings of Israel?

And Jehu slept with his fathers, and was buried in Samaria; and Jehoahaz his son reigned in his place.

Now the days that Jehu reigned over Israel in Samaria were twenty-eight years.

Now HATHALIAH, mother of Ahaziah, having seen that her son was dead, rose up and exterminated the entire royal race.

But Jehosehah, daughter of King Joram, sister of Ahaziah, took Joash son of Ahaziah and snatched him away from among the king's sons who were being put to death, and put him and his nurse in the bed chamber; and they hid him from the sight of HATHALIAH, so that he was not put to death.

And he was hidden with her in the house of the Lord for six years; but HATHALIAH reigned over the land.

And in the seventh year Jehoiada sent forth and took centurions, captains, and archers, and brought them to himself into the house of the Lord, and made a covenant with them, and made them swear an oath in the house of the Lord, and showed them the King's son.

Then he commanded them, saying: [This is] what you shall do: The third part of you who come in for the week shall guard the house of the King;

And the third party will be at the gate of Sur; and the third party will be at the gate which is behind the archers; thus you will keep watch to guard the Temple, so that no one enters by force.

And the two companies of you who are going out for the week will stand watch to guard the house of the Lord, near the King.

And you shall surround the King all around, each with his weapons in his hand, and if anyone enters the ranks, let him be put to death; you shall be with the King when he goes out, and when he comes in.

So the centurions did as Jehoiada the Priest had commanded; each took his men, both those who were coming in for the week and those who were going out for the week; and they came to Jehoiada the Priest.

And the priest gave to the centurions halberds and shields that had belonged to King David, [and] that were in the house of the Lord.

And the archers stood lined up around the King, each with weapons in hand, from the right side of the Temple to the left side, both for the altar and for the Temple.

And [Jehoiada] brought in the King's son, and put the crown on him, and the Testimony, and they made him King, and anointed him, and clapping their hands, they said: Long live the King!

And HATHALIAH, hearing the noise of the archers and the people, went into the house of the Lord to the people.

And she looked, and behold, the King was standing by the pillar, according to the custom of kings, and the captains and the trumpeters were standing by the King, and all the people of the land were shouting for joy, and the trumpets were blowing. Then HATHALIAH tore her clothes and cried out, "Conjuration! Conjuration!"

And Jehoiada the priest commanded the centurions who were in charge of the army, and said to them, "Take her out of the ranks, and let him who follows her be put to death by the sword; for the priest had said, 'Let her not be put to death in the house of the Lord.'"

So they made way for her; and she returned to the King's house by way of the horses' entrance, and she was killed there.

And Jehoiada made a covenant between the Lord, the King, and the people, that they should be the Lord's people; [he made] the same [covenant] between the King and the people.

Then all the people of the land entered the house of Baal, demolished it, with its altars, and completely smashed its images; they also killed Mattan, the priest of Baal, in front of the altars; and the priest ordered guards in the house of the Lord.

And he took the centurions, the captains, the archers, and all the people of the land, and they brought the King down from the house of the Lord, and they entered the house of the King by way of the gate of the archers, and [Joash] sat on the throne of

the Kings.

And all the people of the land rejoiced, and the city was at rest; although Hathaliah had been put to death with the sword in the king's house.

Joash was seven years old when he began to reign.

In the seventh year of Jehu, Joash began to reign, and he reigned forty years in Jerusalem; his mother's name was Zibiah, [and] she was from Beersheba.

Joash did what was right before the Lord all the time that Jehoiada the Priest taught him.

However, the high places were not removed; the people still sacrificed and offered incense in the high places.

And Joash said to the Priests: As for all the consecrated money that is brought into the house of the Lord, whether the money of every man who passes through the census, or the money of the persons according to the estimate made by the Priest, [and] all the money that each one brings voluntarily into the house of the Lord;

Let the priests take it to themselves, each one of whomever he knows, and let them repair whatever is needed in the Temple, wherever anything is found to be repaired.

But it came to pass that in the twenty-third year of King Joash, the Priests had not yet repaired what needed repairing in the Temple.

And King Joash summoned Jehoiada the priest and the other priests, and said to them, "Why have you not repaired what was needed in the Temple? Now do not take any more money from those you know, but leave it for what is needed in the Temple."

And the priests agreed not to take any more money from the people, nor to repair what needed repairing in the Temple.

Therefore Jehoiada the Priest took a chest, and made a hole in its lid, and placed it beside the altar on the right hand, at the place by which one entered the house of the Lord; and the priests who guarded the vessels put there all the money that was brought to the house of the Lord.

And as soon as they saw that there was a lot of money in the chest, the King's Secretary would go up with the High Priest, and they would put the money that was in the house of the Lord into bags, and then they would count it.

And they delivered this money, properly accounted for, into the hands of those who had charge of the work, [and] who were appointed over the house of the Lord, who distributed it to the carpenters and architects who were rebuilding the house of the Lord.

And to the masons and stonecutters, to buy wood and dressed stone, in order to repair what needed repairing in the house of the Lord, and [to buy] everything that was needed for the repair of the Temple.

Moreover, of the money that was brought into the house of the Lord, they did not make silver bowls for the house of the Lord, nor sickles, nor basins, nor trumpets, nor any other vessel of gold, or vessel of silver;

But it was distributed to those who had charge of the work, who used it to repair the house of the Lord.

And no accounting was made of those into whose hands this money had been delivered for distribution to those who did the work; for they did it faithfully.

The money [of the sacrifices] for the offense, and the money [of the sacrifices] for sins was not brought into the house of the Lord; [for] it belonged to the priests.

Then Hazael, King of Syria, went up and fought against Gath and took it; then Hazael turned his face to go up against Jerusalem.

But Joash King of Judah took all that was consecrated, which Jehoshaphat, Joram, and Ahaziah his fathers, Kings of Judah, had consecrated, and all that he himself had consecrated, and all the gold that was found in the treasuries of the house of the Lord and of the house of the King, and sent it to Hazael King of Syria, who withdrew from before Jerusalem.

The rest of the acts of Joash, all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

But his servants rose up and conspired together and attacked Joash in the house of Millo, which is on the descent from Silla.

Jozacar son of Shimhath, and Jozabad son of Somer, his servants, struck him down, and he died; and they buried him with his fathers in the City of David; and Amaziah his son reigned in his place.

In the twenty-third year of Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu began to reign over Israel in Samaria, [and he reigned] seventeen years.

And he did what was displeasing to the Lord; for he followed the sins of Jeroboam son of Nebat, by which he had caused Israel to sin, [and] he did not turn away from any of them.

And the anger of the Lord was kindled against Israel, who delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad son of Hazael all that time.

But Jehoahaz pleaded with the Lord, and the Lord answered him, because he saw the oppression of Israel, for the King of Syria was oppressing them.

So the Lord gave Israel a deliverer, and they came out from under the power of the Syrians; so the children of Israel lived in their tents as before.

However, they did not turn away from the sins of the house of Jeroboam, by which he had caused Israel to sin; but they walked in them, and even the grove remained standing in Samaria.

Although [God] had left Jehoahaz only fifty horsemen, ten chariots, and ten thousand foot soldiers from among the people, and the King of Syria had destroyed them, and made them [small] like the dust that is trodden [on the threshing floor].

Are not the rest of the deeds of Jehoahaz, all that he did, and his exploits, written in the Book of the Chronicles of the Kings of Israel?

So Jehoahaz slept with his fathers, and was buried in Samaria; and Joash his son reigned in his place.

In the thirty-seventh year of Joash king of Judah, Joash son of Jehoahaz began to reign over Israel in Samaria, [and he reigned] sixteen years.

And he did what was displeasing to the Lord; he did not turn away from any of the sins of Jeroboam son of Nebat, by which he had caused Israel to sin, but walked in them.

The rest of the deeds of Joash, all that he did, and the valor with which he fought against Amaziah King of Judah, is not all of this written in the Book of the Chronicles of the Kings of Israel?

And Joash slept with his fathers, and Jeroboam sat on his throne; and Joash was buried in Samaria with the kings of Israel.

Now Elisha was sick with an illness from which he died; and Joash the king of Israel came down and wept over him, saying, "My father! My father! The chariot of Israel and its horsemen!"

And Elisha said to him, "Take a bow and arrows." So he took a bow and arrows in his hand.

Then he said to the King of Israel, "Put your hand on the bow." And when he had put his hand on it, Elisha put his hands on the King's hands;

And he said to him, "Open the window that looks toward the east." And when he had opened it, Elisha said to him, "Shoot." After he had shot, he said to him, "This is the arrow of salvation from the Lord, the arrow, I say, of salvation against the Syrians; you shall therefore strike the Syrians at Aphek, until you consume them."

He also told him: Take some arrows; and when he had taken them, he said to the King of Israel: Strike the ground; and the King struck three times, then he stopped.

And the man of God became very angry with him, and said to him: You should have struck five or six times; and you would have struck the Syrians until you had consumed them; but now you will strike them only three times.

And Elisha died, and was buried. Now the following year some troops of Moabites entered the country.

And it came to pass that as a man was being buried, behold, a troop of soldiers came, and they threw that man into the tomb of Elisha; and that man being rolled there, and having touched the bones of Elisha, came back to life, and stood up on his feet. But during the entire time of Jehoahaz, Hazael King of Syria had oppressed the Israelites;

But the Lord had compassion on them, and showed them mercy, and turned to them for the sake of his covenant with Abraham, Isaac, and Jacob, so that he did not want to destroy them, nor did he cast them out from before him, to this day.

Then Hazael, King of Syria, died, and Ben-hadad his son reigned in his place.

And Joash son of Jehoahaz rescued from the hand of Ben-hadad son of Hazael the cities which [Hazael] had taken in war from Jehoahaz his father; Joash defeated him three times, and recovered the cities of Israel.

In the second year of Joash son of Jehoahaz king of Israel, Amaziah son of Joash king of Judah began to reign.

He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem; his mother's name was Jehohaddan, [and she was] from Jerusalem.

And he did what was right before the Lord, but not like his father David; he did as his father Joash had done.

So that only the high places were not removed; the people still sacrificed and burned incense in the high places.

And it came to pass that as soon as the Kingdom was firmly established in his hands, he put to death his servants who had killed his father the King.

But he did not put to death the children of those who had killed him; according to what is written in the Book of the Law of Moses, in which the Lord commanded, saying, "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; but each shall die for his own sin."

He struck down ten thousand men of Edom in the Valley of Salt, and took Selah by war, and named it Joktheel, [which is the name it has had] to this day.

Then Amaziah sent messengers to Joash the son of Jehoahaz, son of Jehu, king of Israel, to say to him, "Come, [and] let us see one another."

And Joash King of Israel sent word to Amaziah King of Judah: The thornbush that is in Lebanon sent word to the cedarbush that is in Lebanon: Give your daughter as a wife to my son, but the wild beasts that are in Lebanon have passed through and trampled the thornbush.

Because you have severely struck Edom, your heart has become proud. Be content with your glory, and remain in your house; why should you stir up the evil by which you and Judah with you will fall?

But Amaziah would not agree; and Joash King of Israel went up, and they saw each other, he and Amaziah King of Judah, at Bethshemesh, which is in Judah.

And Judah was defeated by Israel, and they fled each to their tents.

And Joash King of Israel took Amaziah King of Judah, son of Joash, son of Ahaziah, at Bethshemes, then he came to Jerusalem and made a breach of four hundred cubits in the wall of Jerusalem, from the Ephraim Gate to the Corner Gate.

And having taken all the gold and all the silver, and all the vessels which were found in the house of the Lord, and in the treasuries of the royal house, and some people as hostages, he returned to Samaria.

The rest of the deeds of Joash, and his valor, and how he fought against Amaziah, are they not all written in the Book of the Chronicles of the Kings of Israel?

And Joash slept with his fathers, and was buried in Samaria with the Kings of Israel; and Jeroboam his son reigned in his place.

And Amaziah son of Joash king of Judah lived fifteen years after the death of Joash son of Jehoahaz king of Israel.

Are not the rest of the deeds of Amaziah written in the Book of the Chronicles of the Kings of Judah?

A conspiracy was made against him in Jerusalem, and he fled to Lachish; but they sent

after him to Lachish, and they killed him there.

And they brought him on horses, and he was buried in Jerusalem with his fathers, in the City of David.

Then all the people of Judah took Hazarai, who was sixteen years old, and made him king in place of Amaziah his father.

He rebuilt Elath, having restored it to the power of Judah, after the King had fallen asleep with his fathers.

In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Joash began to reign over Israel in Samaria, [and he reigned] for forty-one years.

And he did what was displeasing to the Lord, [and] did not turn away from any of the sins of Jeroboam son of Nebat, by which he had caused Israel to sin.

He restored the boundaries of Israel from the entrance of Hamath to the sea in the field, according to the word of the Lord, the God of Israel, which he had spoken by means of his servant Jonah son of Amittai, the prophet, who was from Gathpepher.

Because the Lord saw that the affliction of Israel was very bitter, and that there was nothing hoarded, nor anything neglected, and that there was no one to help Israel;

And because the Lord had not spoken of blotting out the name of Israel from under heaven, for this reason he delivered them by the hand of Jeroboam son of Joash.

The rest of the acts of Jeroboam, all that he did, and the valor with which he fought, and how he recaptured Damascus and Hamath of Judah in Israel, is it not written in the Book of the Chronicles of the Kings of Israel?

Then Jeroboam slept with his fathers, the Kings of Israel, and Zechariah his son reigned in his place.

In the twenty-seventh year of Jeroboam King of Israel, Hazaria son of Amaziah King of Judah was reigning.

He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem; his mother's name was Jecoliah, [and] she was from Jerusalem.

He did what was right before the Lord, just as his father Amaziah had done.

So much so that only the high places were not removed; the people still sacrificed and burned incense on the high places.

The Lord struck the king, and he was a leper until the day he died, and he remained in a house of seclusion; and Jotham the king's son was in charge of the house, judging the people of the land.

The rest of the acts of Hazarah, all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

And Hazariah slept with his fathers, and was buried with his fathers in the City of David, and Jotham his son reigned in his place.

In the thirty-eighth year of Hazariah king of Judah, Zechariah son of Jeroboam began to reign over Israel in Samaria, [and he reigned] six months.

And he did this mistletoe displeasing to the Lord, as his fathers had done; he did not turn away from the sins of Jeroboam son of Nebat, by which he had caused Israel to sin.

Now Sallum son of Jabez conspired against him, and struck him down in the presence of the people, and killed him, and reigned in his place.

As for the rest of the deeds of Zechariah, well, they are written in the Book of the Chronicles of the Kings of Israel.

This is the word of the Lord which he spoke to Jehu, saying, Your sons shall sit on the throne of Israel to the fourth generation; and it came to pass.

Sallum son of Jabez began to reign in the thirty-ninth year of Hoziah king of Judah, and he reigned for only a whole month in Samaria.

For Menahem son of Gadi, who was from Tirzah, went up and entered Samaria, and struck down Shallum son of Jabesh in Samaria, and killed him, and reigned in his place.

As for the rest of the deeds of Sallum, and as for the conspiracy which he made, these things are written in the Book of the Chronicles of the Kings of Israel.

And Menahem defeated Tiphshah and all who were in it, and in its region, from Tirzah, because she had not opened [the gates] to him, and killed them; and he cut open all the pregnant women who were found there.

In the thirty-ninth year of Hazariah king of Judah, Menahem son of Gadi began to reign over Israel, [he reigned] ten years in Samaria.

And he did what was displeasing to the Lord; he did not turn away from the sins of Jeroboam son of Nebat, by which he had caused Israel to sin all his days.

Then Pul, King of the Assyrians, came against the land; and Menahem gave Pul a thousand talents of silver, so that he would help him to secure his kingdom in his hands.

And Menahem took this money from Israel, from all those who were powerful in wealth, to give it to the King of the Assyrians, fifty shekels of silver from each; so the King of the Assyrians returned, and did not stay in the land.

The rest of the acts of Menahem, all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

And Menahem slept with his fathers, and Pekahiah his son reigned in his place.

In the fiftieth year of Hazariah king of Judah, Pekahiah son of Menahem began to reign over Israel in Samaria, [and he reigned] two years.

And he did what was displeasing to the Lord, and did not turn away from the sins of Jeroboam son of Nebat, by which he had caused Israel to sin.

And Pekah son of Remaliah, his captain, conspired against him, and struck him down in Samaria, at the palace of the royal house, with Argob and Arie, having with him fifty men of the children of the Gileadites; thus he killed him, and reigned in his place.

The rest of Pekahiah's actions, all that he did, are written in the Book of the Chronicles of the Kings of Israel.

In the fifty-second year of Hazariah king of Judah, Pekah son of Remaliah began to reign over Israel in Samaria, [and he reigned] twenty years.

And he did what was displeasing to the Lord; he did not turn away from the sins of Jeroboam son of Nebat, by which he had caused Israel to sin.

In the days of Pekah King of Israel, Tiglath-pileser King of the Assyrians came and took Hijon, Abel-bethmahaca, Janoah, Kedes, Hazor, Gilead, and Galilee, even all the land of Naphtali, and carried the people away to Assyria.

Now Hoshea, son of Elah, conspired against Pekah, son of Remaliah, and struck him down and killed him, and he reigned in his place in the twentieth year of Jotham, son of Hoziah.

The rest of the deeds of Pekah, all that he did, behold, it is written in the Book of the Chronicles of the Kings of Israel.

In the second year of Pekah son of Remaliah king of Israel, Jotham son of Hoziah king of Judah began to reign.

He was twenty-five years old when he began to reign; and he reigned sixteen years in Jerusalem; his mother's name was Jerusalem, [and] she was the daughter of Zadok.

He did what was right before the Lord; he did as Hoziah his father had done.

So that only the high places were not removed, the people still sacrificed and burned incense in the high places; it was they who built the highest gate of the house of the Lord.

The rest of the deeds of Jotham, all that he did, is it not written in the Book of the Chronicles of the Kings of Judah?

In those days the Lord began to send against Judah Rezin king of Syria and Pekah son of Remaliah.

And Jotham slept with his fathers, and was buried in the City of David his father, and Ahaz his son reigned in his place.

In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham king of Judah began to reign.

Ahaz was twenty years old when he began to reign; and he reigned sixteen years in

Jerusalem; and he did not do what was right before the Lord his God as [had done] David his father.

But he followed the ways of the Kings of Israel, and even made his son pass through the fire, according to the abominations of the nations that the Lord had driven out from before the children of Israel.

He also sacrificed and offered incense in the high places, and on the hillsides, and under every green tree.

Then Rezin King of Syria, and Pekah son of Remaliah King of Israel, went up against Jerusalem to make war against it, and they besieged Ahaz; but they could not overcome it by force of arms.

At that time Rezin King of Syria restored Elath to the power of the Syrians, for he dispossessed the Jews of Elath, and the Syrians entered Elath, and they have remained there to this day.

Now Ahaz had sent messengers to Tiglath-pileser King of the Assyrians, saying to him: I am your servant, and your son; come up and deliver me from the hand of the King of the Syrians, and from the hand of the King of Israel, who are rising up against me. And Ahaz had taken the silver and gold that was found in the house of the Lord, and in the treasuries of the royal house, and he had sent it as a gift to the King of Assyria.

And the King of Assyria acquiesced, and went up to Damascus, and took it, and transported the people to Kir, and put Rezin to death.

Then King Ahaz went to meet Tiglath-pileser King of Assyria at Damascus; and when King Ahaz saw the altar that was in Damascus, he sent to Uriah the Priest the image and pattern of that altar, according to all the ways he had.

And Uriah the Priest built an altar, according to all that King Ahaz had commanded from Damascus; Uriah the Priest made it exactly like this, until King Ahaz had returned from Damascus.

And when King Ahaz returned from Damascus, and saw the altar, he approached it and offered on that altar;

And he burned his burnt offering and his sacrifice, and poured out his sprinklings, and poured out the blood of his peace offerings on that altar.

And as for the bronze altar that was before the Lord, he moved it back from in front of the house, from between the altar and the house of the Lord, and placed it beside this [other] altar, toward the North.

And King Ahaz commanded Uriah the Priest, and said to him, Burn the morning burnt offering, and the evening grain offering, and the King's burnt offering with its cake, and the burnt offering of all the people of the land with their cakes and their sprinklings on the great altar, and sprinkle all the blood of the burnt offerings and all the blood of the sacrifices on this altar; but the bronze altar shall be mine, that I may inquire of it [of the Lord].

And Uriah the Priest did as King Ahaz had commanded him.

King Ahaz also cut away the supports from the foundations, and removed the tubs that were on them, and had the sea removed from above the bronze oxen that were below, and placed it on a stone pavement.

He also removed from the house of the Lord the Sabbath covering that had been built in the Temple, and the King's entrance that was outside, because of the King of Assyria.

The rest of the acts of Ahaz, which he did, are they not written in the Book of the Chronicles of the Kings of Judah?

Then Ahaz slept with his ancestors and was buried with them in the City of David; and Hezekiah his son reigned in his place.

In the twelfth year of Ahaz king of Judah, Hoshea son of Elah began to reign in Samaria over Israel, and he reigned nine years.

And he did what was displeasing to the Lord, but not like the kings of Israel who were before him.

Shalmaneser, King of the Assyrians, came up against him, and Hoshea became his servant, and he sent him gifts. But the King of the Assyrians discovered a conspiracy in Hosea; for Hosea had sent messengers to So, King of Egypt, and he no longer sent gifts every year to the King of Assyria; therefore the King of the Assyrians imprisoned him and put him in prison.

The King of the Assyrians went up throughout the land, and went up to Samaria, and besieged it for three years.

In the ninth year of Hoshea, the king of the Assyrians took Samaria, and deported the Israelites to Assyria, and made them live in Halah, and on Habor the river of Gozan, and in the cities of the Medes.

For it had come to pass that the children of Israel had sinned against the Lord their God who had brought them up out of the land of Egypt, from under the hand of Pharaoh King of Egypt, and had worshiped other gods.

And they had followed the ways of the nations that the Lord had driven out from before the children of Israel, and the ways of the Kings of Israel whom they had established.

And the children of Israel had secretly done things that were not right before the Lord their God; and had built themselves high places in all their cities, from the watchtower to the fortified cities.

They had erected statues, and [planted] groves, on all the high hills and under every green tree.

They had burned incense in all the high places, imitating the nations that the Lord had driven out from before them; and they had done wicked things to anger the Lord. And they had served the dung gods, about whom the Lord had said to them, "You shall not do this."

And the Lord had summoned Israel and Judah through all the Prophets, having all kinds of visions, saying, "Turn from all your wicked ways; return, and keep my commandments and my statutes, according to all the Law that I commanded your fathers, and that I sent to you by my servants the Prophets."

But they did not listen, and they stiffened their necks, just as their fathers stiffened their necks, who did not believe in the Lord their God.

And they had scorned his statutes, and his covenant, which he had made with their fathers, and his testimonies, by which he had summoned them, and had walked after vanity, and had become vain, and had followed the nations that were around them, concerning whom the Lord had commanded that they should not do as they did.

And having abandoned all the commandments of the Lord their God, they had made for themselves molten images, [that is to say] two calves, and had planted groves, and had bowed down before all the host of heaven, and had served Bahal.

They had also made their sons and daughters pass through the fire, and had practiced divination and sorcery, and had sold themselves to do what displeased the Lord in order to provoke him to anger.

Therefore the Lord was very angry with Israel, and he rejected them, so that only the Tribe of Judah remained.

And Judah did not keep the commandments of the Lord their God, but walked in the ordinances that Israel had established.

Therefore the Lord rejected all the descendants of Israel, for he afflicted them and gave them into the hands of those who plundered them, until he had rejected them from his presence.

Because Israel had cut itself off from the house of David, and had made Jeroboam son of Nebat king, for Jeroboam had led Israel astray, so that they no longer followed the Lord, and had caused them to commit a great sin.

That is why the children of Israel walked in all the sins that Jeroboam had committed, and they did not turn away from them.

Until the Lord cast them out from before him, as he had spoken through all his

servants the prophets; and Israel was carried off from the earth to Assyria, to this day.

And the King of the Assyrians brought people from Babylon, and from Cuth, and from Hava, and from Hamath, and from Sepharvaim, and made them dwell in the cities of Samaria, in place of the children of Israel; and they possessed Samaria, and they dwelt in its cities.

Now it came to pass that at the beginning, when they lived there, they did not revere the Lord, and the Lord sent lions against them, and they killed them.

And they said to the King of Assyria: The nations that you have deported and made to live in the cities of Samaria do not know how to serve the God of the land; therefore he has sent lions against them, and behold, [these lions] are killing them, because they do not know how to serve the God of the land.

Then the King of Assyria commanded, saying: Send some of the priests whom you brought from there; let them go and remain there and teach the way to serve the God of the land.

So one of the priests who had been brought from Samaria came and lived in Bethel, and he taught them how they should worship the Lord.

But each nation made its own gods, and they put them in the houses on the high places that the Samaritans had made; each nation put them in its cities where they lived.

For the people of Babel made Succoth-benoth; and the people of Cuth made Nergal; and the people of Hamath made Asima.

And the Hivites made Nibchaz and Tartac; but those of Sepharvaim burned their children in the fire to Adrammelech and Hanammelech, the gods of Sepharvaim.

However, they revered the Lord, and they appointed as priests of the high places some of the last of them, who performed [services] for them in the houses of the high places.

[Thus] they revered the Lord, and at the same time they served their gods in the manner of the nations that had been transported out of there.

And to this day they do according to their former customs; they do not revere the Lord, and yet they do not do according to their statutes and their ordinances, nor according to the Law [and] the commandment that the Lord God gave to the children of Jacob, whom he named Israel.

with whom the Lord had made a covenant, and to whom he had commanded, saying: You shall not worship other gods, nor bow down to them; you shall not serve them, nor sacrifice to them.

But you shall revere the Lord who brought you up out of the land of Egypt with great power and with an outstretched arm; and you shall bow down before him and sacrifice to him.

You shall be careful to always do the statutes, the ordinances, the Law, and the commandments which he has written for you; and you shall not worship any other gods.

Therefore you shall not forget the covenant that I have made with you, and you shall not worship other gods;

But you shall revere the Lord your God, and he will deliver you from the hand of all your enemies.

But they did not listen, and they did according to their former customs.

Thus those nations revered the Lord, and at the same time served their images; and their children, and their children's children, do to this day as their fathers did.

Now in the third year of Hoshea son of Elah king of Israel, Hezekiah son of Ahaz king of Judah began to reign.

He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem; his mother's name was Abi, [and] she was the daughter of Zechariah.

He did this, mistletoe standing upright before the Lord, as David his father had done.

He removed the high places, smashed the statues, cut down the groves, and broke the

bronze serpent that Moses had made, because until that day the children of Israel had been burning incense to it; and he named it Nehustan.

He put his hope in the Lord, the God of Israel, and after him there was no king like him among all the kings of Judah, just as there had been none among those who were before him.

He clung to the Lord and did not turn away from him; and he kept the commandments that the Lord had given to Moses.

And the Lord was with him wherever he went, and he prospered; but he rebelled against the King of Assyria, refusing to serve him.

He struck the Philistines as far as Gaza, and its borders, from the watchtowers to the fortified cities.

Now it came to pass in the fourth year of King Hezekiah, which was the seventh of the reign of Hoshea son of Elah king of Israel, that Shalmaneser king of the Assyrians came up against Samaria, and besieged it.

After three years they took it; [and thus] in the sixth year of the reign of Hezekiah, which was the ninth of Hoshea King of Israel, Samaria was taken.

And the King of the Assyrians transported the Israelites to Assyria, and brought them to Halah, and to the Habor, the river of Gozan, and to the cities of the Medes;

Because they had not obeyed the voice of the Lord their God, but had transgressed his covenant, and all that Moses the servant of the Lord had commanded; they had not obeyed it, and had not done it.

In the fourteenth year of King Hezekiah, Sennacherib King of the Assyrians came up against all the fortified cities of Judah, and captured them.

And Hezekiah King of Judah sent word to the King of Assyria at Lachish: I have done wrong, withdraw from me, I will pay whatever you impose on me; and the King of Assyria imposed on Hezekiah King of Judah three hundred talents of silver, and thirty talents of gold.

And Hezekiah gave all the money that was found in the house of the Lord, and in the treasuries of the royal house.

At that time Hezekiah broke down the doors of the Temple of the Lord, and the lintels which he himself had covered [with gold plates], and he gave them to the King of the Assyrians.

Then the King of Assyria sent troops from Lachish, Tarta, Rabsaris, and Rabshakeh with a large force to King Hezekiah in Jerusalem; and they went up and came to Jerusalem. Now when they had gone up and come, they stood at the conduit of the upper pool, which is on the main road to the Fuller's Field.

And they called out to the King. Then Eliakim son of Hilkiyah, the steward, and Shebna the secretary, and Joah son of Asaph, the clerk of the registers, came out to them.

And Rabshakeh said to them, "Now tell Hezekiah: This is what the great King, the King of Assyria, says: What is this confidence on which you rely?"

You speak, but they are only words; counsel and force are required in war. But in whom have you trusted, to rebel against me?

Behold, now you have trusted in Egypt, in this broken reed, on which if anyone leans, it will pierce his hand; such is Pharaoh King of Egypt to all who trust in him.

If you say to me, "We trust in the Lord our God," is this not the one whose high places and altars Hezekiah destroyed, and who said to Judah and Jerusalem, "You shall worship before this altar in Jerusalem"?

Now give hostages to the King of the Assyrians, my Master, and I will give you two thousand horses, if you can provide as many men to ride on them.

How then could you turn your face to the least of the governors among my master's servants? But you trust in Egypt because of the chariots and the horsemen.

But now have I gone up against this place to destroy it without the Lord? The Lord said to me, "Go up against this land and destroy it."

Then Eliakim son of Hilkiyah, and Shebna, and Joah said to Rabshakeh, "We beg you to speak to your servants in the Syriac language, for we understand it; and do not speak

to us in the Judaic language, for the people who are on the wall are listening to it."

And Rab-sake answered them, "Did my Master send me to your Master, or to you, to speak this language? [Did he not send me] to the men who stand on the wall, [to tell them] that they will eat their own dung and drink their own urine with you?"

Rab-saké then stood up, and cried out in a loud voice in the Jewish language, and spoke, and said: Listen to the word of the great King, the King of the Assyrians. Thus said the King: Let Hezekiah not deceive you; for he will not be able to deliver you from my hand.

Let Hezekiah not make you trust in the Lord, saying, "The Lord will certainly deliver us, and this city will not be given into the hands of the King of Assyria."

Do not listen to Hezekiah; for thus says the King of the Assyrians: Make a pact with me, and come out to me; and you shall eat each of his vine, and each of his fig tree, and you shall drink each of the water of his cistern;

Before I come and take you to a land like your own, a land of wheat and good wine, a land of bread and vineyards, a land of olive trees yielding oil, and [a land] of honey, you will live and not die; but do not listen to Hezekiah, when he tries to persuade you, saying, "The Lord will deliver us."

Have the gods of the nations each delivered their country from the hand of the King of the Assyrians?

Where are the gods of Hamath and Arpad? Where are the gods of Sepharvahim, Hena, and Hiwah? [And] even has Samaria been delivered from my hand?

Who among all the gods of those lands have delivered their land from my hand, to say that the Lord will deliver Jerusalem from my hand?

And the people remained silent, and not a word was answered; for the King had commanded, saying: You shall not answer him.

After this, Eliakim son of Hilkiah, the steward, and Shebna the secretary, and Joah son of Asaph, who were clerks in the registers, returned with their clothes torn to Hezekiah, and they reported to him the words of Rabshakeh.

And it came to pass that as soon as King Hezekiah heard these things, he tore his clothes, and covered himself with sackcloth, and went into the house of the Lord. Then he sent Eliakim, the steward, and Shebna the secretary, and the elders of the priests, covered in sackcloth, to Isaiah the prophet son of Amoz.

And they said to him, "Thus says Hezekiah: This day is a day of distress, and of rebuke, and of blasphemy; for the children have come to the opening of the womb, but there is no strength to give birth."

Perhaps the Lord your God has heard all the words of Rabshakeh, whom the king of Assyria, his master, sent to blaspheme the living God and to insult him with the words that the Lord your God has heard; therefore, make a prayer for the remnant that is still found.

So the servants of King Hezekiah came to Isaiah.

And Isaiah said to them, you shall say to your Master: Thus says the Lord: Do not fear because of the words which you have heard, by which the servants of the King of Assyria have blasphemed me.

Behold, I am going to put such a spirit in him, that having heard a certain noise, he will return to his own country, and I will cause him to fall by the sword in his own country.

Now when Rab-sake had returned, he went to find the King of the Assyrians who was defeating Libna; for he had learned that he had left Lachish.

The [Assyrian] king received news concerning Tirhaca, king of Ethiopia: "Look," they told him, "he has gone out to fight you." Therefore, he returned home, but he sent messengers to Hezekiah, saying to them:

You shall speak thus to Hezekiah King of Judah, and say to him: May your God, in whom you trust, not deceive you by saying: Jerusalem will not be given into the hands of the King of Assyria.

So, you've heard what the Assyrian kings did to all the countries, destroying them completely; and you're going to escape?

Have the gods of the nations that my ancestors destroyed, [namely] of Gozan, of Haran, of Rezep, and of the children of Heden, who are in Telasar, delivered them? Where is the King of Hamath, the King of Arpad, and the King of the city of Sepharvaim, Hanath, and Hiwah?

And when Hezekiah had received the letters from the messengers and had read them, he went up to the house of the Lord and spread them out before the Lord.

Then Hezekiah prayed before the Lord, and said: O Lord God of Israel! You who sit between the cherubim, you alone are the God of all the kingdoms of the earth; you made the heavens and the earth.

O Lord! Incline your ear, and listen; open your eyes, and see; and listen to the words of Sennacherib, [and] of him whom he has sent to blaspheme the living God. It is true, O Eternal One! that the Kings of the Assyrians destroyed those nations and their countries;

And they threw their gods into the fire, for they were not gods, but works of human hands, wood and stone; therefore they destroyed them.

Now therefore, O Lord our God! I pray you, deliver us from the hand of Sennacherib, so that all the kingdoms of the earth may know that you, O Lord! are the only God.

Then Isaiah son of Amoz sent word to Hezekiah, saying, "This is what the Lord, the God of Israel, says: I have granted your request concerning Sennacherib king of the Assyrians."

This is the word that the Lord has spoken against him: The virgin daughter of Zion has despised you and mocked you; the daughter of Jerusalem has shaken her head at you.

Whom have you insulted and blasphemed? Against whom have you raised your voice and lifted your eyes to heaven? Against the Holy One of Israel.

You have insulted the Lord through your messengers, and you have said: With my many chariots I have gone up to the very top of the mountains beside Lebanon; I will cut down the tallest cedars and the finest fir trees there, and I will enter the dwellings that are at its ends, and into the forest of its Carmel.

I dug out springs after drinking foreign waters; and I dried up with the sole of my feet all the streams of the fortresses.

Have you not heard that I made this city long ago, and that I formed it in this way long ago? And would I now have brought it to the point of being reduced to desolation, [and] the fortified cities, to heaps of ruins?

It is true that their inhabitants, being powerless, were terrified and confused, and became like the grass of the fields, like the green grass, and the hay on the roofs, and like the harvest that has been scorched before it is grown in ear.

But I know your dwelling place, your going out and your coming in, [and] how you are furious with me.

But because you are so angry with me, and your insolence has reached my ears, I will put my hook in your nostrils, and my bit in your jaws, and I will make you return by the way by which you came.

And this will be a sign to you, [O Hezekiah!] that this year you will eat what grows of itself in the fields; and in the second year, what grows again without sowing; but in the third year you will sow and reap, and plant vineyards and eat their fruit.

And what has survived and remained in the house of Judah will put forth its root downwards, and it will bear its fruit upwards.

For out of Jerusalem a remnant will go forth, and out of Mount Zion a few survivors; the jealousy of the Lord of hosts will do this.

Therefore this is what the Lord says concerning the King of Assyria: He shall not enter this city, nor shoot an arrow at it, nor come against it with a shield, nor build a siege ramp against it.

He will return by the way by which he came, and will not enter this city, says the

Lord.

For I will guarantee this city, in order to deliver it, for my own sake and for the sake of David my servant.

So it happened that night that an angel of the Lord went out and killed 185,000 men in the camp of the Assyrians; and when they got up early in the morning, behold, they were all dead bodies.

And Sennacherib, King of the Assyrians, departed from there, and went away, and returned, and stayed in Nineveh.

And it came to pass, as he was worshiping in the house of Nisroch his God, that Adrammelech and Zareezer his sons killed him with the sword, and then they escaped to the land of Ararat; and Esarhaddon his son reigned in his place.

At that time Hezekiah became ill and was at the point of death; and the prophet Isaiah son of Amoz came to him and said to him, "Thus says the Lord: Prepare your house, for you are going to die; you will not live."

Then [Hezekiah] turned his face to the wall and prayed to the Lord, saying:

I pray to you, O Lord, that you may now remember how I have walked before you in truth and in integrity of heart, and how I have done what was pleasing to you. And Hezekiah wept bitterly.

Now it came to pass, while Isaiah was still not out of the middle court, that the word of the Lord came to him, saying:

Go back, and tell Hezekiah, leader of my people: This is what the Lord, the God of your father David, says: I have heard your prayer, I have seen your tears; behold, I will heal you; in three days you shall go up to the house of the Lord;

I will add fifteen years to your days, and I will deliver you and this city from the hand of the King of Assyria; and I will preserve this city, for my own sake and for the sake of David my servant.

Then Isaiah said: Take a lump of dried figs; and they took it and put it on the boil; and he was healed.

Now Hezekiah had said to Isaiah, "What sign shall I have that the Lord will heal me, and that on the third day I shall go up to the house of the Lord?"

And Isaiah answered, "This is given to you by the Lord as a sign that the Lord will fulfill the word that he has spoken; shall the shadow go forward ten steps, or shall it go back ten steps?"

And Hezekiah said: It is a small thing for the shadow to advance ten steps; no, but for the shadow to turn back ten steps.

And Isaiah the Prophet cried out to the Lord; and the Lord made the shadow return by the steps by which it had gone down to the sundial of Ahaz, ten steps back.

At that time Breodach-Baladan son of Baladan King of Babylon, sent letters with a present to Hezekiah, because he had heard that Hezekiah had been ill.

And Hezekiah, having heard them, showed them all his most curious cabinets, the silver, and the gold, and the spices, and his scented oils, and all his armory, and everything that was found in his treasures; there was nothing in his house and in all his court that Hezekiah did not show them.

Then the Prophet Isaiah came to King Hezekiah and said to him, "What did these people say? And where did they come from?" Hezekiah replied, "They came from a very distant country, from Babylon."

And [Isaiah] said: What have they seen in your house? And Hezekiah answered: They have seen everything that is in my house; there is nothing in my treasures that I have not shown them.

Then Isaiah said to Hezekiah, "Listen to the word of the Lord."

"The days are coming when everything in your house, and everything your ancestors have stored up until this day, will be carried off to Babylon; not a thing will be left behind," says the Lord.

They will even take some of your sons who will have come out of you, [and] whom you will have fathered, to be eunuchs in the palace of the King of Babylon.

And Hezekiah answered Isaiah, "The word of the Lord that you have spoken is good." And he added, "Will there not be peace and security in my days?" The rest of the acts of Hezekiah, and all his exploits, and how he made the pool, and the aqueduct by which he brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah?

And Hezekiah slept with his fathers; and Manasseh his son reigned in his place. Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem; his mother's name was Hephzibah.

And he did what was evil in the sight of the Lord, according to the abominations of the nations which the Lord had driven out before the children of Israel. For he rebuilt the high places which Hezekiah his father had destroyed, and restored altars to Bahal, and made a grove, as Ahab King of Israel had done, he bowed down before all the host of heaven, and served them.

He also built altars in the house of the Lord, of which the Lord had said, "I will put my name in Jerusalem."

He built, I say, altars to all the host of heaven in the two courts of the house of the Lord.

He also made his son pass through the fire, and he prophesied the times, and observed the omens; he set up an [oracle] of the spirit of Python, and of fortune-tellers; he did more and more what displeased the Lord to anger him.

He also placed the image of the grove that he had made, in the house of which the Lord had said to David, and to Solomon his son: I will put my Name forever in this house, and in Jerusalem, which I have chosen out of all the Tribes of Israel.

And I will no longer bring the Israelites out of this land that I gave to their fathers, provided only that they take care to do according to all that I have commanded them, and according to all the Law that Moses my servant commanded them. But they did not obey; for Manasseh led them astray, to do worse than the nations that God had exterminated from before the children of Israel.

And the Lord spoke through his servants the Prophets, saying:

Because Manasseh, King of Judah, committed these abominations, doing worse than all the Amorites who came before him, and also because he caused Judah to sin through his dung gods:

Because of this the Lord, the God of Israel, said: "Behold, I am going to bring such disaster on Jerusalem and on Judah that everyone who hears of it will groan at the sound of both ears."

For I will stretch out over Jerusalem the measuring line of Samaria, and the plumb line of the house of Ahab; and I will wipe Jerusalem as a bowl is wiped, and which, after being wiped, is turned upside down on its bottom.

And I will abandon the rest of my inheritance, and I will deliver them into the hands of their enemies; and they will be plundered and prey to all their enemies.

Because they have done what displeases me, and have angered me from the day their fathers came out of Egypt, even to this day.

Moreover, Manasseh shed a great abundance of innocent blood, until Jerusalem was filled from one end to the other, besides his sin by which he caused Judah to sin; so that he did what was displeasing to the Lord.

The rest of the acts of Manasseh, all that he did, and the sin that he committed, are they not written in the Book of the Chronicles of the Kings of Judah?

Then Manasseh slept with his ancestors and was buried in the garden of his house, the Garden of Huza; and Amon his son reigned in his place.

Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem; his mother's name was Messulmet, daughter of Haruz of Jotba.

He did what was displeasing to the Lord, just as his father Manasseh had done.

For he followed in all the ways that his father had followed, and served the dung gods that his father had served, and bowed down before them.

He abandoned the Lord, the God of his fathers, and did not walk in the way of the

Lord.

But the servants of Amon conspired against him, and killed the King in his house. But the people of the land struck down all those who had conspired against King Amon, and they installed Josiah his son as king in his place.

The rest of the deeds of Amon, which he did, are they not written in the Book of the Chronicles of the Kings of Judah?

So they buried him in his tomb in the Garden of Huza; and Josiah his son reigned in his place.

Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem; his mother's name was Jedidah, daughter of Hadaiah of Bozkath.

He did what was right before the Lord, and walked in all the ways of David his father, and did not turn aside to the right or to the left.

Now it came to pass in the eighteenth year of King Josiah, that the king sent Shaphan son of Azaliah son of Meshullam, the secretary, to the house of the Lord, saying to him:

Go up to Hilkiyah the high priest, and tell him to collect the amount of money that is brought into the house of the Lord, and that those who guard the ships have collected from the people.

And let it be delivered into the hands of those who have charge of the work, and who are appointed over the house of the Lord, let it be delivered, I say, to those who have charge of the work which is done in the house of the Lord, to repair what needs repairing in the Temple;

[Knowledge] to the carpenters, the architects, and the masons, and in order to buy wood and hewn stones to repair the Temple.

But they should not be made to account for the money that is given into their hands, because they faithfully carry it out.

Then Hilkiyah the high priest said to Shaphan the secretary, "I have found the Book of the Law in the house of the Lord." And Hilkiyah gave the book to Shaphan, who read it.

And Saphan the Secretary came to the King, and reported the matter to the King, and said: Your servants have gathered up the money that was found in the Temple, and delivered it into the hands of those who have charge of the work, [and] who are appointed over the house of the Lord.

Saphan the secretary also made it heard by the King, saying: Hilkiyah the Priest has given me a Book; and Saphan read it before the King.

And it came to pass that as soon as the King heard the words of the Book of the Law, he tore his clothes.

And he commanded Hilkiyah the priest, and Ahikam son of Shaphan, and Hachbor son of Micaiah, and Shaphan the secretary, and Hasaiah the king's servant, saying:

Go, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this Book that has been found; for the anger of the Lord that is kindled against us is great, because our fathers did not obey the words of this Book, to do all that is commanded us in it.

Hilkiyah the priest, Ahikam, Hachbor, Shaphan, and Hasaiah went to Huldah the prophetess, wife of Shallum son of Tikvah, son of Harhas, keeper of the garments, who was staying at the college in Jerusalem, and they spoke with her.

And she answered them: Thus says the Lord, the God of Israel: Tell the man who sent you to me;

Thus says the Lord: Behold, I am going to bring disaster on this place and on its inhabitants, according to all the words of the Book which the King of Judah has read;

Because they have forsaken me, and have burned incense to other gods, provoking me to anger with all the deeds of their hands, my wrath has been kindled against this place, and it will not be quenched.

But as for the King of Judah who sent you to inquire of the Lord, you shall say to

him: Thus says the Lord, the God of Israel, concerning the words that you have heard;

Because your heart was soft, and you humbled yourself before the Lord, when you heard what I pronounced against this place, and against its inhabitants, that they should be desolate and cursed, because you tore your clothes, and wept before me, I have heard you, says the Lord.

Therefore, behold, I am going to take you away with your fathers, and you shall be taken away in your graves in peace, and your eyes shall not see all this evil that I am going to bring upon this place. And they reported all these things to the King. Then the King sent word, and all the elders of Judah and Jerusalem were gathered to him.

And the King went up to the house of the Lord, and with him all the men of Judah, and all the inhabitants of Jerusalem, and the priests and the prophets, and all the people, from the least to the greatest, and they read, as they heard it, all the words of the Book of the Covenant, which had been found in the house of the Lord. And the King stood by the pillar, and made this covenant before the Lord, that they would follow the Lord, and that they would keep with all their heart, and with all their soul, his commandments, his testimonies, and his statutes, to persevere in the words of this covenant, written in this Book; and all the people kept to this covenant.

Then the King commanded Hilkiah the high priest, and the priests of the second rank, and those who guarded the ships, to take out of the Temple of the Lord all the articles that had been made for Bahal, and for the groves, and for all the host of heaven; and he burned them outside Jerusalem in the fields of Kidron, and their dust was carried to Bethel.

And he abolished the idol priests whom the kings of Judah had appointed when incense was burned in the high places, in the cities of Judah, and around Jerusalem; he also abolished those who burned incense to Bahal, to the sun, to the moon, and to the stars, to all the host of heaven.

He also carried the hedge of the house of the Lord out of Jerusalem to the Kidron Valley and burned it in the Kidron Valley; he ground it to powder and threw it on the tomb of the people.

Then he demolished the houses of the fornicating prostitutes, which were in the house of the Lord; [and] in which the women worked to make pavilions for the grove.

He also brought all the priests from the cities of Judah, and desecrated the high places where the priests had burned incense, from Gebah to Beer-sebah; and he demolished the high places of the gates which were at the entrance of the gate of Joshua, the captain of the city, which is to the left of the city gate.

Moreover, those who had been priests of the high places did not go up to the altar of the Lord in Jerusalem, but they ate unleavened bread among their brothers.

He also defiled Topheth, which was in the valley of the son of Hinnom, so that it would no longer be of use to anyone to sacrifice their son or daughter in the fire at Molech.

He also removed from the entrance of the house of the Lord the horses that the Kings of Judah had dedicated to the sun, to the house of Nethamelech the Eunuch, located in Parvarim, and he burned the chariots of the sun with fire.

The King also demolished the altars that were on the roof of the upper room of Ahaz, which the Kings of Judah had made, and the altars that Manasseh had made in the two courts of the house of the Lord; he broke them up, removed them from there, and scattered their dust in the Kidron Valley.

The King also desecrated the high places which were opposite Jerusalem on the right hand on the Mount of Olives, [which] Solomon King of Israel had built at Hastareth, the abomination of the Sidonians; and at Chemos, the abomination of the Moabites; and at Milcom, the abomination of the children of Hammon.

He also smashed the statues, and cut down the groves, and filled the places where

they were with the bones of men.

He also demolished the altar that was at Bethel, [and] the high place that Jeroboam son of Nebat had made, who had caused Israel to sin, that altar, I say, and the high place; he burned the high place, and reduced it to powder, and burned the grove. Now Josiah turned around and saw the tombs that were there in the mountain, and he sent and took the bones from the tombs and burned them on the altar, and thus he desecrated it, according to the word of the Lord, which the man of God had spoken aloud, when he spoke these things aloud.

And the King had said: What is this tomb that I see? And the men of the city had answered him: It is the tomb of the man of God who came from Judah, and who spoke aloud the things that you did on the altar of Bethel.

And he had said, "Leave him alone; let no one disturb his bones." So they had preserved his bones, along with the bones of the Prophet who had come from Samaria. Josiah also removed all the houses from the high places that were in the cities of Samaria, which the Kings of Israel had made to provoke [the Lord] to anger; and he did to them according to all that he had done at Bethel.

And he sacrificed on the altars all the priests of the high places who were there, and burned human bones on them; then he returned to Jerusalem.

Then the King commanded all the people, saying, "Celebrate the Passover to the Lord your God, in the manner in which it is written in the Book of this covenant."

And certainly Passover was never celebrated in the time of the Judges who judged in Israel, nor in all the time of the Kings of Israel, and the Kings of Judah, like that Passover which was celebrated in honor of the Lord in Jerusalem, in the eighteenth year of King Josiah.

Josiah also exterminated those who had spirits of Python, the fortune-tellers, the Teraphim, the dung gods, and all the abominations that had been seen in the land of Judah and in Jerusalem; in order to fulfill the words of the Law, written in the book that Hilkiyah the Priest had found in the house of the Lord.

Before him there was no king like him, who turned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the Law of Moses; and after him there has not arisen one like him.

However, the Lord did not turn from the fierceness of his great anger with which he had been kindled against Judah, because of all that Manasseh had done to provoke him to anger.

For the Lord had said: I will also reject Judah from my sight, as I have rejected Israel; and I will reject this city Jerusalem, which I have chosen, and the house of which I have said: My name shall be there.

The rest of the acts of Josiah, all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

In his time, Pharaoh Neco, King of Egypt, went up against the King of the Assyrians towards the river Euphrates, and Josiah went to meet him, but as soon as Pharaoh saw him, he killed him at Megiddo.

And his servants loaded him dead onto a Megiddo cart, and brought him to Jerusalem, and buried him in his tomb; and the people of the land took Jehoahaz, son of Josiah, and anointed him, and made him king in place of his father.

Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem; his mother's name was Hamutal, daughter of Jeremiah of Libnah. He did what was displeasing to the Lord, as his fathers had done.

And Pharaoh Neco imprisoned him at Riblah in the land of Hamath, so that he would no longer reign in Jerusalem; and he imposed on the land a fine of one hundred talents of silver, and one talent of gold.

Then Pharaoh Neco appointed Eliakim son of Josiah as king in place of Josiah his father, and changed his name to Jehoiakim; and he took Jehoahaz, who came to Egypt, where he died.

Now Jehoiakim gave this silver and gold to Pharaoh, having imposed taxes on the land

to provide this money according to Pharaoh's command; [and] he raised the silver and gold from each of the people of the land according to their tax, to give to Pharaoh-Neco.

Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem; his mother's name was Zebudda, daughter of Pedaiah of Ruma.

He did what was displeasing to the Lord, as his fathers had done.

In his time Nebuchadnezzar, King of Babylon, came up [against Jehoiakim], and Jehoiakim was subject to him for three years; then having changed his mind, he rebelled against him.

And the Lord sent against Jehoiakim troops of Chaldeans, and troops of Syrians, and troops of Moab, and troops of the children of Hammon; he sent them, I say, against Judah, to destroy it, according to the word of the Lord which he had spoken by means of the Prophets his servants.

And this happened according to the command of the Lord against Judah, to cast him out of his presence, because of the sins of Manasseh, according to all that he had done;

And also because of the innocent blood he had shed, having filled Jerusalem with innocent blood; [that is why] the Lord would not forgive him.

The rest of the acts of Jehoiakim, all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

So Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his place.

But the King of Egypt did not leave his country again, because the King of Babylon had taken everything that belonged to the King of Egypt, from the Wadi of Egypt to the river Euphrates.

Jehoiachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem; his mother's name was Nehusta, daughter of Elnathan of Jerusalem.

He did what was displeasing to the Lord, just as his father had done.

At that time the people of Nebuchadnezzar, King of Babylon, came up against Jerusalem, and the city was besieged.

And Nebuchadnezzar King of Babylon came against the city, when his people were besieging it.

Then Jehoiachin King of Judah went out to the King of Babylon, along with his mother, his people, his captains, and his eunuchs; so that the King of Babylon took him in the eighth year of his reign.

And he brought out of there, as the Lord had spoken, all the treasures of the house of the Lord, and the treasures of the royal house, and broke into pieces all the gold utensils that Solomon King of Israel had made for the Temple of the Lord.

And he transported all Jerusalem, namely, all the captains, and all the valiant men of war, numbering ten thousand captives, with the carpenters and the locksmiths, so that no one remained but the poor people of the country.

So he carried Jehoiachin to Babylon, along with the King's mother, the King's wives, and his eunuchs, and he took captive to Babylon all the most powerful men of the land of Jerusalem;

With all the valiant men, numbering seven thousand, and the carpenters and locksmiths, numbering a thousand, all powerful and fit for war, whom the King of Babylon took captive to Babylon.

And the King of Babylon appointed Mattaniah his uncle as king in place of Jehoiachin, and changed his name to Zedekiah.

Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem; his mother's name was Hamutal, daughter of Jeremiah of Libnah.

He did what was displeasing to the Lord, just as Jehoiakim had done.

For it came to pass because of the anger of the Lord against Jerusalem and against Judah, so that he might cast them out of his presence, that Zedekiah rebelled against the King of Babylon.

So it came to pass in the ninth year of the reign of Zedekiah, on the tenth day of

the tenth month, that Nebuchadnezzar king of Babylon came with all his army against Jerusalem, and encamped against it, and they built forts all around it.

And the city was besieged until the eleventh year of King Zedekiah.

And on the ninth day of the [fourth] month the famine increased in the city, so that there was no bread for the people of the land.

Then the breach was made in the city, and all the men of war [fled] by night by the way of the gate between the two walls which [were] near the King's garden (now the Chaldeans [were all] adjoining the city to the surrounding area) and the King went away by the way of the country.

But the Chaldean army pursued the King, and when they caught up with him in the fields of Jericho, his entire army scattered from his side.

So they took the King and brought him up to the King of Babylon at Riblah, where he was put on trial.

And they slaughtered the sons of Zedekiah in his presence; after which they gouged out Zedekiah's eyes, and having bound him with double bronze chains, they led him to Babylon.

And on the seventh [day] of the fifth month, in the nineteenth year of King Nebuchadnezzar, King of Babylon, Nebuzar-adan, provost of the palace, servant of the King of Babylon, entered Jerusalem;

And he burned down the house of the Lord, and the royal house, and all the houses of Jerusalem, and set fire to all the houses of the nobles.

And the whole army of the Chaldeans, which [was] with the provost of the inn, demolished the walls of Jerusalem all around.

And Nebuzaradan, provost of the palace, transported [to Babylon] the remnant of the people, [namely] those who had remained in the city, and those who had gone to surrender to the King of Babylon, and the rest of the multitude.

Nevertheless, the provost left some of the poorest people in the country to be winegrowers and farmers.

And the Chaldeans broke into pieces the bronze pillars that were in the house of the Lord, and the foundations, and the bronze sea that was in the house of the Lord, and they carried the bronze to Babylon.

They also took away the cauldrons, scrapers, sickles, cups, and all the bronze utensils used in their service.

The provost of the hotel also took away the censers and basins; and what was gold, and what was silver.

As for the two pillars, the sea, and the foundations that Solomon had made for the house of the Lord, the bronze of all these vessels was not weighed.

Each column was eighteen cubits high, and it had a bronze capital on top, the height of which was three cubits, besides the net and the pomegranates which were around the capital, all of bronze; and the second column was in the same way, with the net.

The provost of the hotel also took Seraiah the first priest, and Zephaniah the second priest, and the three guards of the ships.

He also brought from the city a eunuch who was in charge of the fighting men, and five men from among those who had seen the King's face, who were found in the city.

[He also brought] the secretary of the captain of the army who was conscripting the people of the land, and sixty men from among the people of the land, who were found in the city.

Nebuzar-adan, therefore, the provost of the inn, took them and brought them to the King of Babylon at Riblah.

And the King of Babylon struck them down and killed them at Riblah in the land of Hamath; thus Judah was carried out of its land.

But as for the people who remained in the land of Judah, whom Nebuchadnezzar King of Babylon had left there, he appointed Gedaliah son of Ahikam, son of Shaphan, as governor over them.

When all the captains of the war men, and their men, had learned that the King of

Babylon had appointed Gedaliah as Governor, they went to Gedaliah at Mizpah, namely Ishmael son of Nethaniah, Johanan son of Kareath, Seraiah son of Tanhumeth Netophathite, Jaazaniah son of a Mahachathite, they and their men. And Gedaliah swore to them and to their people, and said to them: Do not hesitate to be servants of the Chaldeans; remain in the land, and serve the King of Babylon, and you will be well off.

But in the seventh month, Ishmael son of Nethaniah, son of Elishamah, who was of royal blood, and ten men with him came and attacked Gedaliah, killing him. They also attacked the Jews and Chaldeans who were with him at Mizpah.

And all the people, from the least to the greatest, with the captains of the war men, arose and went to Egypt, because they were afraid of the Chaldeans.

Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin King of Judah, on the twenty-seventh day of the twelfth month, that Evilmerodach King of Babylon, in the year that he began to reign, brought Jehoiachin King of Judah out of prison and set him free.

And he spoke to him gently, and placed his throne above the throne of the kings who were with him in Babylon.

And after he had changed his prison clothes, he ate bread normally for the rest of his life in his presence.

And as for his daily routine, a continuous routine was established for him by the King every day, for the rest of his life.

Adam, Seth, Enos.

Kenan, Mahalaleel, Jered;

Enoch, Methuselah, Lamech.

Noah, Shem, Ham, and Japheth.

The children of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

The children of Gomer were Askenaz, Diphath, and Togarmah.

And the children of Javan were Elisam, Tarsa, Kittim, and Rodanim.

The children of Ham were Cush, Mizraim, Put, and Canaan.

And the children of Cush were Sheba, Havilah, Sabta, Rahma, and Sabteca. And the children of Rahma were Sheba and Dedan.

Cus also fathered Nimrod, who began to be powerful on earth.

And Mizraim begat Ludim, Hanamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (from whom the Philistines originated), and Caphtorim.

And Canaan fathered Sidon his firstborn son, and Heth;

The Jebusites, the Amorites, the Girgashites,

The Hevians, the Harkians, the Sinians,

The Arvadians, the Tsemarians, and the Hamathians.

The children of Shem were Helam, Asshur, Arpachsad, Lud, Aram, Hus, Hul, Gether, and Meshech.

And Arpachsad begat Selah, and Selah begat Heber.

And to Eber were born two sons; one was named Peleg, for in his days the earth was divided; and his brother was named Joktan.

And Joktan begot Almodad, Seleph, Hatsarmaveth, Jerah,

Hadoram, Uzal, Dikla,

Hebal, Abimael, Sheba,

Ophir, Havilah, and Jobab; all these were the sons of Joktan.

Sem, Arpachsad, Selah,

Heber, Peleg, Rehu,

Serug, Nacor, Taré,

And Abram, who is Abraham.

Abraham's children were Isaac and Ishmael.

These are their generations; Ishmael's firstborn was Nebaioth, then Kedar, Adbeel, Mibsam,

Mismah, Duma, Massa, Hadad, Téma,

Jethur, Naphis, and Kedemah; these are the children of Ishmael.
 As for the children of Keturah, Abraham's concubine, she bore Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah; and the children of Jokshan were Sheba and Dedan.
 And the children of Midian were Hephah, Hepher, Hanoch, Abidah, and Eldaha. All these were the children of Keturah.
 Now Abraham had fathered Isaac; and the children of Isaac were Esau and Israel.
 The children of Esau were Eliphaz, Rehuel, Jehus, Jahlam, and Korah.
 The children of Eliphaz were Teman, Omar, Zephi, Gatham, and Kenaz; and Timnah [gave him] Hamalech.
 The children of Rehuel were Nahath, Zerah, Sammah, and Miza.
 And the children of Sehir were Lotan, Sobal, Zibhon, Hannah, Dison, Ezer, and Disan.

 And the children of Lotan were Hori and Homam; and Timnah was Lotan's sister.
 The children of Sobal were Halian, Manahath, Hebal, Sephi, and Onam. The children of Zibhon were Aiah and Hana.
 The children of Hannah were Dison. The children of Dison were Hamram, Esban, Jitran, and Keran.
 The children of Ezer were Bilhan, Zahavan, and Jahakan. The children of Dison were Huz and Aran.
 Now these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel; Belah son of Behor, and the name of his city was Dinhabah.
 And Belah died, and Jobab, son of Perah the Bozrahite, reigned in his place.
 And Jobab died, and Husam, of the land of the Temanites, reigned in his place.
 And Husam died, and Hadad son of Bedad reigned in his place, who defeated Midian in the territory of Moab. The name of his city was Havith.
 And Hadad died, and Samla of Masreka reigned in his place.
 And Samlah died, and Saul of Rehoboth of the river reigned in his place.
 And Saul died, and Bahal-hanan of Hacbor reigned in his place.
 And Bahal-hanan died, and Hadad reigned in his place. The name of his city was Pahi, and the name of his wife Mehetabéël, who was the daughter of Matred, [and grand-]daughter of Me-zahab.
 Finally Hadad died. Then came the Dukes of Edom, Duke Timna, Duke Halia, Duke Jetheth.
 Duke Aholibama, Duke Ela, Duke Pinon.
 Duke Kenaz, Duke Teman, Duke Mibtsar.
 Duke Magdiël and Duke Hiram. These are the Dukes of Edom.
 These are the children of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.
 The children of Judah were Her, Onan, and Shelah. These three were born to him by the daughter of Shuah, a Canaanite woman; but Her, the firstborn of Judah, was wicked before the Lord, and he put him to death.
 And Tamar, his daughter-in-law, bore him Perez and Zerah. All the children of Judah were five.
 The children of Pharez, Hetron, and Hamul.
 And the children of Zara were Zimri, Ethan, Heman, Calcol, and Darah, five in all. Carmi [had no sons except] Hachar, who troubled Israel, and who sinned by taking of the forbidden things.
 And Ethan had no son except Hazaria.
 And the children who were born to Hezron were Jerahmeel, Ram, and Zelubai.
 And Ram begat Hamminadab, and Hamminadab begat Nahasson, chief of the children of Judah.
 And Nahasson begat Salma, and Salma begat Boaz.
 And Boaz begat Obed, and Obed begat Jesse.
 And Jesse begat his firstborn Eliab, the second Abinadab, the third Simha.
 The fourth Nathanael, the fifth Raddai,

The sixth was Otsen, and the seventh, David.
 And Zeruiah and Abigail were their sisters. Zeruiah had three sons, Abishai, Joab, and Hazael.
 And Abigail gave birth to Hamasah, whose father was Jether the Ishmaelite.
 Now Caleb son of Hezron had children by Hazuba his wife, and also by Jerihot; and his children were Jezer, Zobob, and Ardon.
 And Hazuba died, and Caleb took Ephrath as his wife, and she bore him Hur.
 And Hur begat Uri, and Uri begat Bezaleel.
 After this Hezron came to the daughter of Machir, father of Gilead, and took her [as his wife], being sixty years old; and she bore Segub to him.
 And Segub fathered Jair, who had twenty-three cities in the land of Gilead;
 And he took from Geshur and from Aram the towns of Jair, [and] Kenath with the towns of its jurisdiction, which are sixty towns: all these were descendants of Machir, father of Gilead.
 And after the death of Hezron, when Caleb came to Ephrat, Hezron's wife Abijah bore him Ashur, the father of Tekoah.
 And the children of Jerahmeel, the firstborn of Hezron, were Ram his eldest son, then Bunah, and Oren, and Ozem, born of Ahijah.
 Jerahmeel also had another wife, named Hatara, who was the mother of Onam.
 And the children of Ram, the firstborn of Jerahmeel, were Mahaz, Jamin, and Hecher.
 And the children of Onam were Shammai and Jadah; and the children of Shammai were Nadab and Abisur.
 The name of Abisur's wife was Abihail, who bore him Acham, and Molid.
 And the children of Nadab were Seled and Appajim; but Seled died without children.
 And Appajim had no sons except Jessehi; and Jessehi had no sons except Shesan; and Shesan had only Ahlai.
 And the children of Jadah, brother of Sammai, were Jether and Jonathan; but Jether died without children.
 And the children of Jonathan were Peleth and Zerah; these were the children of Jerahmeel.
 And Shesan had no sons, but daughters; now he had an Egyptian servant named Jarhah;
 And Shesan gave his daughter as a wife to Jarhah his servant, and she bore him Hattai.
 And Hattai fathered Nathan, and Nathan fathered Zabad;
 And Zabad begat Ephlal; and Ephlal begat Obed;
 And Obed fathered Jehu; and Jehu fathered Hazariah;
 And Hazariah fathered Helets; and Helets fathered Elhasah;
 And Elhasa begat Sismay; and Sismay begat Sallum;
 And Sallum begat Jekamiah; and Jekamiah begat Elisamah.
 The children of Caleb, brother of Jerahmeel, were Meshah his firstborn; he was the father of Ziph, and the children of Mareshah the father of Hebron.
 And the children of Hebron were Korah, Tappuah, Rekem, and Shemah.
 And Shemah fathered Raham, father of Jokeham, and Rekem fathered Shammai.
 Sammai's son was Mahon; and Mahon [was] the father of Beth-zur.
 And Hepha, Caleb's concubine, bore Haran, Motza, and Gazez; Haran also fathered Gazez.
 And the children of Jadai were Regem, Jotham, Geshan, Pelet, Hepha, and Shaphat.
 And Mahaca, Caleb's concubine, bore Seber and Tirhana.
 And [the wife] of Sahaph, father of Madmannah, bore Sheva, father of Macbena, and father of Gibeah, and the daughter of Caleb was Hacsah.
 These were the children of Caleb, son of Hur, the firstborn of Ephrat, Zobal, father of Kiriath-jeharim.
 Salma, father of Bethlehem, Hareph, father of Beth-gader.
 And Sobal, father of Kiriath-jeharim, had children, Haroe, [and] Hatsi-menuhoth.
 And the families of Kirjath-jeharim were the Jithrians, the Putians, the Sumathians,

and the Misrahians; from whom came the Tsarhathians and the Estaolians. The children of Salma, Bethlehem, and the Netophathites, Hatroth, Bethjoab, Hazimenuhoth, and the Zohrites.

And the families of the Scribes, who lived in Jahbets, Tirhathites, Simhathites, and Suchathites; these are the Kenites, who came out of Hamath, the father of Rechab. These are the children of David, who were born to him in Hebron. The firstborn was Amnon, son of Ahinoham of Jezrehel; the second Daniel, of Abigail of Mount Carmel. The third Absalom son of Mahacah, daughter of Talmai, king of Geshur; the fourth Adonijah, son of Haggith;

The fifth Sephatia, from Abital; the sixth Jithreham, from Hegla his wife. These six were born to him in Hebron, where he reigned seven years and six months; then he reigned thirty-three years in Jerusalem.

And these were born to him in Jerusalem, Shima, Zobab, Nathan, and Solomon, all four by Bathsuah, daughter of Hammiel;

And Jibhar, Elisamah, Eliphelet, Nogah, Nepheg, Japhiah, Elisamah, Eliadah, and Eliphelet, who are nine.

All the children of David, besides the children of the concubines, and Tamar their sister.

Solomon's son was Rehoboam; from whom was Abijah; from whom was Asa; from whom was Jehoshaphat;

From whom was born Joram; from whom was born Ahaziah; from whom was born Joash; From whom was born Amaziah; from whom was born Hazariah; from whom was born Jotham; From whom was born Ahaz; from whom was born Hezekiah; from whom was born Manasseh; From whom was born Amon; from whom was born Josiah.

And the children of Josiah were Johanan his firstborn, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

And the children of Jehoiakim were Jeconiah his son, who had Zedekiah as his son. And as for the children of Jeconiah who was taken into captivity, Shelathiel was his son;

Whose sons were Malkiram, Pedaiah, Senazar, Jekamia, Hosamah, and Nedabiah. And the children of Pedaiah were Zerubbabel and Shimei; and the children of Zerubbabel were Meshullam, Hananiah, and Shelomith their sister.

And of [Mesullam] Hasuba, Ohel, Bérécia, Hasadia, and Jusab-hesed, [in all] five. And the children of Hananiah were Pelatiah and Isaiah. The children of Rephaiah, the children of Arnan, the children of Hobadia, and the children of Shecaniah.

And the children of Shecaniah, Shemahah; and the children of Shemahah, Hattus, Jigeal, Bariah, Nehariah, Shaphat, [in all] six.

And the sons of Neharia were these three Eliohenai, Hezekiah, and Hazrikam. And the children of Eliohenai were these seven Hodaivahu, Eliasib, Pelaiah, Hakkub, Johanan, Delajah, and Hanani.

The children of Judah were Perez, Hezron, Carmi, Hur, and Zobal. And Reah son of Sobal fathered Jahath, and Jahath fathered Ahumai and Ladad. These are the families of the Zorahites.

And these are from the father of Hetham, Jezrehel, Ismah, and Idbas, and the name of their sister was Hazelelponi.

And Penuel, father of Gedor, and Hezer, father of Husa; these were the sons of Hur, the firstborn of Ephrath, father of Bethlehem.

And Ashur, father of Tekoah, had two wives, Heleah and Nahara. And Nahara bore him Ahuzam, Hepher, Temeni, and Hahastari: these [are] the children of Nahara.

And the children of Helea were Zereth, Jetsohar, and Etnan. And Koz fathered Hanub, and Zobeba, and the families of Ahathel, son of Harum; Among them was Jahbets, more distinguished than his brothers; and his mother had named him Jahbets, because, she said, I bore him with labor.

Then Jabez called upon the God of Israel, saying, "Oh, that you would bless me abundantly and enlarge my territory, and that your hand would be with me, and that you would protect me so much from harm that I would be free from pain!" And God granted him what he had asked.

And Kélub, brother of Suha, fathered Méhir, who [was] father of Eston.

And Esthon fathered Beth-rapha, Paseah, and Tehinnah, father of Hirnah; these were the people of Recha.

And the children of Kenaz were Hothniel and Seraiah. And the children of Hothniel were Hathath.

And Mehonothai fathered Hophra; and Seraiah fathered Joab, father of the valley of the workers; for they were workers.

And the children of Caleb, son of Jephunneh, were Hiru, Elah, and Naham. And the children of Elah, Kenaz.

And the children of Jehallelel were Ziph, Zipha, Tiria, and Asarel.

And the children of Ezra were Jether, Mered, Hephher, and Jalon; and [Mered's wife] bore Miriam, Shammai, and Ishba, the father of Ezra.

And his wife Jehudijah bore Jared, father of Gedor; and Heber, father of Socoh; and Jekuthiel, father of Zanoah. But these [are] the children of Bithiah, daughter of Pharaoh, whom Mered took [as his wife].

And the children of Hodijah's wife, Naham's sister, were the father of Kehila Garmien and Estemoah Mahacatien.

And the children of Simmon were Amnon, Rinna, Ben-hanan, and Tilon. And the children of Ishi were Zoheth and Ben-zoheth.

The children of Shela son of Judah, [were], Hel father of Leca, and Lahda father of Mareshah, and the families of the house of the fine linen weaver, who are of the house of Absbeath.

And Jokim, and the people of Cozeba, and Joash, and Saraph, who ruled over Moab, and Jasubilehem; but these are ancient things).

They were potters of clay, and people who stood in the orchards and in the parks, [and] who lived there with the King for his work.

The children of Simeon were Nemuel, Jamin, Jarib, Zerah, and Saul.

Sallum his son, Mibsam his son, and Mismah his son.

And the children of Mismah were Hamuel his son, Zacur his son, and Simhi his son.

And Shimeh had sixteen sons and six daughters; but his brothers did not have many children, and their whole family could not be as numerous as that of the children of Judah.

And they lived in Beer-sebah, in Molada, in Hatsar-stuhal,

In Bilhah, in Hezem, in Tholad,

At Betuël, at Horma, at Tsiklag,

At Beth-marcaboth, at Hazarsusim, at Beth-birei, and at Saharajim. These were their cities until the time of David.

And their villages were Hetam, Hajin, Rimmon, Token, and Hassan, five cities;

And all their villages, which were around those cities, as far as Bahal. These are their dwellings, and their genealogy.

Or Mesobab, Jamlech, Josa son of Amaziah;

Joel, Jehu son of Josibiah, son of Seraiah, son of Hasiel;

Eliohenaï, Jahakoba, Jésahaja, Hasaïa, Hadiël, Jésimiël, Bénéja.

And Ziza, son of Siphehi, son of Allon, son of Jedajah, son of Simri, son of Shemahjah;

These were the ones who had been appointed to be the leaders in their families, when their fathers' houses multiplied greatly.

And they set out to enter Gedor, as far as the eastern part of the valley, seeking pasture for their flocks.

And they found rich and good pastures, and a spacious, peaceful, and fertile land; for those who had lived there before had come down from Cam.

These people, who have been described by name, came in the days of Hezekiah king of Judah, and cut down their tents and the dwellings that were found there, and destroyed them in the manner of the prohibition, to this day, and lived in their place, for there were pastures there for their sheep.

And five hundred men of them, [that is], of the children of Simeon, went to the mountain of Seir, and they had for their leaders Pelatiah, Nehariah, Rephaiah, and Huziel, children of Ishi;

And they struck down the remnant of the Hamalekites who had survived, and they have lived there to this day.

Now the children of Reuben, the firstborn of Israel (for he was the firstborn; but after he defiled his father's bed, his birthright was given to the children of Joseph son of Israel; not however to be [placed first] in the genealogy according to the birthright;

For Judah was the most powerful among his brothers, and from him came the leaders; but the birthright was given to Joseph.

The children, [I say], of Reuben, the firstborn of Israel, were Enoch, Pallu, Hezron, and Carmi.

Joel's children were Shemaiah his son, Gog his son, and Shimeh his son.

Mica her son, Réaia her son, Bahal her son,

Beera his son, who was transported by Tiglath-Pileser King of the Assyrians; he was the chief leader of the Reubenites.

And his brothers according to their families, when they were placed in the genealogy according to their kinship, had as their Chiefs Jehiel and Zecariah.

And Belah son of Hazaz, son of Samah, son of Johel, lived from Haroher to Neco and Bahal-mehon.

Then he lived on the eastern side as far as the entrance to the desert, from the river Euphrates; for his livestock had multiplied in the land of Gilead.

And in the days of Saul they made war against the Hagrites, who died by their hands, and they lived in their tents throughout the land that looks east of Gilead.

And the children of Gad lived near them in the land of Bashan, as far as Salcah.

Joel was the first Chief, and Shaphan the second after him, then Jahnai, then Shaphat in Bashan.

And their brothers according to the house of their fathers, [were] seven, Michael, Mesullam, Shebah, Jorai, Jachan, Ziah, and Heber.

These were the children of Abihail son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jesisai, son of Jahdo, son of Buz.

Ahi son of Habbdiel, son of Guni, was the head of their fathers' house.

And they lived in Gilead, [and] in Bashan, and in the cities of its jurisdiction, and in all the suburbs of Sharon, according to their boundaries.

All these were placed in the genealogy in the time of Jotham King of Judah, and in the time of Jeroboam King of Israel.

There were descendants of Reuben, and of Gad, and of the half-tribe of Manasseh, among the mighty men, bearing shield and sword, shooting the bow, and fit for war, forty-four thousand seven hundred and sixty, marching in battle;

Who waged war against the Hagarenes, against Jethur, Naphis, and Nodab.

And they were helped against them, so that the Hagrites, and all who were with them, were delivered into their hands, because they cried out to God when they fought, and he was moved by their prayers, because they had put their hope in him.

So they took their livestock, consisting of fifty thousand camels, two hundred and fifty thousand sheep, two thousand donkeys, and one hundred thousand people.

And a very great number of them fell dead, because the battle came from God; and they lived there in their place until the time they were transported.

The children of the half-tribe of Manasseh also lived in that land, and spread from Bashan to Bahal-hermon and to Senir, which is the mountain of Hermon.

And these are the leaders of their fathers' houses: Hepher, Isei, Eliel, Hazriel,

Jeremiah, Hodaviah, and Jacdiel, mighty men of valor, men of renown, and leaders of their fathers' houses.
 But they sinned against the God of their fathers, and prostituted themselves after the gods of the peoples of the land, whom the Lord had destroyed before them.
 And the God of Israel stirred the spirit of Pul King of the Assyrians, and the spirit of Tiglath-Pileser King of the Assyrians, who carried off the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them to Halah, to Habor, to Hara, and to the river of Gozan, [where they have remained] to this day.
 The children of Levi were Gershon, Kohath, and Merari.
 The children of Kohath were Hamram, Izhar, Hebron, and Huziel.
 And the children of Hamram: Aaron, Moses, and Miriam. And the children of Aaron: Nadab, Abihu, Eleazar, and Ithamar.
 Eleazar fathered Phinehas, [and] Phinehas fathered Abisuah.
 And Abisuah begat Bukki, and Bukki begat Huzi.
 And Huzi fathered Zerahia, and Zerahia fathered Merajah.
 And Merajah fathered Amariah, and Amariah fathered Ahitub.
 And Ahitub begat Zadok, and Zadok begat Ahimahats.
 And Ahimahats begat Hazariah, and Hazariah begat Johanan.
 And Johanan fathered Hazariah, who served as priest in the Temple that Solomon built in Jerusalem.
 And Hazariah begat Amariah, and Amariah begat Ahitub.
 And Ahitub begat Zadoc, and Zadoc begat Sallum.
 And Sallum begat Hilkiah, and Hilkiah begat Hazariah.
 And Hazariah fathered Seraiah, and Seraiah fathered Jehozadak;
 And Jehozadak departed, when the Lord carried away Judah and Jerusalem by means of Nebuchadnezzar.
 The children of Levi [therefore] were Gershon, Kohath, and Merari.
 And these are the names of Guerson's children, Ribni, and Simhi.
 The children of Kohath were Hamram, Izhar, Hebron, and Huziel.
 The children of Merari were Mahli and Musi. These are the families of the Levites, according to their fathers' houses.
 From Guerson, Libni his son, Jahath his son, Zimna his son,
 Joah his son, Hiddo his son, Zerah his son, Jehaterai his son.
 The children of Kohath: Hamminadab his son, Korah his son, and Asir his son,
 Elkanah his son, Ebiasaph his son, Assir his son,
 Tahath his son, Uriel his son, Huzija his son, and Saul his son.
 Elkanah's children were Hamasai, then Ahimoth,
 [Then] Elkanah. The children of Elkanah were Zohai his son, Nahaz his son,
 Eliab his son, Jeroham his son, Elkanah his son.
 As for the children of Samuel [son of Elkanah], his eldest son was Vasni, then Abijah.
 Merari's children were Mahli, Libni his son, Simhi his son, and Huza his son.
 Simha his son, Haggiija his son, Hasaia his son.
 Now these are the ones whom David appointed as masters of music for the house of the Lord, since the Ark was in a fixed place;
 Who ministered before the pavilion of the Tabernacle of Meeting, singing, until Solomon had built the house of the Lord in Jerusalem; and who continued in their ministry according to the ordinance that was made;
 These, I said, are the ones who performed the service with their sons. Among the Kohathites, Heman the singer, son of Joel, son of Samuel,
 Son of Elkanah, son of Jeroham, son of Eliel, son of Toah,
 Son of Tsuph, son of Elkanah, son of Mahath, son of Hamasai,
 Son of Elkanah, son of Joel, son of Hazaria, son of Zephaniah,
 Son of Tahath, son of Assir, son of Ebiasaph, son of Korah,
 Son of Izhar, son of Kohath, son of Levi, son of Israel.

And his brother Asaph, who stood at his right hand. Asaph was the son of Berekiah, the son of Shimhah,
Son of Michael, son of Bahaseiah, son of Malkijah,
Son of Etni, son of Zerah, son of Hadaiah,
Son of Ethan, son of Zimmah, son of Shimei,
Son of Jahath, son of Gershon, son of Levi.
And the children of Merari, their brothers, were on the left hand; [namely] Ethan, son of Kisi, son of Habdi, son of Malluch,
Son of Hasabiah, son of Amaziah, son of Hilkiah,
Son of Amtsi, son of Bani, son of Semer,
Son of Mahli, son of Musi, son of Merari, son of Levi.
And their other Levite brothers were ordained for all the service of the pavilion of the house of God.
But Aaron and his sons offered incense on the altar of burnt offering and on the altar of incense, for all that was required in the Most Holy Place, and to make atonement for Israel, as Moses the servant of God had commanded.
Now these are the sons of Aaron: Eleazar his son, Phinehas his son, Abisuah his son,

Bukki his son, Huzi his son, Zerahja his son,
Merajah his son, Amaria his son, Ahitub his son,
Tsadoc his son, Ahimahats his son.
And these are their dwellings, according to their castles, in their lands. As for the children of Aaron, who belong to the family of the Kohathites, when the lot was cast for them;
They were given Hebron in the land of Judah, and its suburbs all around it.
But to Caleb, son of Jephunneh, the territory of the city and its villages was given.

So they gave to Aaron's descendants Hebron, one of the cities of refuge, and Libnah with its suburbs, Jattir and Estemoa with their suburbs,
Hilen, with its suburbs, Debir, with its suburbs,
Hasan, with its suburbs, and Beth-semes, with its suburbs.
And from the Tribe of Benjamin, Gebah, with its suburbs, Halemeth, with its suburbs, and Hanathoth, with its suburbs. All their cities, according to their families, were thirteen in number.
The rest of the children of Kohath were given by lot ten cities from the families of the half-tribe, [that is], from the half-tribe of Manasseh.
And to the children of Gerson, according to their families, of the Tribe of Issachar, of the Tribe of Asher, of the Tribe of Naphtali, and of the Tribe of Manasseh in Bashan, thirteen cities.
And to the children of Merari, according to their families, by lot, twelve cities, from the Tribe of Reuben, from the Tribe of Gad, and from the Tribe of Zebulun.
So the children of Israel gave these cities, with their suburbs, to the Levites.
And they gave, by lot from the Tribe of the children of Judah, from the Tribe of the children of Simeon, and from the Tribe of the children of Benjamin, these cities which were to be named by their names.
And for those who were of the [other] families of the children of Kohath, there [were] for their land cities of the Tribe of Ephraim.
For they were given, among the cities of refuge, Shechem with its suburbs in the hill country of Ephraim, and Gezer with its suburbs,
Jokmeham, with its suburbs; Beth-horon, with its suburbs,
Ajalon, with its suburbs, and Gath-rimmon, with its suburbs.
And from the half-tribe of Manasseh, Haner, with its suburbs, and Bilham, with its suburbs, [these cities] were given, I say, to the families who remained of the children of Kohath.
To the children of Guerson, [they gave] families of the half-tribe of Manasseh, Golan

in Bashan, with its suburbs, and Hastaroth, with its suburbs.
From the Tribe of Issachar, Kedes with its suburbs, Dobrath, with its suburbs, Ramoth, with its suburbs, and Hanem, with its suburbs.
And from the Tribe of Asher, Masal, with its suburbs, Haddon, with its suburbs, Hukkok, with its suburbs, and Rehod, with its suburbs.
And from the Tribe of Naphtali, Kedes in Galilee, with its suburbs, Hammon, with its suburbs, and Kirjathajim, with its suburbs.
To the children of Merari, who were left [among the Levites, were given], of the Tribe of Zebulun, Rimmono, with its suburbs, and Tabor, with its suburbs.
And beyond the Jordan, opposite Jericho, to the east of the Jordan, of the Tribe of Reuben, Bezer in the desert, with its suburbs, Iathsa, with its suburbs.
Kedemoth, with its suburbs, and Mephahath, with its suburbs.
And from the Tribe of Gad, Ramoth in Gilead, with its suburbs, Mahanajim, with its suburbs.
Hesbon, with its suburbs, and Jahzer, with its suburbs.
And the children of Issachar were these four: Tolah, Puah, Jasub, and Simron.
And the descendants of Tolah were Huzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Samuel; heads of their ancestral houses, who were from Tolah; mighty men of valor in their generations. The number recorded in the days of David was twenty-two thousand six hundred.
The children of Huzi, Jezrahia; and the children of Jezrahia, Michael, Hobadia, Joel, and Jiscija, five chiefs in all.
And with them, according to their generations, and according to the families of their fathers, there were thirty-six thousand men in troops of war; for they had many wives and many children.
And their brothers according to all the families of Issachar, mighty and valiant men, being counted all according to their genealogy, were eighty-seven thousand.
Benjamin's children were three: Belah, Beker, and Jedihael.
And the children of Belah were Ezbon, Huzi, Huziel, Jerimot, and Hiri; five heads of the families of the fathers, mighty men of valor; and their number according to their genealogy came to twenty-two thousand and thirty-four.
And the children of Becher [were], Zemirah, Joash, Eliezer, Eliohenai, Homri, Jerumoth, Abijah, Hanathoth, and Halemeth; all these were children of Becher.
And their enumeration according to their genealogy, according to their generations, [and] the heads of their fathers' families, amounted to twenty thousand two hundred men, strong and valiant.
And Jedihael had a son, Bilhan. And the children of Bilhan were Jehus, Benjamin, Ehud, Kenahana, Zethan, Tarshish, and Aishahar.
All these were descendants of Jedihael, according to the heads [of families] of the fathers, mighty and valiant, seventeen thousand two hundred men, marching in battle formation.
Suppim and Huppim were the children of Hir; and Husim was the son of Aher.
The children of Naphtali were Jahtsiel, Guni, Jezer, and Shallum, [grandsons-] sons of Bilhah.
The children of Manasseh, Asriel, whom [Gilead's wife] bore. Now Manasseh's Syrian concubine had borne Machir, father of Gilead.
And Machir took a wife from the relatives of Huppim and Suppim; for they had a sister named Mahacah. And the name of one of Gilead's grandsons was Zelophechad; and Zelophechad had only daughters.
And Mahaca, wife of Makir, gave birth to a son and named him Peres, and the name of his brother Seres, whose children were Ulam and Rekem.
And the son of Ulam was Bedan. These were the descendants of Gilead, son of Machir, son of Manasseh.
But his sister Moleketh gave birth to Ishud, Abihezer, and Mahla.
And the children of Semidah were Ahiam, Sekem, Likhi, and Aniam.

Now the children of Ephraim were: Shutelah, Bered his son, Tahath his son, Elhadah his son, Tahath his son.
Zabad his son, Sutelah his son, and Hezer, and Elhad. But those from Gad, born in the land, put them to death, because they had come down to take their livestock.
And Ephraim their father mourned for many days; and his brothers came to comfort him.

Then he went to his wife, who conceived and gave birth to a son; and she named him Berihah, because [he was conceived] in the affliction that came upon her house.
And his daughter Seerah, who built Lower Beth-horon and Upper Beth-horon, and Uzen-Seera.

His son was Repha, then Rezech, and Telah his son, Tahan his son,
Lahdan his son, Hammihud his son, Elisamah his son,
Nun his son, Joshua his son.

Their possession and dwelling was Bethel, with the towns of its jurisdiction, and on the east side, Naharan; and on the west side, Gezer, with the towns of its jurisdiction, and Shechem, with the towns of its jurisdiction, as far as Haza, with the towns of its jurisdiction.

And in the places that belonged to the children of Manasseh: Bethseh with its surrounding towns, Tahanach with its surrounding towns, Megiddo with its surrounding towns, and Dor with its surrounding towns. The children of Joseph, the son of Israel, lived in these towns.

Asher's children were Jimna, Jisua, Jesse, Berihah, and Serah their sister.
And the children of Berihah were Eber, and Malkiel, who was the father of Birzavith.

And Heber fathered Japhlet, Somer, Hotham, and Suah their sister.
The children of Japhlet were Pasah, Bimhal, and Hasvath. These are the children of Japhlet.

And the children of Shemer were Ahi, Roega, Jehubba, and Aram.

And the children of Helem his brother were Zophah, Jimnah, Swells, and Hamal.

The children of Tsophah were Suah, Harnepher, Suhal, Béri, Jimra,
Betser, Hod, Samma, Silsa, Jithran, and Beera.

And the children of Jether were Jephunneh, Pispah, and Ara.

And the children of Hulla were Arah, Haniel, and Ritsiah.

All these were children of Asher, heads of their fathers' houses, elite men, strong and valiant, chiefs of the principal men, and their number, according to their genealogy, which was taken when they assembled to go to war, was twenty-six thousand men.

Now Benjamin fathered Belah, who was his firstborn, Asbel the second, and Achrah the third,

Noah is the fourth, and Rapha the fifth.

And the children of Belah were Addar, Gera, and Abihud.

Abisuah, Nahaman, Ahoah,

Gera, Sephuphan, and Huram.

These are the descendants of Ehud. They were the leaders of the ancestors of the inhabitants of Geba, who were transported to Manahath.

And Nahaman, and Ahija, and Gera, who carried them; [and] who afterwards begat Huza and Ahihud.

Now Saharajim, after sending them away, had children in the land of Moab, Husim, and Bahara his wives.

And he fathered, by Hode's wife Jobab, Zibiah, Mesah, and Malcam,
Jehuts, Socja, and Mirma. These are his children, chiefs of the fathers.

But from Husim he fathered Abitub and Elpahal.

And the children of Elpahal were Eber, Misham, and Shemed, who built Ono, and Lod, and the cities within its jurisdiction.

And Beriah and Shemah were leaders of the fathers of the inhabitants of Ajalon; they

put the inhabitants of Gath to flight.
 And Ahio, Sasak, Jeremoth,
 Zebadiah, Harad, Heder,
 Michael, Jispah, and Joha, children of Berihah.
 And Zebadia, Mesullam, Hiski, Heber,
 Jismerai, Jizliah, and Jobab, sons of Elpahal.
 And Jakim, Zicri, Zabdi,
 Elihenai, Tsillethai, Eliel,
 Hadaja, Beraja, and Simrath, children of Simhi.
 And Jispan, Heber, Eliel,
 Habdon, Zicri, Hanan
 Hananja, Helam, Hantothija,
 Jiphdeja and Penuël, children of Sasak.
 And Samserai, Seharai, Hathaliya,
 Jaharesia, Elijah, and Zicri, children of Jeroham.
 These were the heads of the fathers according to the generations who were heads; and
 they lived in Jerusalem.
 And the father of Gabaon lived in Gabaon, his wife's name was Mahacah.
 And his firstborn son was Habdon, then Zur, Kish, Bahal, Nadab,
 Guédor, Ahio, and Zeker.
 And Mikloth fathered Shimeah. They also lived opposite their brothers in Jerusalem,
 with their brothers.
 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, Malki-suah,
 Abinadab, and Esbahal.
 Jonathan's son was Merib-bahal; and Merib-bahal fathered Mica.
 And the children of Mica were Python, Melech, Tareah, and Ahaz.
 And Ahaz begat Jehohadda; and Jehohadda begat Halemeth, Hasmaveth, and Zimri; and
 Zimri begat Motzah.
 And Motza fathered Binha, who had a son Rapha, who had a son Elhasa, who had a son
 Atzel.
 And Azel had six sons, whose names are Hazrikam, Bocru, Ishmael, Shehariah, Hobadia,
 and Hanan; all these were children of Azel.
 And the children of Heseke his brother were, Ulam his firstborn, Jehu the second,
 Eliphelet the third.
 And the children of Ulam were strong and valiant men, skilled with the bow, and they
 had many sons and grandsons, up to one hundred and fifty; all children of Benjamin.
 Thus all those of Israel were listed by genealogy, and behold, they are written in
 the Book of the Kings of Israel; and those of Judah were carried away to Babylon
 because of their sins.
 But these were the first to settle in their possessions, [and] in their cities, both
 of Israel, and of the Priests, of the Levites, and of the Nethinim.
 And there remained in Jerusalem some of the children of Judah, some of the children
 of Benjamin, and some of the children of Ephraim and of Manasseh.
 Huthai son of Hammihud, son of Homri, son of Imri, son of Bani, of the children of
 Perez, son of Judah.
 And of the Silonites, Hasaiah the firstborn, and his sons.
 And the children of Zara, Jehuel, and his brothers, six hundred and ninety.
 And the children of Benjamin, Sallu son of Mesullam, son of Hodavia, son of Hassenua.

 And Jibneiah son of Jeroham, and Elah son of Huzi, son of Micri; and Mesullam son of
 Shaphatiah, son of Reuel, son of Jibneiah.
 Their brothers, according to their generations, were nine hundred and fifty-six. All
 these men were heads of their fathers' houses.
 And priests, Jedajah, Jehoiarib, and Jachin.
 And Hazariah son of Hilkiah, son of Mesullam, son of Zadok, son of Meraioth, son of

Ahitub, ruler of the house of God.

And Hadaiah son of Jeroham, son of Pashur, son of Malkijah; and Mahasai, son of Hadaiah, son of Jahzerah, son of Meshullam, son of Mishillemith, son of Immer.

And their brothers, leaders in their fathers' house, one thousand seven hundred and sixty strong and valiant men, to do the work of service in the house of God.

And the Levites, Shemaiah son of Hasub, son of Hazrikam, son of Hasabiah, of the descendants of Merari,

Bakbakar, Heres, and Galal; and Mattaniah son of Micah, son of Zicri, son of Asaph.

And Hobadiah son of Shemathiah, son of Galal, son of Jeduthun; and Berekiah son of Asa, son of Elkanah, who lived in the villages of the Netophathites.

And as for the gatekeepers, Sallum, Hakkub, Talmon, and Ahiman, and their brothers; [but] Sallum was the leader;

[And he has been] until now, [having charge] of the King's gate to the East. These were gatekeepers according to the families of the children of Levi.

And Shallum son of Korah, son of Ebiasaph, son of Korah, and his Korah brothers, according to his father's house, were in charge of the work of the service, guarding the vessels of the Tabernacle, as their fathers had guarded the entrance to the camp of the Lord,

When Phinehas, son of Eleazar, was appointed ruler over them in the presence of the Lord, who was with him.

And Zechariah son of Meselemiah [was] the gatekeeper of the entrance to the Tabernacle of Meeting.

These were all those who were chosen to be the gatekeepers of the entrances, two hundred and twelve; who were placed according to families by genealogy, according to their towns, as David and Samuel the Seer had established them in their office.

They, [I say], and their children were stationed at the gates of the house of the Lord, which is the house of the Tabernacle, to keep watch.

The gatekeepers were to be facing the four winds; [namely], towards the East and the West, towards the North and the South.

And their brothers, who were in their villages, were to come with them from seven days to seven days, from time to time.

For according to this order, there were always four master gatekeepers, Levites, who were even in charge of the chambers and the treasures of the house of God.

And they stood all around the house of God at night; for the guard of it belonged to them, and they had the charge of opening it every morning.

There were also some of them assigned to the service vessels; for they were brought into the [Temple], by count, and taken out by count.

There were also those who were in charge of the other utensils, and of all the consecrated vessels, and of the fine flour, and of the wine, and of the oil, and of the incense, and of the aromatic things.

But those who made perfumes and aromatic things were children of the priests.

And Mattitia, one of the Levites, the firstborn of Sallum, a Corite, was in charge of what was done with the plates.

And there were some among the children of the Kohathites, their brothers, who were in charge of the showbread to prepare it every Sabbath.

And among them there were also singers, leaders of the fathers of the Levites, who remained in the chambers, without having any other charge, because they had to be on duty day and night.

These were the heads of the fathers of the Levites, according to their families; they were leaders, and they lived in Jerusalem.

Now Jehiel, the father of Gibeon, lived in Gibeon; and the name of his wife was Mahacah.

And his firstborn son Habdon, then Zsur, Kis, Bahal, Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth.

And Mikloth fathered Shimeam; and they lived opposite their brothers in Jerusalem

with their brothers.

And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malki-suah, and Abinadab, and Esbahal.

And the son of Jonathan [was] Merib-bahal; and Merib-bahal fathered Mica.

And the children of Micah were Python, Melech, Tareah, [and Ahaz].

And Ahaz begat Jahra; and Jahra begat Halemeth, Hazmaveth, and Zimri; and Zimri begat Motzah,

And Motza fathered Binhah, who had a son Rephajah, who had a son Elhasah, who had a son Azel.

And Azel had six sons, whose names were Hazrikam, Bocru, Ishmael, Shehariah, Hobadia, and Hanan. These were the sons of Azel.

But the Philistines fought against Israel, and the Israelites fled before the Philistines, and fell mortally wounded on the mountain of Gilboa.

And the Philistines pursued and overtook Saul and his sons, and killed Jonathan, Abinadab and Malki-suah, the sons of Saul.

And the battle intensified against Saul, so that those who shot with the bow found him, and he was afraid of these archers.

Then Saul said to his armor-bearer, "Draw your sword and run me through with it, lest these uncircumcised men come and do to me as they please." But his armor-bearer refused, for he was very afraid. So Saul took his sword and fell upon it.

Then the one who carried Saul's armor, seeing that Saul was dead, also fell on his sword and died.

So Saul died, and his three sons; and all his people died with him.

And all those of Israel who were in the valley, when they saw that they had fled from it, and that Saul and his sons were dead, abandoned their cities and fled, so that the Philistines entered and dwelt there.

Now it came to pass that the very next day the Philistines came to plunder the dead, and they found Saul and his sons lying on the mountain of Gilboa.

And having stripped him, they took off his head and his armor, and sent them to the land of the Philistines all around, to tell their gods and their people.

They placed his armor in the temple of their god, and they fastened his head in the house of Dagon.

Now all those from Jabesh-gilead having heard of all that the Philistines had done to Saul,

All the valiant men [among them] arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and they buried their bones under an oak tree at Jabesh, and fasted for seven days.

Saul therefore died for the crime that he had committed against the Lord, in that he had not kept the word of the Lord, and had even consulted the spirit of Python to [know what should happen to him].

He had not addressed the Lord; therefore [the Lord] put him to death, and transferred the Kingdom to David son of Jesse.

And all the people of Israel gathered around David at Hebron, and said to him, "Behold, we are your bones and your flesh."

And even before, when Saul was king, you were the one who led Israel back and forth.

And the Lord your God said to you: You shall shepherd my people Israel, and you shall be the leader of my people Israel.

All the elders of Israel came to the king at Hebron; and David made a covenant with them at Hebron before the Lord; and they anointed David king over Israel, according to the word that the Lord had spoken through Samuel.

Now David and all the Israelites went to Jerusalem, which is Jebus; for the Jebusites who lived in the land were still there.

And those who lived in Jebus said to David, "You shall not enter here." But David took the stronghold of Zion, which is the City of David.

For David had said: Whoever first strikes down the Jebusites shall be commander and

captain. And Joab son of Zeruiah went up first and was made commander. And David lived in the fortress; therefore it was called the City of David. He also built the city all around, from Millo to the surrounding area; but Joab repaired the rest of the city. And David went on advancing and increasing in stature; for the Lord of hosts was with him. These were the chief men of David's army, who went valiantly with him and with all Israel for his kingdom, to make him reign according to the word of the Lord concerning Israel. These men were among the mighty men that David had; Jasobham son of Hacmoni, chief among the three chiefs, who hurled his halberd against three hundred men, wounding them mortally in one blow. After him was Eleazar son of Dodo Ahohite, who was one of the three mighty men. He was the one who was with David at Pasdammim when the Philistines gathered for battle; now there was a part of a field sown with barley, and the people had fled from it before the Philistines. And they stood in the middle of that part of the field, and defended it, and defeated the Philistines. Thus the Lord granted a great victory. Three more of the thirty captains went down to the rock near David, to the cave of Hadullam, when the Philistine army was encamped in the valley of Rephaim. And David was then in the stronghold, and the Philistine garrison was at that same time in Bethlehem. And David made a wish, and said, "Who will give me water to drink from the well that is at the gate of Bethlehem?" So these three men went right through the Philistine camp and drew water from the well that was at the gate of Bethlehem; and having brought it, they presented it to David, who would not drink it, but poured it out to the honor of the Lord. For he said, "God forbid that I should do such a thing! Should I drink the blood of these men [who made such a journey] at the risk of their lives? For they brought me this water at the risk of their lives." So he refused to drink it. These three valiant men did just that. And Abisai, Joab's brother, was the leader of the three, who hurled his halberd against three hundred men, mortally wounding them, and he was famous among the three.

Among the three, he was more honored than the other two, and he was their leader; however, he did not equal these three others. Benejah, son of Jehoiada, son of a mighty man of Kabzeel, had performed great exploits. He killed two of the mightiest men of Moab; and he went down and struck down a lion in the middle of a pit on a snowy day. He also killed an Egyptian man who was five cubits tall. This Egyptian had in his hand a halberd [large] like a weaver's snuff; but he went down on him with a club, and snatched the halberd from the Egyptian's hand, and killed him with his own halberd. Benejah son of Jehoiada did these things, and was renowned among these three valiant men. Behold, he was honored more than the thirty; yet he did not equal those three; and David appointed him over his commanding men. And the most valiant of the fighting men were Hazael, Joab's brother; and Elhanan son of Dodo, from Bethlehem, Sammoth Harorite, Helets Pelonien, Hira son of Hikkes Tekohite, Abihezer Hanathothite, Sibbecai Husathite, Hilai Ahohite, Maharai Netophathite, Heled son of Bahana Netophathite, Ithai son of Ribai, of Gibeah, of the children of Benjamin, Benejah Pirathonite, Hurai of the Gahas valleys, Abiël Harbathite,

Hazmaveth Baharumite, Eliachba Sahalbonite,
Children of Hashen Gizonite, Jonathan son of Sage Hararite,
Ahiam son of Sacar Hararite, Eliphai son of Ur,
Hepher Mekerathite, Ahija Pelonian,
Hezro of Carmel, Naharai son of Ezbai,
Joel, brother of Nathan, Mibhar, son of Hagri,
Tselek Hammonite, Naharai Berothite, who bore the arms of Joab son of Zeruiah,
Hira Jithrite, Gareb Jithrite,
Uriah the Hittite, Zabad son of Ahlai,
Hadina son of Siza the Reubenite, leader of the Reubenites, and thirty with him.
Hanan son of Mahacah, and Josaphat Mithnite,
Huzija Hasterathite, Samah and Jehiel son of Hotham Haroherite,
Jedihael son of Shimri, and Joah his brother, Titsite,
Eliel Hammahavim, Jeribai, and Josavia children of Elnaham, and Jithmah Moabite,
Eliel, and Hobed, and Jasiel of Metzobaiah.

These were the men who went to David at Ziklag, when he was still imprisoned there because of Saul son of Kish, and who were among the most valiant, to provide assistance in the war.

Equipped with bows, using both their right and left hands to throw stones and shoot arrows. Among Saul's relatives, who were of Benjamin,
Ahihezer the chief, and Joash, sons of Shemaha, who was of Gibeah, and Jeziel, and Pelet sons of Hazmaveth, and Beracah, and Jehu the Hanathothite,
And Ismahja Gibaonite, mighty among the thirty, and even more than thirty, and Jeremiah, Jahaziel, Johanan, and Jozabad Gederothite,
Elhuzai, Jerimoth, Behaliah, Shemariah, and Sephatia Haruphien,
Elkanah, Jisija, Hazaréël, Johézer and Jasobham Corites,
And Johella and Zebadiah, children of Jeroham of Gedor.

Some of the Gadites also withdrew to David in the desert stronghold, mighty men of valor, skilled in war, [and] wielding shield and spear. Their faces were [like] the faces of lions, and they were like deer on the mountains, so swift were their running.

Hezer the first, Hobadia the second, Eliab the third,
Mismanna the fourth, Jeremiah the fifth
Hattai the sixth; Eliel the seventh,
Johanan the eighth, Elzabad the ninth,
Jeremiah the tenth, Macbannai the eleventh.

Those among the children of Gad were Captains of the army; the least had charge of one hundred men, and the most distinguished, of one thousand.

These were the ones who crossed the Jordan in the first month, at the time when it usually overflows its banks; and they drove out those who lived in the valleys, to the east and to the west.

Children of Benjamin and Judah also came to David at the fortress.

And David went out to meet them and, speaking to them, said: If you have come to me in peace to help me, my heart will be united with you; but if it is to betray me, [and deliver me] to my enemies, although I am guilty of no violence, may the God of our fathers see it, and may he punish it.

And the spirit came upon Hamasai, one of the chief captains, [who said]: Peace be with you, O David! Peace be with you, son of Jesse! Peace be with those who help you, since your God helps you! And David received them, and appointed them among the captains of his troops.

There were also some of those from Manasseh who went to surrender to David when he came with the Philistines to fight against Saul; but they did not give them any help, because the rulers of the Philistines, after deliberating among themselves, sent him away, saying: He will turn to his lord Saul, at the peril of our heads.

So when he returned to Ziklag, Hadna, Jozabad, Jedihael, Michael, Jozabad, Elihu, and

Zillethai, leaders of the thousands who were in Manasseh, turned to him. And they helped David against the band of the Hamaleites, for they were all strong and valiant, and they were made Captains in the army. And even at all hours people came to David to help him, so that he had a great army, like an army of God.

These are the numbers of the men equipped for war who came to David at Hebron to bring down upon him the kingdom of Saul, according to the command of the Lord. Children of Judah, who carried shield and javelin, six thousand eight hundred, equipped for war.

Seven thousand one hundred children of Simeon, strong and valiant for war.

Four thousand six hundred children of Levi.

And Jehoiada, leader of Aaron's men, and with him three thousand seven hundred.

And Tsadoc, a strong and valiant young man, and twenty-two of the leading men of his father's house.

Three thousand children of Benjamin, relatives of Saul; for until then the greater part of them had tried to support the house of Saul.

Twenty thousand eight hundred children of Ephraim, mighty and valiant, [and] men of renown in the house of their fathers.

From the half-tribe of Manasseh eighteen thousand, who were appointed by name to go and establish David as King.

The children of Issachar, who were very intelligent in understanding the times, knew what Israel should do. Two hundred of their leaders and all their brothers acted according to their advice.

From Zebulun, fifty thousand warriors, drawn up in battle formation with all kinds of weapons, and maintaining their rank with steadfast hearts.

From Naphtali, a thousand captains, and with them thirty-seven thousand, bearing shields and halberds.

Twenty-eight thousand six hundred Danites, drawn up in battle formation.

From Aser, forty thousand combatants, and maintaining their rank in battle.

From those beyond the Jordan, [namely] the Reubenites, the Gadites, and the half-tribe of Manasseh, sixty thousand, with all the instruments of war for fighting.

All these men of war, drawn up in battle formation, came willingly to Hebron to establish David as king over all Israel; and all the rest of Israel were also of the same mind to establish David as king.

And they were there with David, eating and drinking for three days; for their brothers had prepared food for them.

And even those who were closest to them as far as Issachar, Zebulun, and Naphtali, brought bread on donkeys and camels, on mules, and on oxen, flour, dried figs, raisins, wine, and oil, and they brought oxen and sheep in abundance; for there was joy in Israel.

Now David sought advice from the commanders of thousands and of hundreds, and from all the leaders [of the people].

And he said to all the assembly of Israel, "If you approve of it, and if it comes from the Lord our God, let us send word everywhere to our other brothers who are in all the regions of Israel, and with them the priests and the Levites, in their cities and in their suburbs, so that they may assemble around us;

And that we bring back to us the Ark of our God; for we did not seek it in the days of Saul.

And the whole assembly replied that it should be done so; for the thing had been found good by all the people.

David therefore assembled all Israel, from Sihor [the brook] of Egypt, to the entrance [of the land] of Hamath, to bring back the Ark of God from Kiriath-jeharim.

And David went up with all Israel [to] Bahala to Kiriath-jeharim, which belongs to Judah, to bring from there the Ark of God the Lord, who dwells between the cherubim,

whose name is invoked.

And they placed the Ark of God on a new cart, [and brought it] from the house of Abinadab; and Huza and Ahio drove the cart.

And David and all Israel played songs in the presence of God with all their might, on violins, bagpipes, drums, cymbals, and trumpets.

And when they arrived at Kidon's threshing floor, Huza stretched out his hand to hold the Ark, because the oxen had slipped.

And the anger of the Lord was kindled against Huza, who struck him down, because he had stretched out his hand against the Ark; and he died in the presence of God.

And David was grieved because the Lord had broken through Huza; and to this day the name of that place is called Perez-Huza.

And David was afraid of God that day, and he said, "How can I bring the Ark of God into my house?"

That is why David did not take it home with him, in the City of David; but he diverted it to the house of Hobed-edom Gittite.

And the Ark of God remained three months with the family of Hobed-edom, in his house; and the Lord blessed the house of Hobed-edom, and all that belonged to him.

And Hiram King of Tyre sent messengers to David, and cedar wood, and masons, and carpenters, to build him a house.

Then David knew that the Lord had established him as King over Israel, because his kingdom had been very exalted, for the sake of his people Israel.

And David took more wives in Jerusalem, and he fathered more sons and daughters.

And these are the names of the children he had in Jerusalem: Sammuah, Zobab, Nathan, Solomon

Jibhar, Elisuah, Elpélet,

Nogah, Nepheg, Japhiah,

Elisamah, Béél-jadah, and Eliphelet.

Now when the Philistines learned that David had been anointed king over all Israel, they all went up to look for David; and David, having heard of it, went out to meet them.

And the Philistines came, and spread out in the valley of Rephaim.

And David inquired of God, saying, "Shall I go up against the Philistines, and will you deliver them into my hand?" And the Lord answered him, "Go up, and I will deliver them into your hand."

So they went up to Bahal-perazim, and David defeated them there; and he said: God has caused my enemies to flow out by my hand, like an overflowing of waters; therefore that place was called Bahal-perazim.

And they left their gods there; and David commanded that they be burned with fire.

And the Philistines spread out once more into that same valley.

And David inquired of God again; and God answered him: You shall not go up to them, but you shall circle around them, and you shall go against them opposite the mulberry trees.

And as soon as you hear a sound from the tops of the mulberry trees [like people] marching, then you shall go out into battle; for God will have gone out before you to strike the camp of the Philistines.

So David did as God had commanded him; and they attacked the Philistine camp from Gibeon to Gezer.

Thus the fame of David spread throughout all those countries; and the Lord filled all those nations with fear, [at the name of David alone].

David built houses for him in the City of David, and prepared a place for the Ark of God; and set up a tabernacle for him.

And David said: The Ark of God must be carried only by the Levites; for the Lord has chosen them to carry the Ark of God, and to do the service forever.

So David gathered all the people of Israel to Jerusalem, to bring the Ark of the Lord to the place he had prepared for it.

David also gathered together the descendants of Aaron, and the Levites.
Six twenty sons of Kohath, Uriel the chief, and his brothers.
Two hundred and twenty children of Merari, Hasaiah the Chief, and his brothers.
Children of Guersom, Joel the Chief, and his brothers, one hundred and thirty.
Two hundred children of Elitzaphan, including Shemahjah the chief, and his brothers.

Eighty children from Hebron: Eliel the leader and his brothers.
Children of Huziël, Hamminadab the Chief and his brothers, one hundred and twelve.
David then called Zadok and Abiathar the priests, and these Levites, [namely], Uriel, Hasaiah, Joel, Shemaiah, Eliel, and Hamminadab;
And he said to them, "You who are the leaders of the fathers of the Levites, consecrate yourselves, you and your brothers; and carry the Ark of the Lord, the God of Israel, to the place that I have prepared for it."
Because you did not go the first time, the Lord our God has made a breach between us; for we did not seek him as commanded.
So the priests and the Levites consecrated themselves to bring the Ark of the Lord, the God of Israel.
And the children of the Levites carried the Ark of God on their shoulders, with the poles that they had on them, as Moses had commanded according to the word of the Lord.
And David told the leaders of the Levites to appoint some of their brothers to sing with musical instruments, [namely] bagpipes, fiddles, and cymbals, [and] to raise their voices with joy.
So the Levites appointed Heman son of Joel, and from among his brothers, Asaph son of Berekiah; and from the descendants of Merari, who were their brothers, Ethan son of Kusayah;
And with them their brothers to be in the second rank, Zechariah, Ben, Jahaziel, Semiramoth, Jehiel, Hunni, Eliab, Benejah, Mahaseiah, Mattitiah, and Eliphalehu, Mikneiah, Hobed-edom, and Jehiel, gatekeepers.
And as for Heman, Asaph, and Ethan, singers, [they sounded] the cymbals of bronze, as [their voices] resounded.
And Zechariah, Haziël, Semiramoth, Jehiel, Hunni, Eliab, Mahaseiah, and Benejah played the bagpipes on Halamoth.
And Mattitia, Eliphalehu, Mikneia, Hobed-Edom, Jehiel, [and] Hazaria played violins on the octave, to strengthen the tone.
But Kenaiah, the chief of the Levites, was in charge of carrying the Ark, teaching how it should be carried; for he was a very intelligent man.
And Bérécia and Elkana were gatekeepers for the Ark.
And Shebaniah, Jehoshaphat, Nathanael, Hamasai, Zechariah, Beneiah, Eliezer, priests, sounded trumpets before the Ark of God, and Hobed-edom and Jehiah were gatekeepers for the Ark.
So David and the elders of Israel, with the governors of thousands, marched, joyfully bringing the Ark of the covenant of the Lord from the house of Hobed-edom.
And as God relieved the Levites who carried the Ark of the covenant of the Lord, seven calves and seven rams were sacrificed.
And David was clothed in a fine linen ephod; and all the Levites who carried the Ark, and the singers; and Kenaiah, who had the chief charge of carrying the Ark, was with the singers; and David had a linen ephod.
So all Israel brought the Ark of the covenant of the Lord, with loud shouts of joy, and with the sound of horns, trumpets and cymbals, making [their voices] resound with bagpipes and violins.
But it came to pass, as the Ark of the covenant of the Lord entered the City of David, that Michal daughter of Saul, looking out of the window, saw King David leaping and playing, and she despised him in her heart.
So they brought the Ark of God and placed it in the tabernacle that David had

prepared for him; and burnt offerings and peace offerings were offered before God. And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the Name of the Lord. And he distributed to each one, both men and women, a loaf of bread, a piece of meat, and a bottle of wine. And he appointed some of the Levites before the Ark of the Lord, to minister there, to celebrate, to give thanks, and to praise the God of Israel. Asaph was the first, and Zechariah the second, Jehiel, Shemiramoth, Jehiel, Mattitiah, Eliab, Benejah, Hobed-edom, and Jehiel, who had musical instruments, [namely] bagpipes and violins; and Asaph made [his voice] resound with cymbals. And Benejah and Jahaziel the priests were continually with trumpets before the Ark of the covenant of God. And on that same day David entrusted the [following Psalms] to Asaph and his brothers, to begin to praise the Lord. Sing praises to the Lord, call upon his name, make known among the peoples his deeds.

Sing to him, chant to him, speak of all his wonders.
Glory in the name of his holiness; let the hearts of those who seek the Lord rejoice.

Seek the Lord and his strength; seek his face continually.
Remember the wonders he has done; his miracles, and the judgments he pronounced.
The descendants of Israel are his servants; the children of Jacob are his
He is the Lord our God; his judgments are throughout the earth.
Always remember his covenant, the word he commanded for a thousand generations;
Of the treaty he made with Abraham; and of his oath made to Isaac;
Which he confirmed to Jacob [and] to Israel, to be a statute and an everlasting covenant.

Saying: I will give you the land of Canaan as your inheritance;
Even though you are a small number of people, and even though you have only been staying there for a short time, as foreigners.
For they were wandering from nation to nation, and from one kingdom to another people.
He did not allow anyone to insult them; he even punished kings for their sake.
[And he said]: Do not touch my Anointed Ones, and do not harm my Prophets.
ALL the earth, sing to the Lord, proclaim his deliverance every day;
Declare his glory among the nations, [and] his wonders among all peoples.
For the Lord is great and most worthy of praise; he is more to be feared than all gods.

And indeed all the gods of the peoples are idols; but the Lord made the heavens.
Majesty and magnificence go before him; strength and joy are in the place where he dwells.

Families of the peoples, give to the Lord, give to the Lord glory and strength.
Give to the Lord the glory due his Name; bring the offering, and present yourselves before him; worship the Lord in holy splendor.
All you inhabitants of the earth tremble, and are amazed at the presence of his face; for the inhabited earth is established [by him], without being shaken.
Let the heavens rejoice, let the earth be glad, and let it be said among the nations, "The Lord reigns."

Let the sea and all that is in it resound; let the fields and all that is in them rejoice.

Then the trees of the forest will shout for joy before the Lord, because he comes to judge the earth.

Give thanks to the Lord, for he is good; his love endures forever.

And say: O God! of our salvation, save us, and gather us together, and deliver us from among the nations, to celebrate your holy Name, [and] to glorify us in your

praise.

Blessed be the Lord, the God of Israel, from one age to the next! And all the people said, "Amen," and they praised the Lord.

So they left Asaph and his brothers there before the Ark of the covenant of the Lord, to perform the service continually, according to what had to be done each day before the Ark.

And Hobed-Edom, and his brothers, sixty-eight in number, Hobed-Edom, I say, son of Jeduthun, and Hosah as gatekeepers.

And Zadok the priest and his fellow priests were left before the tabernacle of the Lord in the high place that was at Gibeon,

To offer burnt offerings to the Lord continually on the altar of burnt offering, morning and evening, and to do all the things which are written in the Law of the Lord, which he commanded Israel;

And with them Heman and Jeduthun, and the others who were chosen and marked by name, to praise the Lord, because his grace endures forever.

Heman and Jeduthun were with them; there were also trumpets and cymbals for those who sounded [their voices], and instruments for singing the songs of God; and the sons of Jeduthun were gatekeepers.

Then all the people went home, and David also returned to bless his house.

Now it came to pass after David had settled at home, that he said to Nathan the Prophet, "Behold, I dwell in a house of cedars, and the ark of the covenant of the Lord is only behind curtains."

And Nathan said to David, "Do all that is in your heart, for God is with you."

But it came to pass that night that the word of God came to Nathan, saying:

Go, and tell David my servant: This is what the Lord says: You shall not build me a house to dwell in;

Since I have not lived in any house from the time I brought the children of Israel up [out of Egypt] until this day; but I have been from tabernacle to tabernacle, and from pavilion to pavilion.

Wherever I have walked with all Israel, have I spoken to any of the judges of Israel, whom I commanded to shepherd my people, and said to them, "Why have you not built me a house of cedars?"

Now therefore you shall say to David my servant, Thus says the Lord of hosts: I took you from a hut, from among the sheep, to be leader of my people Israel;

And I have been with you wherever you have walked, and I have cut off from before you all your enemies, and I have made for you a name like the name of the great ones who are on the earth.

And I will establish a place for my people Israel, and I will plant them, and they will dwell in their own home, and will no longer be disturbed; the sons of iniquity will no longer undermine them as they have done before.

Know; since the days that I appointed judges over my people Israel, that I subdued all your enemies, and that I made you hear that the Lord would build you a house.

So it will come to pass that when your days are fulfilled for you to depart with your fathers, I will raise up your offspring to succeed you, who shall be one of your sons, and I will establish his kingdom.

He will build me a house, and I will establish his throne forever.

I will be his father, and he will be my son; and I will not take my grace away from him, as I took it away from him who was before you.

But I will establish him in my house and in my kingdom forever, and his throne will be established forever.

Nathan recited all these words and this entire vision to David.

Then King David came in and stood before the Lord, and said, "O Lord God, who am I, and what is my house, that you have brought me to this place?"

But this seemed to you a small thing, O God! and you spoke of the house of your servant for the time to come, and you provided for me; the excellence of a man is

according to what he is, O Eternal God!

What more could David say to you about the honor you show your servant? For you know your servant.

O Eternal One! For the sake of your servant, and according to your heart, you have done all these great things, to make known all these great things.

O Eternal One! there is none like you, and there is no God besides you, according to all that we have heard with our ears.

And who is like your people Israel, the only nation on earth that God himself came to redeem for himself, to be his people, [and] to acquire for yourself a name of great and awesome things, by driving out the nations from before your people, whom you redeemed from Egypt?

And you established your people Israel as your people forever; and you, O Lord, became God to them.

Now therefore, O Lord, let the word that you have spoken concerning your servant and his house be firm forever, and do as you have spoken.

And may your Name remain established, and be magnified forever, so that it may be said: The Lord of hosts, the God of Israel, is God to Israel; and may the house of David your servant be established before you.

For you have made it known, O my God, to your servant that you would build him a house; therefore your servant has taken the boldness to make this prayer to you.

But now, O Lord, you are God, and you have spoken of this good thing to your servant.

Therefore, please bless the house of your servant, so that it may be forever before you; for you have blessed it, O Lord, and it shall be blessed forever.

And it came to pass that David defeated the Philistines, and subdued them, and took Gath, and the cities within its jurisdiction from the Philistines.

He also defeated the Moabites, and the Moabites were subjugated and made tributaries to David.

David also defeated Hadarezer King of Zobah near Hamath, as he was going to establish his boundaries on the river Euphrates.

And David took from him a thousand chariots, and seven thousand men on horseback, and twenty thousand men on foot; and he hamstringed all the chariots, but he kept a hundred chariots.

Now the Syrians from Damascus had come to help Hadarezer King of Zobah; and David defeated twenty-two thousand Syrians.

Then David stationed a garrison in Syria from Damascus, and those Syrians were servants and tributaries to David; and the Lord protected David wherever he went.

And David took the golden shields that belonged to the servants of Hadarezer, and brought them to Jerusalem.

He also brought from Tibhath and Cun, cities of Hadarezer, a great quantity of bronze, from which Solomon made the bronze sea, and the pillars, and the bronze ships;

Now Tohu, King of Kamath, learned that David had defeated the entire army of Hadarezer, King of Zobah.

And he sent his son Hadoram to King David to greet him and congratulate him on his having fought Hadarezer and defeated him; for Hadarezer was in a continual war against Tohu; and as for all the ships of gold, silver, and bronze,

King David also dedicated them to the Lord, along with the silver and gold that he had brought from all the nations, [namely], from Edom, Moab, the children of Hammon, the Philistines, and the Hamalekites.

And Abishai son of Zeruiah defeated eighteen thousand Edomites in the valley of salt;

And he stationed a garrison in Idumea, and all the Idumeans were subject to David; and the Lord protected David wherever he went.

Thus David reigned over all Israel, rendering judgment and justice to all his people.

And Joab son of Zeruiah was in charge of the army, and Jehoshaphat son of Ahilud was in charge of the records.

And Zadok son of Ahitub and Abimelech son of Abiathar were the priests; and Sausa was the secretary.

And Benejiah son of Jehoiada was over the Kerethites and the Pelethites; but the sons of David were first before the King.

But it happened after that that Nahas, King of the children of Hammon, died, and his son reigned in his place.

And David said, "I will show mercy to Hanun son of Nahas, for his father showed mercy to me." So David sent messengers to comfort him on the death of his father, and David's servants came to the land of the Hammonites to Hanun to comfort him.

But the leaders of Hammon's sons said to Hanun: Do you think that David sent you comforters to honor your father? Didn't his servants come to you to carefully examine and spy on the land in order to destroy it?

Hanun then took David's servants, and had them shaved, and had their clothes cut in the middle up to the hips, and then he sent them away.

And they departed, and informed David by some messengers, who sent to meet them; for these men were greatly ashamed. And the King commanded them: Remain in Jericho until your beards have grown back; and then you may return.

But when the children of Hammon saw that they had made themselves unpalatable to David, Hanun and they sent a thousand talents of silver to take chariots and horsemen from Mesopotamia, Syria, Mahacah, and Zobah at their expense.

And they raised for themselves at their own expense thirty-two thousand men, [and] wagons, and the King of Mahacah with his people who came and encamped before Medeba. The Hammonites also gathered from their cities and came to fight.

When David learned of this, he sent Joab and the most valiant men from the entire army.

And the children of Hammon went out, and drew up their army in battle formation at the entrance of the city, and the kings who had come were apart in the countryside.

And Joab, seeing that the army was turned against him, in front and behind, took some of the elite men of Israel, and arrayed them against the Syrians.

And he gave the leadership of the rest of the people to Abishai his brother; and they were arrayed against the children of Hammon.

And [Joab] said to him: If the Syrians are stronger than me, you will come and deliver me; and if the children of Hammon are stronger than you, I will deliver you.

Be valiant, and let us stand valiantly for our people, and for the cities of our God; and let the Lord do what seems good to him.

Then Joab and the people who were with him approached to give battle to the Syrians, who fled from before him.

And when the children of Hammon saw that the Syrians had fled, they too fled from before Abishai, Joab's brother, and returned to the city; and Joab returned to Jerusalem.

But the Syrians, who had been defeated by those of Israel, sent messengers, and brought back the Syrians who were beyond the river; and Sophah, captain of the army of Hadarezer, led them.

When this was reported to David, he assembled all Israel, crossed the Jordan, and went out to meet them, and drew up his battle lines against them. So David drew up his battle lines against the Syrians, and they fought against him.

But the Syrians fled from before Israel; and David defeated seven thousand chariots of the Syrians, and forty thousand foot soldiers, and he killed Sophah the commander of the army.

Then the servants of Hadarezer, seeing that they had been defeated by those of Israel, made peace with David and were subservient to him; and the Syrians no longer

wanted to help the children of Hammon.

Now the next army arrived, at the time when the kings go out, and Joab led the bulk of the army and ravaged the land of the children of Hammon; then he went to besiege Rabbah, while David remained in Jerusalem; and Joab defeated Rabbah and destroyed it.

And David took the crown from the head of their King, and he found that it weighed a talent of gold, and there were precious stones on it; and it was put on David's head, and he carried off a very large amount of plunder from the city.

He also took the people who were there and cut them down with saws, and with iron harrows and saws. David did this to all the cities of the children of Hammon; then he returned with all the people to Jerusalem.

After this, the war continued at Gezer against the Philistines; [and] then Sibbecai the Husathite struck down Sippai, who was of the children of Rapha, and they were subdued.

There was yet another war against the Philistines, in which Elhanan son of Jahir struck down Lahmi, brother of Goliath Gittite, who had a halberd whose shaft was like a weaver's sash.

There was yet another war at Gath, where there was found a man of great stature, who had six fingers on each hand, and [six toes] on each foot, so that he had twenty-four in all; and he was also of the race of Rapha.

And he defied Israel; but Jonathan, son of Shimhah, brother of David, killed him.

These were born in Gath; they were of the race of Rapha, and they died by the hands of David and by the hands of his servants.

But Satan rose up against Israel, and incited David to take a census of Israel.

And David said to Joab and the leaders of the people, "Go and number Israel from Beersheba to Dan, and bring it back to me, so that I may know their number."

But Joab replied, "May the Lord increase his people a hundredfold, O my lord the king! Are not all of them servants of my lord? Why does my lord seek this? And why should this be considered a sin against Israel?"

But the word of the King prevailed over Joab; and Joab departed and went throughout all Israel; then he returned to Jerusalem.

And Joab gave David the roll of the census of the people, and there were found from all Israel eleven hundred thousand men who drew the sword, and from Judah, four hundred seventy thousand men who drew the sword.

Although he had not counted Levi or Benjamin between them, because Joab carried out the King's word reluctantly.

But this thing displeased God, and that is why he struck Israel.

And David said to God, "I have sinned greatly in doing such a thing; now I pray you forgive your servant's iniquity, for I have acted very foolishly."

And the Lord spoke to Gad, David's seer, saying:

Go, speak to David, and say to him: Thus says the Lord, I propose three things to you; choose one of them, that I may do it for you.

Then Gad came to David and said, "This is what the Lord says:

Choose either famine for three years, or to be consumed for three months, pursued by your enemies so that their swords overtake you, or for three days the sword of the Lord—that is, death—may fall upon the land, and the angel of the Lord may destroy all the regions of Israel. Now consider what answer I will give to the one who sent me.

Then David answered Gad, "I am in great distress; please let me fall into the hands of the Lord, for his mercies are very great; but do not let me fall into the hands of men."

So the Lord sent plagues upon Israel, and seventy thousand men of Israel fell.

God also sent the angel to Jerusalem to cause destruction; and as he was causing destruction, the Lord saw and relented concerning the disaster; and he said to the angel who was causing destruction, "It is enough; now withdraw your hand." And the angel of the Lord was by the threshing floor of Ornan the Jebusite.

Then David looked up and saw the angel of the Lord who was between heaven and earth, with a drawn sword in his hand, stretched out against Jerusalem. And David and the elders, clothed in sackcloth, fell on their faces.

And David said to God, "Was it not I who commanded that the people be counted? I am the one who has sinned and done very wrong. But what have these sheep done? O Lord my God, I pray that your hand may be against me and against my father's house, but not against your people to destroy them."

Then the Angel of the Lord commanded Gad to tell David to go up and erect an altar to the Lord on the threshing floor of Ornan the Jebusite.

So David went up according to the word that Gad had spoken to him in the name of the Lord.

And Ornan, having turned around and seen the Angel, was hiding with his four sons. Now Ornan was treading wheat.

And David came to Ornan; and Ornan looked, and having seen David, he came out of the threshing floor, and bowed down before him with his face to the ground.

And David said to Ornan, "Give me the site of this threshing floor, and I will build an altar to the Lord there; give it to me for its price, so that this plague may be stopped from the people."

And Ornan said to David, "Take it, and let my lord the king do whatever seems good to him. Behold, I give these oxen for burnt offerings, and these threshing tools for wheat instead of wood, and this wheat for the cake; I give all these things."

But King David answered him, "No; but I will certainly buy [all] of it at its true value; for I will not present to the Lord what is yours, nor will I offer a burnt offering of something that I have acquired for nothing."

David therefore gave Ornan six hundred shekels of gold for this position.

Then he built an altar there to the Lord, and offered burnt offerings and peace offerings, and called on the Lord, who answered him by fire sent from heaven on the altar of burnt offering.

Then the Lord commanded the angel, and the angel put his sword back into its sheath.

At that time David, seeing that the Lord had answered him at the threshing floor of Ornan the Jebusite, sacrificed there.

[Now] the pavilion of the Lord which Moses had made in the wilderness, and the altar of burnt offerings were at that time in the high place of Gibeon.

But David could not go before that altar to invoke God, because he had been troubled by the sword of the Angel of the Lord.

And David said, "This is the house of the Lord God, and this is the altar for the burnt offerings of Israel."

And David commanded that the foreigners who were in the land of Israel be assembled, and he took masons from among them to cut dressed stones, in order to build the house of God.

David also gathered iron in abundance, to make nails for the lintels of the doors, and for the joinery; and such a great quantity of bronze that it was without weight;

And cedar wood without number; because the Sidonians and Tyrians brought David cedar wood in abundance.

For David said, "Solomon my son is young and infirm, and the house to be built for the Lord must be magnificent in excellence, renown, and glory throughout all the lands; therefore I will now prepare for it." So David prepared these things in abundance before his death.

Then he called Solomon his son, and commanded him to build a house to the Lord, the God of Israel.

David then said to Solomon: My son, I have desired to build a house in the Name of the Lord my God;

But the word of the Lord came to me, saying, "You have shed much blood and have waged

great wars; you shall not build a house for my Name, because you have shed much blood on the earth before me.”

Behold, a son will be born to you, who will be a man of peace; and I will grant him peace from all his enemies around him; therefore his name shall be Solomon. And in his days I will give peace and rest to Israel;

He will build a house for my Name; he will be my son, and I will be his father; [and I will establish] the throne of his kingdom over Israel forever.

Now therefore, my son! The Lord will be with you, and you will prosper, and you will build the house of the Lord your God, as he has spoken concerning you.

Only, may the Lord give you wisdom and understanding, and may he instruct you concerning the government of Israel, and how you must keep the Law of the Lord your God.

And you will prosper if you carefully observe the statutes and ordinances that the Lord commanded Moses for Israel. Be strong and courageous; do not be afraid or discouraged.

Behold, according to my insignificance I have prepared for the house of the Lord one hundred thousand talents of gold, and one million talents of silver. As for the bronze and the iron, they are not worth much, for they are in great abundance. I have also prepared the wood and the stones; and you shall add to them whatever is needed.

You have with you many workers, masons, stonecutters, carpenters, and all kinds of skilled craftsmen.

There is gold and silver, bronze and iron without number; therefore apply yourself to making it, and the Lord will be with you.

David also commanded all the leaders of Israel to help Solomon his son; and he said to them:

Is not the Lord your God with you? Has he not given you rest on every side? For he has delivered the inhabitants of the land into my hands, and the land has been subdued before the Lord and before his people.

Therefore, apply your hearts and souls to seek the Lord your God, and begin to build the sanctuary of the Lord God, to bring the ark of the covenant of the Lord and the holy vessels of God into the house that is to be built for the name of the Lord.

Now David, being old and full of years, appointed Solomon his son as king over Israel.

And he assembled all the leaders of Israel, and the priests, and the Levites.

And they took a census of the Levites, from the age of thirty years, and above; and the males among them being counted, each by head, there were thirty-eight thousand men.

[There were] among them twenty-four thousand who were regularly engaged in the work of the house of the Lord, and six thousand who were overseers and judges.

And four thousand gatekeepers, and four [other] thousand who praised the Lord with instruments, which I made, [said David], to praise him.

David also distributed them according to the division that had been made among the children of Levi, [namely] Gershon, Kohath, and Merari.

There were some Guersonites, Lahdan, and Simhi.

The children of Lahdan were these three, Jehiel first, then Zetham, then Joel.

The sons of Simhi were these three: Selomith, Haziël, and Haran. These were the leaders of the family of Lahdan.

And the children of Shimei were Jahath, Ziza, Jehus, and Berihah; these were the four children of Shimei.

And Jahath was the first, and Ziza the second; but Jehus and Berihah did not have many children, therefore they were counted as one head of family in their father's house.

From the children of Kohath there were Hamram, Izhar, Hebron, and Huziël, [in all] four.

The sons of Hamram were Aaron and Moses; and Aaron was separated, he and his sons forever, to sanctify the Most Holy Place, to burn incense before the Lord, to minister to him, and to bless in his Name forever.
And as for Moses, a man of God, his children were supposed to be from the Tribe of Levi.

The children of Moses were Gershom and Eliezer.

Children of Guersom, Sebuël first.

As for the children of Eliezer, Rehabiah was the first; and Eliezer had no other children, but the children of Rehabiah multiplied wonderfully.

Of the children of Jitzhar, Selomith was the first.

The children of Hebron were Jerijah the first, Amariah the second, Jahazel the third, Jekamham the fourth.

Huziël's children were, Mica the first, Jisija the second.

Among the children of Merari were Mahli and Musi. The children of Mahli were Eleazar and Kis.

And Eleazar died, and had no sons, but daughters; and the sons of Kish, their brothers, took them [as wives].

The children of Musi were Mahli, Heder, and Jeremoth, the three of them.

These are the children of Levi according to their fathers' houses, the heads of the fathers, according to their censuses which were made according to the number of their names, [being counted] each one by head, and they performed the function for the service of the house of the Lord, from the age of twenty years, and above.

For David said: The Lord God of Israel has given rest to his people, and has established his dwelling in Jerusalem forever.

And even as for the Levites, they no longer had to carry the Tabernacle, nor all the utensils for its service.

That is why in the later Registers of David, the children of Levi were counted from the age of twenty, and above.

For their charge was to assist the children of Aaron in the service of the house of the Lord, [being stationed] in the courtyard, [and] in the chambers, [and] to clean all the holy things, and for the work of the service of the house of God;

And for the showbread, for the fine flour from which the cake was to be made, and for the unleavened doughnuts, for [everything] that [is cooked] on the griddle, for [everything] that is fried, and for the small and large measure.

And to present themselves every morning and every evening, to celebrate and praise the Lord;

And when all the burnt offerings that were to be offered to the Lord on the Sabbath days at the new moons, and at the solemn feasts, continually before the Lord, according to the number that had been ordained.

And so that they might guard the Tabernacle of Meeting, and the Sanctuary, and the sons of Aaron their brothers, for the service of the house of the Lord.

And as for Aaron's children, these are their departments. Aaron's children were Nadab, Abihu, Eleazar, and Ithamar.

But Nadab and Abihu died in the presence of their father, and had no children; and Eleazar and Ithamar exercised the priesthood.

Now David distributed them, namely, Zadok, who was of the descendants of Eleazar; and Ahimelech, who was of the descendants of Ithamar, to their duties in the service which they had to do.

And when they were distributed, a much greater number of the children of Eleazar were found to be heads of families than of the children of Ithamar, there being sixteen children of Eleazar, according to their families, and [there being only] eight children of Ithamar, according to their families.

And they made their departments by lot, intermingling them one among the other; for the Governors of the Sanctuary, and the Governors [of the house] of God were taken both from the children of Eleazar, and from the children of Ithamar.

And Shemaiah son of Nathanael the scribe, who was of the tribe of Levi, wrote them down in the presence of the king, the leaders of the people, Zadok the priest, Ahimelech son of Abiathar, and the heads of the priests' families and of the Levites' families. The head of a family's house would choose Eleazar, and the next would choose Ithamar.

The first lot fell to Jehoiarib, the second to Jedaiah.

The third in Harim, the fourth in Sehorim,

The fifth to Malkija, the sixth to Mijamin,

The seventh in Kots, the eighth in Abija,

The ninth to Jesuah, the tenth to Secaniah,

The eleventh to Eliasib, the twelfth to Jakim,

The thirteenth to Huppa, the fourteenth to Jezebab,

The fifteenth in Bilga, the sixteenth in Immer,

The seventeenth in Hezir, the eighteenth in Pitsets,

The nineteenth to Pethah, the twentieth to Ezekiel,

The twenty-first to Jakim, and the twenty-second to Gamul,

The twenty-third in Delajara, the twenty-fourth in Mahazia.

This was their number for the service they had to perform when they entered the house of the Lord, as Aaron their father had commanded them, as the Lord the God of Israel had commanded him.

And as for the children of Levi who were left of the children of Hamram, there were Subael, and of the children of Subael Jehdeiah.

Of those from Rehabia, children, [I say], from Rehabia, Jisija was the first.

From the Izharites, Selomoth; from the descendants of Selomoth, Jahath.

And of the children of Jerijah, Amariah the second; Jahazel the third, Jekamham the fourth.

Children of 'Huziël, Mica; children of Mica, Samir.

Mica's brother was Jisija; among Jisija's children was Zechariah.

Children of Merari, Mahli, and Musi. Children of Jahazija, his son.

Children [therefore] of Merari, of Jahazija, his son, and Soham, Zaccur and Hibri.

From Mahli, Eleazar, who had no sons.

From Kish, the children of Kish, Jerahmeel.

And the descendants of Musi, Mahli, Heder, and Jerimoth. These are the descendants of the Levites, according to their ancestral houses.

And they likewise cast the lots according to the number of their brothers the children of Aaron, in the presence of King David, Zadok, and Ahimelech, and the Heads of the fathers [of families] of the Priests and of the Levites; the Heads of the fathers [of families] corresponding to their youngest brothers.

And David and the commanders of the army set apart for service from among the descendants of Asaph, Heman, and Jeduthun those who prophesied with violins, bagpipes, and cymbals; and those among them who were numbered were men fit to be used for the service they were to perform,

The children of Asaph; Zaccur, Joseph, Nethaniah, and Asarela, children of Asaph, under the leadership of Asaph, who prophesied by the King's commission.

Of Jeduthun; the six sons of Jeduthun, Gedaliah, Zeri, Isaiah, Hasabiah, Mattitiah, [and Shimei], played the violin, under the direction of their father Jeduthun, who prophesied, praising and giving thanks to the Lord.

Of Heman; the children of Heman, Bukkiah, Mattaniah, Huziël, Sebuël, Jerimoth, Hananiah, Hanani, Elijatha, Giddalti, Romamti-hezer, Josbekasa, Malloth, Hothir, Mahazioth.

All these were children of Heman, the King's seer in the words of God, to exalt his power; for God gave Heman fourteen sons and three daughters.

All these were employed under the direction of their fathers, in the songs of the house of the Lord, with cymbals, bagpipes, and violins, in the service of the house of God, according to the commission of the King [given to] Asaph, Jeduthun, and

Heman.

And their number, together with their brothers, who had been taught the songs of the Lord, was two hundred and eighty-eight, all of them very intelligent.

And they cast their lots [concerning their] office, placing [one against another], the lesser being equal to the greater, and the teachers to the disciples.

And the first lot fell to Asaph, [namely] to Joseph. The second to Gedaliah; and he, his brothers, and his sons were twelve.

The third belonged to Zaccur; he, his sons, and his brothers were twelve.

The fourth was Jitzri; he, his sons, and his brothers were twelve.

The fifth to Nethaniah; he, his sons, and his brothers were twelve.

The sixth was at Bukkija; he, his sons, and his brothers were twelve.

The seventh in Jesarela; he, his sons, and his brothers were twelve.

The eighth to Isaiah; he, his sons, and his brothers were twelve.

The ninth in Mattania; he, his sons, and his brothers were twelve.

The tenth to Simhi; he, his sons, and his brothers were twelve.

The eleventh to Hazareel; he, his sons, and his brothers were twelve.

The twelfth to Hasabiah; he, his sons, and his brothers were twelve.

The thirteenth to Subael; he, his sons, and his brothers were twelve.

The fourteenth to Mattitia; he, his sons, and his brothers were twelve.

The fifteenth belonged to Jeremoth; he, his sons, and his brothers were twelve.

The sixteenth to Hananiah; he, his sons, and his brothers were twelve.

The seventeenth to Josbekasa; he, his sons, and his brothers were twelve.

The eighteenth to Hanani; he, his sons, and his brothers were twelve.

The nineteenth to Malloth; he, his sons, and his brothers were twelve.

The twentieth to Elijah; he, his sons, and his brothers were twelve.

The twenty-first at Hothir; he, his sons, and his brothers were twelve.

The twenty-second at Guiddalti; he, his sons, and his brothers were twelve.

The twenty-third to Mahazioth; he, his sons, and his brothers were twelve.

The twenty-fourth at Romanti-hézer; he, his sons and his brothers were twelve.

And as for the departments of the gatekeepers; there was for the Korahites,

Meselemiah son of Korah, from among the descendants of Asaph.

And the children of Meselemiah were: Zechariah the firstborn; Jedihael the second;

Zebadiah the third; Iathniel the fourth,

Helam the fifth, Johanum the sixth; Eliehohenai the seventh.

And the sons of Hobed-edom were: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nathanael the fifth,

Hammil the sixth, Issachar the seventh, Pehulletai the eighth; for God had blessed him.

And to Shemaiah his son were born children, who had authority over their father's house, because they were mighty and valiant men.

The children of Shemahah were Hothni and Rephael, Hobed and Elzabad, his brothers, valiant men, Elihu and Shemacia.

All these were descendants of Hobed-edom, they and their sons, and their brothers, valiant men, strong for service; there were sixty-two of them from Hobed-edom.

And Meselemiah's children with her brothers were eighteen valiant men.

And the children of Hoza, from among the children of Merari, were Simri the Chief; for although he was not the firstborn, nevertheless his father established him as Chief.

Hilkiah was the second, Tebalaiah the third, Zechariah the fourth; all the children and brothers of Hoza were thirteen.

They were assigned the departments of gatekeepers, so that the responsibilities were distributed to the heads of families, making them equal to one another, so that they might serve in the house of the Lord.

For they cast lots for the smallest as well as for the greatest, according to their families, for each door.

And so the lot [for the gate] to the East fell to Selemiah. Then the lot was cast for Zechariah his son, a wise counselor, and his lot fell [for the gate] to the North. The fate of Hobed-Edom fell [for the gate] towards the South, and the house of assemblies fell to his sons.

At Suppim and at Hosa [for the gate] towards the West, beside the gate of Salleketh, on the way up; one guard [being] opposite the other.

Towards the East, there were six Levites; towards the North, four per day; towards the South, four also per day; and towards [the house] of the assemblies, two on each side.

At Parbar towards the West, there were four on the road, [and] two at Parbar.

These are the departments of the gatekeepers for the children of the Corites, and for the children of Merari.

These also were Levites; Ahijah was in charge of the treasures of the house of God, and of the treasures of the consecrated things.

Children of Lahdan, who were among the children of the Gershonites; on the side of Lahdan, from among the leaders of the fathers belonging to Lahdan Gershonite, Jehiëli.

Among the children of Jehiëli were Zetham and Joel his brother, who were in charge of the treasures of the house of the Lord.

For the Hamramites, Izharites, Hebronites, and Hozielites.

And Sebuël son of Gershom, son of Moses, was in charge of the other treasures.

And as for his brothers on the side of Eliezer, of whom Rehabia was a son, who had a son Isaiah, who had a son Joram, who had a son Zichri, who had a son Shelomith.

This Selomith and his brothers were commissioned over the treasures of the holy things which King David, the Chiefs of the fathers, the Governors of thousands, and of hundreds; and the Captains of the army had consecrated;

That they had, I say, dedicated battles and spoils, for the building of the house of the Lord.

And everything that Samuel the seer had dedicated, and Saul son of Kish, and Abner son of Ner, and Joab son of Zeruiah; everything, in short, that was dedicated, was placed in the hands of Selomith and his brothers.

Among the Izharites, Kenaniah and his sons [were employed] in external affairs concerning Israel, to be provosts and judges.

As for the Hebronites, Hasabiah and his brothers, valiant men, numbering one thousand seven hundred, [presided] over the government of Israel on this side of the Jordan, toward the West, for all that concerned the Lord, and for the service of the King.

As for the Hebronites, according to their generations in the families of their fathers, Jerijah was the leader of the Hebronites. They were sought out in the fortieth year of David's reign, and mighty men of valor were found among them at Jazer Gilead.

The brothers of [Jeriah], valiant men, were two thousand seven hundred, descended from the chiefs of the fathers; and King David appointed them over the Reubenites, over the Gadites, and over the half-tribe of Manasseh, for all matters concerning God, and for the affairs of the King.

Now as for the children of Israel, according to their census, there were heads of fathers, governors of thousands and of hundreds, and their provosts, who served the King according to the whole state of the departments, one coming in and the other going out, month by month, throughout all the months of the year; and each department was twenty-four thousand men.

And Jasobham son of Zabdiël [presided] over the first district, for the first month; and in his district there were twenty-four thousand men.

He was one of the children of Peres, Chief of all the captains of the army of the first month.

Dodai Ahohite [presided] over the department of the second month, having Mikloth as Lieutenant in his department; and in his department there were twenty-four thousand

men.

The commander of the third army for the third month was Benaiah son of Jehoiada the priest, [and chief captain]; and in his department there were twenty-four thousand men.

It was this Bénaja who was strong among the thirty, and above the thirty; and Hammizabad his son was in his district.

The fourth for the fourth month was Hazael, Joab's brother, and Zebadiah his son, after him; and there were twenty-four thousand men in his department.

The fifth for the fifth month was Captain Samhuth of Jizrah; and in his department there were twenty-four thousand men.

The sixth for the sixth month was Hira son of Hikkes Tekohite; and in his department there were twenty-four thousand men.

The seventh for the seventh month was Helets Pelonite, of the children of Ephraim; and there were twenty-four thousand men in his district.

The eighth for the eighth month was Sibbecai Husathite, [of the family] of the Zarhites; and there were twenty-four thousand men in his department.

The ninth for the ninth month was Abihazer Hanathothite, of the Benjamites; and there were twenty-four thousand men in his department.

The tenth for the tenth month [was] Naharai Netophathite, [of the family] of the Zarhites; and there were twenty-four thousand men in his department.

The eleventh for the eleventh month [was] Benaiah Pirathonite, of the children of Ephraim; and there were twenty-four thousand men in his department.

The twelfth for the twelfth month was Heldai Netophathite, [belonging] to Hothniël; and there were twenty-four thousand men in his department.

And [these] presided over the Tribes of Israel; Eliezer son of Zichri was the leader of the Reubenites. Of the Simeonites, Shephatiah son of Maacah.

From the Levites, Hasabiah son of Chemuel. From Aaron's tribe, Zadok.

From Judah, Elihu, who was one of David's brothers. From Issachar, Homri son of Michael.

From the tribe of Zebulun, Ismahiah son of Hobadiah. From the tribe of Naphtali, Jerimoth son of Hazriel.

Of the children of Ephraim, Hoshea son of Hazaziah. Of the half-tribe of Manasseh, Joel son of Pedaiiah.

From the other half-tribe of Manasseh in Gilead, Jiddo son of Zechariah. From those of Benjamin, Jahasiel son of Abner.

From the tribes of Dan, Hazareel son of Jeroham. These were the chief tribes of Israel.

But David did not take a census of the Israelites from twenty years old and below; because the Lord had said that he would multiply Israel like the stars of heaven.

Joab son of Zeruiah had begun to take a census, but he did not finish, because God's indignation had spread out over Israel because of this; therefore this census was not put among the censuses recorded in the Chronicles of King David.

Now Hazmaveth son of Hadiel was in charge of the King's finances; but Jonathan son of Huziah was in charge of the finances that were in the countryside, in the cities and villages and castles.

And Hezri, son of Kelub, was in charge of those who worked in the countryside plowing the land.

And Simhi Ramathite over the vineyards, and Zabdi Siphmien over what came from the vineyards, and over the wine cellars.

And Bahal-hanan Gederite over the olive trees, and over the fig trees that were in the field; and Johas over the oil cellars.

And Sitrai the Saronite was in charge of the cattle that grazed in Sharon; and Shaphat son of Hadlai was in charge of the cattle that grazed in the valleys.

And Obil the Ishmaelite over camels; Jehdeia the Meronothite over donkeys.

And Jaziz Hagareni was in charge of the flocks of small livestock. All of them were

responsible for the livestock that belonged to King David.

But Jonathan, David's uncle, was an advisor, a very intelligent man and a scribe, and Jehiel son of Hakmoni was with the king's children.

And Achitophel was the King's advisor; and Cusai Arkite was the King's close friend.

After Ahithophel was Jehoiada son of Benaiah and Abiathar; and Joab was the General of the King's army.

Now David assembled in Jerusalem all the leaders of Israel, the leaders of the tribes, and the heads of the departments who served the king; and the governors of thousands and of hundreds, and those who had charge of all the king's possessions, and of all that he owned, his sons with his eunuchs, and the mighty men, and all the strong and valiant men;

Then King David stood up and said, "My brothers and my people, listen to me: I have desired to build a house of rest for the Ark of the covenant of the Lord and for the footstool of our God, and I have made preparations to build it."

But God said to me, "You shall not build a house for my Name, because you are a man of war, and you have shed much blood."

But as the Lord, the God of Israel, has chosen me out of all my father's house to be King over Israel forever; for he has chosen Judah as leader, and from the house of Judah the house of my father, and from among my father's sons he has taken pleasure in me, to make me king over all Israel.

Also, of all my sons (for the Lord has given me many sons) he has chosen Solomon my son, to sit on the throne of the Kingdom of the Lord over Israel.

And he said to me: Solomon your son is the one who will build my house and my courts; for I have chosen him to be my son and I will be his father.

And I will establish his kingdom forever, if he applies himself to doing my commandments [and observing] my ordinances, as [he is doing] today.

Therefore, I command you in the presence of all Israel, which is the assembly of the Lord, and before our God who hears it, to keep and to diligently seek all the commandments of the Lord your God, so that you may possess this good land, and that you may pass it on to your children after you forever.

And you, Solomon my son, know the God of your father, and serve him with a sincere heart and a willing spirit; for the Lord searches all hearts and knows all the thoughts of the mind. If you seek him, he will be found by you; but if you forsake him, he will cast you off forever.

Now consider that the Lord has chosen you to build a house for his sanctuary; therefore be strong and apply yourself to the work.

And David gave to Solomon his son the design of the portico, of its houses, of its chambers, of its upper rooms, of its inner chambers, and of the place of the Mercy Seat.

And the pattern of all things which were inspired to him by the Spirit which was with him, for the courts of the house of the Lord, for the surrounding chambers, for the treasuries of the house of the Lord, and for the treasuries of the holy things; And for the departments of the Priests and Levites, and for all the work of the service of the house of the Lord, and for all the utensils of the service of the house of the Lord.

[He also gave him] gold by a certain weight, for the things that were to be made of gold, [namely] for all the utensils of each service; [and silver] by a certain weight, for all the silver utensils, [namely] for all the utensils of each service. The weight of the gold lampstands, and their gold lamps, according to the weight of each lampstand and its lamps; and [the weight] of the silver lampstands, according to the weight of each lampstand and its lamps, according to the service of each lampstand.

And the weight of gold, which was sufficient for each table of the showbread; and of silver for the silver tables.

And pure gold for the forks, for the basins, for the goblets, and for the gold dishes, according to the weight of each dish; and [silver] for the silver dishes, according to the weight of each dish.

And refined gold of a certain weight for the altar of incense; and gold for the pattern of the chariot of the Cherubim that spread out [the wings], and that covered the Ark of the covenant of the Lord.

All these things, [he said], were given to me in writing from the Lord, so that I might have understanding of all the works of this pattern.

Therefore David said to Solomon his son, "Be strong and courageous, and work hard; do not be afraid or discouraged, for the Lord God, my God, will be with you; he will not leave you nor forsake you until you have finished all the work of the service of the house of the Lord."

And behold, [I have made] the departments of the Priests and Levites for all the service of the house of God; and there are with you for all this work all kinds of quick and skilled people, for all kinds of service; and the Leaders with all the people [will be ready] to carry out all that you say.

Then King David said to the whole assembly: God has chosen only one of my sons, Solomon, who is still young and delicate, and the work is great; for this palace is not for a man, but for the Lord God.

And I have prepared with all my might for the house of my God: gold for the things that are to be gold, silver for the things that are to be silver; bronze for the things of bronze, iron for the things of iron, wood for the things of wood, onyx stones, and stones to be set, carbuncle stones, and stones of various colors; precious stones of every kind, and marble in abundance.

And besides that, because I have great affection for the house of my God, I give for the house of my God, besides all the things that I have prepared for the house of the Sanctuary, the gold and silver that I have among my most precious jewels; [Knowledge], three thousand talents of gold, gold from Ophir, and seven thousand talents of refined silver, to overlay the walls of the house.

So that there may be gold wherever gold is needed, and silver wherever silver is needed, and for all the work done by skilled craftsmen. Now, who among you will willingly offer a generous gift to the Lord today?

Then the heads of the fathers, and the heads of the tribes of Israel, and the governors of thousands and hundreds, and those who had charge of the king's affairs, offered voluntarily.

And they gave for the service of the house of God five thousand talents and ten thousand drachmas of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron.

They also put the precious stones that each one had into the treasury of the house of the Lord, into the hands of Jehiel Gershonite.

And the people offered with joy willingly; for they offered their freewill offerings to the Lord with all their heart; and David had great joy.

Then David blessed the Lord in the presence of all the assembly, and said: O Lord God of Israel our father! You are blessed from everlasting to everlasting.

O Eternal One! to you belong the magnificence, the power, the glory, the eternity, and the majesty; for all that is in heaven and in earth is yours; O Eternal One! the Kingdom is yours, and you are the Prince of all things.

Riches and honors come from you, and you have dominion over all things; strength and power are in your hand, and it is also in your hand to enlarge and strengthen all things.

Now therefore, O our God! we celebrate you, and we praise your glorious Name.

But who am I, and who are my people, that we should have enough power to offer these things willingly? For all things come from you, and [having received them] from your hand, we present them to you.

Indeed, we are strangers and sojourners with you, as all our fathers were; and our

days are like a shadow upon the earth, and there is no hope.

Eternal our God! All this abundance, which we have prepared to build a house for your holy Name, is from your hand, and all these things are yours.

And I know, O my God! that it is you who searches hearts, and that you delight in uprightness; therefore I willingly offered all these things with an upright heart, and now I have seen with joy that your people, who were found here, have made their offering to you willingly.

O Eternal! God of Abraham, Isaac, and Israel our fathers, maintain this forever, [namely] the inclination of the thoughts of the heart of your people, and turn their hearts toward you.

Give also a right heart to Solomon my son, so that he may keep your commandments, your testimonies, and your statutes, and that he may do all [that is necessary] and build the palace that I have prepared.

After this David said to all the assembly, "Now bless the Lord your God." And all the assembly blessed the Lord, the God of their fathers, and bowed down and worshiped before the Lord and before the King.

And the next day they sacrificed sacrifices to the Lord, and offered him burnt offerings, [namely] a thousand calves, a thousand sheep, and a thousand lambs, with their sprinklings; and sacrifices in great number for all those of Israel.

And they ate and drank that day before the Lord with great joy; and they made Solomon son of David king for the second time, and anointed him in honor of the Lord to be their leader, and Zadok to be their priest.

Solomon therefore sat on the throne of the Lord to be King in place of David his father, and he prospered; for all Israel obeyed him.

And all the principal and powerful men, and even all the sons of King David, agreed to be subjects of King Solomon.

So the Lord exalted Solomon to the highest position in the sight of all Israel, and gave him royal majesty such as no king before him had ever had in Israel.

David, son of Jesse, reigned over all Israel.

And the days that he reigned over Israel were forty years; he reigned seven years in Hebron, and thirty-three years in Jerusalem.

Then he died at a good old age, full of days, riches, and glory; and Solomon his son reigned in his place.

Now as for the acts of King David, both the first and the last, behold, they are written in the Book of Samuel the Seer, and in the Books of Nathan the Prophet, and in the Books of Gad the Seer,

With all his reign, and his power, and the times that passed over him, and over Israel, and over all the kingdoms of the countries.

Now Solomon, son of David, was strong in his reign; and the Lord his God was with him, and exalted him exceedingly.

And Solomon spoke to all Israel, [namely] to the commanders of thousands and hundreds, to the judges, and to all the leaders of all Israel, the heads of the fathers.

And Solomon and all the assembly that was with him went to the high place that was at Gibeon; for there was the Tabernacle of meeting of God, which Moses the servant of the Lord had made in the wilderness.

(But David had brought the Ark of God from Kiriath-jeharim to the place he had prepared; for he had set up a Tabernacle for it in Jerusalem.)

And the bronze altar, which Bezalel the son of Uri, the son of Hur, had made, was at [Gibaon], before the pavilion of the Lord, which was also sought by Solomon and by the assembly.

And Solomon offered there before the Lord a thousand burnt offerings on the bronze altar that was in front of the Tabernacle.

That same night God appeared to Solomon and said to him, "Ask what I give you."

And Solomon answered God: You have shown great mercy to David my father, and you have

made me king in his place.

Now, O Lord God, let the word [that you have given] to David my father be firm, for you have made me king over a people as numerous as the dust of the earth.

And now give me wisdom and knowledge, so that I may go out and come in before this people; for who is able to judge this great people of yours?

And God said to Solomon: Because you have desired these benefits, and have not asked for riches, nor possessions, nor glory, nor the death of those who hate you, and have not even asked to live long, but have asked for yourself wisdom and knowledge, so that you may judge my people, over whom I have appointed you King;

Wisdom and knowledge are given to you; I will also give you riches, possessions, and honor; which did not happen so to the kings who were before you, and which will not happen [again] so after you.

After this Solomon returned to Jerusalem from the high place that was at Gibeon, from before the Tabernacle of Meeting, and he reigned over Israel.

And he amassed chariots and horsemen, so that he had 1,400 chariots and 12,000 horsemen; and he placed them in the cities where he kept his chariots; there were also some near the King in Jerusalem.

And the King made it so that silver and gold were no more prized in Jerusalem than stones; and cedars than the wild fig trees that were in the plains, so many were there.

As for the toll that belonged to Solomon from the trade of horses brought out of Egypt, and of thread, the King's farmers were paid in thread.

But each chariot was brought up and brought out of Egypt for six hundred [pieces] of silver, and each horse for one hundred and fifty; and thus they obtained from these [tax farmers] for all the Kings of the Hittites, and for the Kings of Syria.

Now Solomon resolved to build a house for the Name of the Lord, and a royal house.

And he took a census of seventy thousand men who carried burdens, and eighty thousand who cut wood on the mountain, and three thousand six hundred who were appointed over them.

And Solomon sent to Hiram King of Tyre, to say to him: As you did with David my father, and as you sent him cedars to build himself a house to live in, [do the same with me].

Behold, I am going to build a house for the Name of the Lord my God, to consecrate it to him, to burn before him the incense of aromatic aromas, [and to present to him] the bread of the Presence, which is continually set before him, and the burnt offerings morning and evening, for the Sabbaths, and for the new moons, and for the solemn Feasts of the Lord our God; which is perpetual in Israel.

But the house that I am going to build will be great; for our God is great above all gods.

But who is able to build him a house, if even the heavens, the highest heavens, cannot contain him? And who am I, to build him a house, except to make incense before him?

Therefore, send me now someone skilled in working with gold, silver, bronze, iron, scarlet, crimson, and purple, and who knows how to engrave, [so that he may be] with the skilled men whom I have with me in Judea and Jerusalem, whom David my father prepared.

Send me also cedar, fir, and Alghummim wood from Lebanon; for I know that your servants are skilled in cutting wood from Lebanon; and so my servants will be with yours.

And let them prepare me a great quantity of wood; for the house that I am going to build [will be] large and wonderful.

And I will give to your servants who cut the wood, twenty thousand cores of threshed wheat, twenty thousand cores of barley, twenty thousand baths of wine, and twenty thousand baths of oil.

And Hiram, King of Tyre, [answered] in writing, and sent word to Solomon: Because the

Lord loved his people, he has made you king over them.

And Hiram said, "Blessed be the Lord, the God of Israel, who made heaven and earth, because he has given King David a wise, prudent, and understanding son, who is to build a house for the Lord and a royal house."

So now I am sending you a skilled and knowledgeable man, [who] was with Hiram my father;

Son of a woman from the Tribe of Dan, and whose father [is] a Tyrian, knowing how to work in gold, silver, bronze, iron, stone, and wood, in scarlet, purple, fine linen, and crimson; and knowing how to do all kinds of engraving and drawing of all things that will be proposed to him, with the men of spirit whom you have, and those whom my Lord David your father had.

And now my Lord sends to his servants the wheat, barley, oil and wine that he has said;

And we will cut down as much wood as you need from Lebanon, and we will load it onto rafts for you on the Sea of Joppa, and you will bring it up to Jerusalem.

Solomon then counted all the foreign men who were in the land of Israel, after the census that David his father had made, and they found one hundred and fifty-three thousand six hundred.

And he appointed seventy thousand to carry burdens, eighty thousand to cut wood on the mountain, and three thousand six hundred to make the people work.

And Solomon began to build the house of the Lord in Jerusalem, on the mountain of Moriah, which had been shown to David his father, in the place which David his father had prepared on the threshing floor of Ornan the Jebusite.

And he began to [build it] on the second [day] of the second month, in the fourth year of his reign.

This was Solomon's plan for building the house of God. The first measure was sixty cubits long and twenty cubits wide.

And the porch, which was opposite the length, in front of the width of the house, was twenty cubits; and the height was six to twenty cubits; and he covered it inside with pure gold.

And he covered the great house with fir wood; he covered it with exquisite gold, and he raised palm fronds and chains in relief.

And he covered the house with exquisite stones so that it might be adorned; and the gold was gold from Parvaim.

So he covered the house, its beams, its posts, its walls, and its gates with gold, and he carved cherubim into the walls.

He also made the Most Holy Place, whose length was twenty cubits according to the width of the house; and its width, twenty cubits; and he overlaid it with exquisite gold, amounting to six hundred talents.

And the weight of the nails amounted to fifty shekels of gold; he also covered the vaults with gold.

He also made two cherubim in the form of children in the Most Holy Place, and covered them with gold.

And the wings of the Cherubim were twenty cubits long, so that one wing was five cubits long and touched the wall of the house; and the other wing was five cubits long and touched the wing of the other Cherub.

And one of the wings of the other Cherub, being five cubits long, touched the wall of the house; and the other wing, being five cubits long, was joined to the wing of the other Cherub.

[Thus] the wings of these Cherubim were spread out along twenty cubits, and they stood upright on their feet, and their faces looked toward the house.

He also made the veil of purple, scarlet, crimson, and fine linen, and placed cherubim on it.

And in front of the house he made two columns, which were thirty-five cubits long; and the capitals which were on the top of each were five cubits.

Now as he had made chains for the Oracle, he also put them on the tops of the pillars; and he made a hundred pomegranates, which he put on the chains. And he set up the pillars in front of the Temple, one on the right hand and the other on the left hand, and he called the one on the right Jachin; and the one on the left Boaz.

He also made a bronze altar twenty cubits long, twenty cubits wide, and ten cubits high.

And he made a molten sea, ten cubits from one side to the other, round all around, and five cubits high, and a net thirty cubits wide was all around it.

And below there were figures of oxen surrounding the sea all around, ten at every cubit; there were two rows of these oxen, which had been cast with it.

It was placed on twelve oxen, three of which faced north, three west, three south, and three east; and the sea was on their backs, and all their hindquarters were turned inwards.

And its thickness was a palm, and its rim was like the rim of a custom-made cup of fleur-de-lis; it contained three thousand Baths.

He also made ten washbasins, and put five on the right, and five on the left, to be used for washing; they washed in them what belonged to the burnt offerings; but the sea was used to wash the priests.

He also made ten gold lampstands according to the form they were to have; he placed them in the Temple, five on the right, and five on the left.

He also made ten tables; and placed them in the Temple, five on the right, and five on the left; and he made one hundred golden basins.

He also made the Court of the Priests, and the great court, and the gates for the courts, which he overlaid with bronze.

And he placed the sea to his right, drawing towards the East, towards the South.

Hiram also made cauldrons, scrapers, and basins, and finished all the work that he did for King Solomon for the Temple of God;

[Knowing] two columns, and the finials, and the two capitals which [were] on the top of the columns, and the two nets to cover the finials of the capitals which were on the top of the columns.

And the four hundred pomegranates for the two nets; two rows of pomegranates for each net, to cover the two finials of the capitals that were above the columns.

He also made the foundations, and vats to put on the foundations;

A sea, and twelve oxen beneath it.

And Hiram his father made for King Solomon, for use in the temple, polished bronze cauldrons, scrapers, forks, and all the utensils that depended on them.

The King melted them down in the plain of the Jordan, in fertile soil, between Succoth and [the road that leads] to Zeredah.

And the King made all these utensils in such a large number that the weight of the bronze was not sought.

Solomon also made all the utensils necessary for the Temple of God, [namely] the golden altar, and the Tablets on which the bread of the Presence was placed;

And the candlesticks with their lamps of fine gold, to be lit before the Oracle, according to the custom;

And flowers, and lamps, and gold snuffers, which were exquisite gold;

And the sickles, basins, bowls, and censers of fine gold. And as for the entrance to the house, the inner doors of the Most Holy Place, and the doors of the house of the Temple, were of gold.

Thus all the work that Solomon did for the house of the Lord was finished. Then Solomon brought in what David his father had dedicated, namely the silver and all the vessels, and put it into the treasuries of the house of God.

Then Solomon assembled in Jerusalem the elders of Israel, and all the heads of the tribes, the leaders of the fathers of the children of Israel, to take up the Ark of the covenant of the Lord, from the City of David, which is Zion.

And all those of Israel were assembled around the King at the solemn feast which is in the seventh month.

All the elders of Israel came, and the Levites carried the Ark.

So they carried away the Ark, and the Tabernacle of meeting, and all the holy vessels that were in the Tabernacle; the Priests, I say, [and] the Levites carried them away.

Now King Solomon, and all the assembly of Israel that had come to him, were before the Ark, sacrificing cattle and flocks in such great numbers that they could not be counted or numbered.

And the priests brought the ark of the covenant of the Lord to its place, to the oracle of the house, to the Most Holy Place, under the wings of the cherubim.

For the cherubim spread their wings over the place where the ark was to be; and the cherubim covered the ark and its poles.

And they removed the bars from the inside; so that the ends of the bars could be seen outside the Ark on the front of the Oracle, but they could not be seen outside; and they have remained there to this day.

There were in the Ark only the two Tablets that Moses had placed there at Horeb, when the Lord made [a covenant] with the children of Israel, after they had come out of Egypt.

Now it came to pass that as the Priests had gone out of the Holy Place, (for all the Priests who were there sanctified themselves, without observing the divisions;)

And the Levites who were singers, according to all their [divisions], both of Asaph, and of Heman, and of Jeduthun, and of their sons, and of their brothers, clothed in fine linen, with cymbals, bagpipes, and violins, stood toward the East of the altar, and with them six twenty Priests, who sounded trumpets;

It came to pass, [I say], that all together sounding trumpets, and singing, and all making their voices resound in unison to praise and celebrate the Lord, raising their voices with trumpets, cymbals, and other musical instruments, praising the Lord for being good, because his mercy endures forever, the house of the Lord was filled with a cloud;

So that the priests could not stand to perform the service because of the cloud; for the glory of the Lord had filled the house of God.

Then Solomon said, "The Lord has said that he will dwell in darkness."

But I have built you, [O Lord!] a house for your dwelling, and a permanent home, so that you may dwell in it forever.

And the King turned his face and blessed all the assembly of Israel, for all the assembly of Israel was standing there.

And he said: Blessed be the Lord, the God of Israel, who with his mouth spoke to David my father, and who also accomplished it by his power, saying:

From the day I brought my people out of the land of Egypt, I have not chosen any city from among all the Tribes of Israel to build a house there, so that my Name might be there; and I have not chosen any man to be leader of my people Israel;

But I have chosen Jerusalem, so that my Name may be there; and I have chosen David so that he may rule my people Israel.

Now David my father desired to build a house for the Name of the Lord, the God of Israel;

But the Lord said to David my father, "As for your desire to build a house for my Name, you have done well to have this thought."

Nevertheless, you shall not build this house, but your son, who shall come from your loins, shall be the one who builds this house for my Name.

The Lord has therefore fulfilled his word that he had spoken; I have succeeded David my father, I have sat on the throne of Israel, as the Lord spoke; I have built this house for the Name of the Lord, the God of Israel,

And I put the Ark there, in which is the covenant of the Lord, which he made with the children of Israel.

Then he stood before the altar of the Lord in the presence of all the assembly of Israel, and he spread out his hands.
For Solomon had made a high canopy of bronze, five cubits long, five cubits wide, and three cubits high; and had placed it in the middle of the [great] court; then he went up on it, and having bowed his knees in the sight of all the assembly of Israel, and stretched out his hands toward heaven,
He said: O Lord God of Israel! There is no God in heaven or on earth like you, who keeps covenant and gives freely to your servants, who walk before you with all their heart;
You have kept for your servant, David my father, what you had promised him. And indeed, what you had promised him with your mouth, you have accomplished with your own hand, as it is now.
Now therefore, O Lord God of Israel! grant to your servant David my father what you have said to him: You shall never be cut off from my presence [as successor] to sit on the throne of Israel; provided only that your sons take heed to their way, to walk in my Law, as you have walked before my presence.
And now, O Lord God of Israel, let your word, which you spoke to David your servant, be confirmed.
But would God really dwell on earth with men? Behold, the heavens, even the highest heavens, cannot contain you, how much less this house that I have built!
However, O Lord my God, consider the prayer of your servant and his supplication, to hear the cry and the prayer that your servant presents before you.
That your eyes be open day and night upon this house, which is the place in which you have promised to put your Name, by granting the prayer that your servant makes to you in this place.
Therefore, hear the supplications of your servant and of your people Israel when they pray to you in this place; hear them from heaven, your dwelling place; hear and forgive.
If anyone sins against his neighbor, and is required to take an oath, to swear an oath with execration, and the oath is taken before your altar in this house;
Hear them from heaven, and execute [what the oath will entail], and judge your servants, giving the wicked their reward, and repaying them according to what they have done; and justifying the righteous, repaying them according to their righteousness.
If your people Israel are defeated by the enemy because they have sinned against you, and then they turn back to you, calling on your Name, and presenting prayers and supplications to you in this house;
Hear them from heaven, and forgive the sin of your people Israel, and bring them back to the land you gave and to their fathers.
When the heavens are shut up, and there is no rain, because [those of Israel] have sinned against you; if they pray to you in this place, and call on your Name, [and] if they turn from their sins, because you have grieved them;
Hear them from heaven, and forgive the sin of your servants and of your people Israel, when you have taught them the right way in which they should walk; and send rain on the land that you have given to your people as an inheritance.
When there is famine, death, blight, mildew, locusts, or worms in the land; and when their enemies besiege them even in their own land, or when there is any plague or disease,
Whoever from all your people Israel will make prayers and supplications to you, according to how each one has acknowledged his own affliction and his own pain, and how each one has stretched out his hands toward this house;
Then hear them from heaven, from your appointed dwelling place, and forgive, and repay each one according to all their deeds, because you will have known their heart; for you alone know the hearts of men;
So that they may fear you, to walk in your ways all the time they live in the land

that you gave to our fathers.

And even if a foreigner, who is not of your people Israel, comes from a distant country because of your great Name, and because of your strong hand, and your outstretched arm, then, [I say], when he comes, and makes a request of you in this house;

Hear him from heaven, from your appointed dwelling place, and grant this foreigner his request; so that all the peoples of the earth may know your Name, and fear you, as your people Israel [fear you]; and know that your Name is invoked in this house that I have built.

When your people go out to war against their enemies, by the way by which you sent them, if they pray to you, looking towards this city that you have chosen, and towards this house that I have built for your Name;

Then hear from heaven their prayer and their supplication, and uphold their right. When they have sinned against you (for there is no man who does not sin), and when you are angry with them, you have handed them over to their enemies, and those who have taken them have carried them off captive to some country, whether far away or near;

And that in the land to which they have been taken captive, they will have come to their senses, and repenting, they will beg you in the land of their captivity, saying: We have sinned, we have done wrong, and we have acted criminally.

When they have turned to you with all their heart and with all their soul in the land of their captivity, where they have been led captive, and have offered you their supplication, looking towards their land which you gave to their fathers, and towards this city which you have chosen, and towards this house which I have built for your Name;

Hear from heaven, from your fixed abode, their prayers and their supplications, and uphold their right, and forgive your people who have sinned against you.

Now, O my God! I pray that your eyes may be open, and that your ears may be attentive to the prayer that will be made to you in this place.

Now therefore, O Lord God, arise, [to enter] your rest, you and the ark of your might. O Lord God, let your priests be clothed with salvation, and let your faithful ones rejoice in the good [that you have done for them].

O Eternal God! Do not turn the face of your Anointed One backward, and remember the mercies which you have shown to David your servant.

And as soon as Solomon had finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the Temple.

And the priests could not enter the house of the Lord, because the glory of the Lord had filled his house.

And all the children of Israel, seeing how the fire came down, and how the glory of the Lord was upon the house, bowed down with their faces to the ground on the pavement, and worshiped, and praised the Lord, [saying]: O how good he is, for his grace endures forever.

Now the King and all the people were offering sacrifices before the Lord.

And King Solomon offered a sacrifice of twenty-two thousand oxen and six hundred thousand sheep. Thus the king and all the people dedicated the house of God.

And the priests stood at their posts, and the Levites with the musical instruments of the Lord, which King David had made to praise the Lord, [saying], "His steadfast love endures forever," having the Psalms of David in their hands. The priests also blew trumpets opposite them, and all Israel stood.

And Solomon consecrated the middle of the courtyard that was in front of the house of the Lord; for there he offered the burnt offerings, and the fat of the peace offerings, because the bronze altar that he had made could not hold the burnt offerings, and the cakes, and the fat.

At that time Solomon held a solemn festival for seven days, and with him all Israel,

which was a very great multitude of people, assembled from Hamath to the Wadi of Egypt.

And on the eighth day they held a solemn assembly, for they celebrated the dedication of the altar for seven days, and the solemn feast for another seven days.

And on the twenty-third day of the seventh month he let the people go into their tents, rejoicing and with glad hearts, because of the good that the Lord had done to David, and to Solomon, and to Israel his people.

Solomon therefore completed the house of the Lord, and the royal house; and he succeeded in everything that he had planned to do in the house of the Lord, and in his own house.

The Lord appeared again to Solomon at night, and said to him, "I have heard your prayer, and I have chosen this place for myself as a house of sacrifice."

If I shut up the heavens, and there is no rain; and if I command the locusts to devour the earth; and if I send plagues among my people;

And if my people, who bear my name, humble themselves and pray and seek my face and turn from their evil ways, then I will hear from heaven, and I will forgive their sins and heal their land.

My eyes will now be open, and my ears attentive to the prayer that will be offered in this place.

For I have now chosen and consecrated this house, so that my Name may be there forever; and my eyes and my heart will always be there.

And as for you, if you walk before me as David your father walked, doing all that I have commanded you, and [if] you keep my statutes and my ordinances;

Then I will establish the throne of your Kingdom, as I promised to David your father, saying: No successor shall be cut off from you to reign in Israel.

But if you turn away and abandon my statutes and commandments that I have set before you, and go off and serve other gods and bow down before them;

I will uproot them from my land, which I have given them, and I will cast out from before me this house, which I have consecrated to my Name, and I will make it a laughingstock among all peoples.

And everyone who passes by this house, which will have been raised high, will be astonished, and they will say, "Why has the Lord done this to this land and to this house?"

And the answer will be: Because they abandoned the Lord, the God of their fathers, who had brought them out of the land of Egypt, and they clung to other gods, and bowed down to them, and served them, therefore he brought all this evil upon them.

Now he came to the end of the twenty years, during which Solomon built the house of the Lord, and his own house;

He also built the cities that Hiram had given him, and he settled the children of Israel there.

Then Solomon went to Hamath of Zobah, and conquered it.

Solomon also built Tadmor in the desert, and all the fortified cities he built at Hamath.

And he also built upper Beth-horon and lower Beth-horon, fortified cities with walls, gates, and bars.

And Bahalath, and all the fortified cities that Solomon had, and all the cities where he kept his chariots, and the cities where he kept his horsemen, and all that Solomon took pleasure in building in Jerusalem, and in Lebanon, and in all the land of his dominion.

And as for all the people who remained of the Hittites, Amorites, Perizzites, Hivites and Jebusites, who were not of Israel;

Of the people who had remained after them in the land, [and] whom the children of Israel had not completely destroyed, Solomon made them tributaries to this day.

But Solomon did not allow the children of Israel to be enslaved to do his work, but they were men of war, and chief commanders of his captains, and commanders of his

chariots, and his men-at-arms.

There were also two hundred and fifty of them, who were the chief officers of those who were appointed [over the works] of King Solomon, who had stewardship over the people.

Now Solomon brought Pharaoh's daughter up from the City of David to the house he had built for her; for he said, "My wife shall not dwell in the house of David king of Israel, because the places into which the Ark of the Lord has entered are holy."

And Solomon offered burnt offerings to the Lord on the altar of the Lord, which he had built opposite the porch.

And even as it fell due each day, offering according to the commandment of Moses on the Sabbath days, and on the new moons, and on the solemn feasts, three times a year, [namely] in the solemn feast of unleavened bread, in the solemn feast of weeks, and in the solemn feast of Tabernacles.

And he appointed, according to the command of David his father, the departments of the priests according to their ministry, and the Levites according to their duties, so that they might praise [God] and perform the service, assisting the priests according to the daily custom. [He also appointed] the gatekeepers to their departments at each gate; for this had been the command of David the man of God. And they did not deviate from the King's command concerning the Priests and Levites, in any matter, nor in what concerned the treasures.

Therefore all the work of Solomon was well prepared, until the day the house of the Lord was founded, and until it was completed, the house of the Lord was thus finished.

Then Solomon went to Hezion-geber and to Eloth on the seashore, which is in the land of Edom.

And Hiram sent ships to him, under the leadership of his servants, and servants experienced in the navy, who went with Solomon's servants to Ophir; and they took from there four hundred and fifty talents of gold, and brought them to King Solomon.

Now the queen of Sheba, having heard of Solomon's fame, came to Jerusalem to test Solomon with obscure questions, having a very large retinue, and camels carrying aromatic things, and a great quantity of gold, and precious stones; and having come to Solomon, she spoke to him of all that was in her heart.

And Solomon explained to her everything she had proposed, so that there was nothing that Solomon did not understand and explain to her.

And the Queen of Sheba, seeing the wisdom of Solomon and the house he had built, And the food on his table, the lodgings of his servants, the order of service of his officers, their garments, his cupbearers, and their garments, and the ascent by which he went up into the house of the Lord, was all swept away from itself.

And she said to the King: What I have heard in my country about your character and your wisdom is true.

And I did not believe what was said, until I came and saw it with my own eyes; and behold, not half the greatness of your wisdom was reported to me; you surpass the report I had heard.

How blessed are your people! How blessed are your servants who continually stand before you, and who hear the words of your wisdom!

Blessed be the Lord your God, who has been pleased with you, and has placed you on his throne to be King for the Lord your God! Because your God loves Israel, to establish them forever, he has made you King over them, to execute justice and righteousness.

Then she gave the King six twenty talents of gold, and an abundance of aromatic things, and precious stones; and there were never since then such aromatic things as those which the Queen of Sheba gave to King Solomon.

And the servants of Hiram, and the servants of Solomon, who had brought gold from Ophir, brought wood from Algummim, and precious stones.

And the King made from this Alummim wood the roads that led to the house of the Lord and to the royal house, and fiddles and bagpipes for the singers. This wood had not been seen before in the land of Judah.

And King Solomon gave the queen of Sheba everything she desired and everything she asked for, except what she had brought to the king. Then she returned home, she and her servants.

The weight of the gold that returned to Solomon each year was six hundred and sixty-six talents of gold;

Without [what was due to him] from the agents of the wholesale merchants, and [without what] was brought to him by the retail merchants, and all the Kings of Arabia, and the Governors of those countries, who brought gold and silver to Solomon.

King Solomon also made two hundred large shields of hammered gold, using six hundred [pieces] of hammered gold for each shield;

And three hundred [other] gold shields stretched with a hammer, using three hundred pieces of gold for each shield; and the King put them in the house of the park of Lebanon.

The King also made a large ivory throne, which he covered with pure gold.

And this throne had six steps, and a golden footstool, made on a slope, and the whole thing was attached to the throne, and armrests on either side of the seat; and two lions were near the armrests.

There were also twelve lions on the six steps of the throne on either side; such as had not been made in any kingdom.

All the dishes in King Solomon's sideboard were of gold, and all the vessels in the house in the park of Lebanon were of fine gold. There was no silver; silver was not valued in Solomon's days.

For the King's ships went to Tarshish with Hiram's servants; and the ships from Tarshish returned once every three years, bringing gold, silver, ivory, monkeys, and peacocks.

Thus King Solomon was greater than all the kings of the earth, both in riches and in wisdom.

And all the kings of the earth sought to see the face of Solomon, to hear the wisdom that God had put in his heart.

And each of them brought him his gift, [namely] silver vessels, gold vessels, clothing, weapons, and aromatic things, [and brought him] horses and mules every year.

Solomon had four thousand stables for horses and chariots; and twelve thousand horsemen, whom he placed in the cities where he kept his chariots, and with the King in Jerusalem.

And he ruled over all the kings, from the river to the land of the Philistines, and as far as the border of Egypt.

And the King made it so that silver was not more valued in Jerusalem than stones; and cedars, than the wild fig trees that are in the plains, so many were there.

For horses were brought out of Egypt for Solomon, and [other things] from all the countries.

The rest of the acts of Solomon, both the first and the last, are they not written in the Book of Nathan the Prophet, and in the prophecy of Ahijah the Shilonite, and in the vision of Jeddo the Seer, concerning Jeroboam son of Nebat?

And Solomon reigned forty years in Jerusalem over all Israel.

Then he slept with his fathers, and they buried him in the City of David his father, and Rehoboam his son reigned in his place.

And Rehoboam went to Shechem, because all Israel had come to Shechem to establish him as king.

Now it came to pass that when Jeroboam son of Nebat, who was in Egypt, where he had fled from before King Solomon, heard of it, he returned from Egypt.

For they had sent to summon him. So Jeroboam and all Israel came and spoke to Rehoboam, saying:

Your father put a heavy yoke on us, but now you must lighten your father's harsh servitude and heavy yoke that he put on us, and we will serve you.

And he answered them, "Return to me in three days"; and the people went away.

And King Rehoboam sought counsel from the elders who had been with Solomon his father when he lived, and said to them, "How and what do you advise me to answer this people?"

And they said to him, "If you act kindly towards these people, and please them, and speak gently to them, they will be your servants forever."

But he disregarded the advice the elders had given him, and sought counsel from the young men who had been raised with him, [and] who were with him.

And he said to them, "What do you advise me to say to these people who have said to me, 'Lighten the yoke that your father put on us?'"

And the young men who had been raised with him answered him, saying, "This is what you are to say to the people who spoke to you and said, 'Your father put a heavy yoke on us, but you lighten it for us': 'What is least in me is greater than my father's loins.

My father put a heavy yoke on you, but I will make your yoke even heavier; my father disciplined you with rods, but I will discipline you with whips.

Three days after Jeroboam, all the people came to Rehoboam, as the King had told them: Return to me in three days.

But the King answered them harshly; for King Rehoboam neglected the advice of the elders.

And he spoke to them according to the advice of the young men, saying: My father put a heavy yoke upon you, but I will make your yoke even heavier; my father disciplined you with rods, but I [will discipline you] with whips.

The King therefore did not listen to the people, for this was led by God, so that the Lord might confirm his word, which he had spoken to Jeroboam son of Nebat, by means of Ahijah the Shilonite.

And when all Israel saw that the king had not listened to them, the people answered the king, saying, "What share do we have in David? We have no inheritance in the son of Jesse. Israel, let every man return to his tents; and you, David, now see to your own house." So all Israel returned to their tents.

But as for the children of Israel who remained in the cities of Judah, Rehoboam reigned over them.

Then King Rehoboam sent Hadoram, who was in charge of the tribute; but the Israelites stoned him to death. And King Rehoboam quickly got into a chariot and fled to Jerusalem.

Thus Israel rebelled against the house of David, to this day.

So Rehoboam came to Jerusalem and assembled the house of Judah and the house of Benjamin, who were one hundred and eighty thousand elite men fit for war, to fight against Israel and to subdue the kingdom in its power.

But the word of the Lord came to Shemaiah, the man of God, saying:

Speak to Rehoboam son of Solomon, king of Judah, and to all the Israelites who are in Judah and Benjamin, saying:

Thus said the Lord: You shall not go up, nor fight against your brothers; return each to his own house; for this has been done by me; and they obeyed the word of the Lord, and returned without going against Jeroboam.

So Rehoboam remained in Jerusalem, and built cities in Judah as fortresses.

He built Bethlehem, Hetam, Tekoah,

Beth-sur, Soco, Hadullam

Gath, Maresa, Ziph,

Adorajim, Lakis, Hazeka,

Zorah, Aijalon, and Hebron, which were fortress cities in Judah and Benjamin.

He therefore fortified these fortresses, and placed governors there, and provisions of food, oil, and wine;

And in each city, shields and javelins, and he fortified them well. Thus Judah and Benjamin were subject to him.

And the priests and Levites who were throughout Israel joined him from all their regions.

For the Levites left their suburbs and their possessions, and came to the [Tribe] of Judah, and to Jerusalem: because Jeroboam and his sons had rejected them, so that they would no longer serve as Priests to the Lord.

For [Jeroboam] had appointed priests for the high places, for the demons, and for the calves he had made.

And after them those from all the Tribes of Israel who had set their hearts to seek the Lord, the God of Israel, came to Jerusalem to sacrifice to the Lord, the God of their fathers.

And they strengthened the Kingdom of Judah, and reinforced Rehoboam son of Solomon, for three years, because they followed the ways of David and Solomon for three years.

Now Rehoboam took as his wife Mahalath, daughter of Jerimoth, son of David; [and]

Abihail, daughter of Eliab, son of Jesse;

She bore him these sons, Jehus, Shemariah, and Zaham.

And after her he took Mahacah, daughter of Absalom, who bore him Abijah, Hattai, Ziza, and Selomith.

But Rehoboam loved Mahacah, daughter of Absalom, more than all his other wives and concubines; for he had taken eighteen wives and sixty concubines, from whom he had twenty-eight sons and sixty daughters.

And Rehoboam appointed Abijah, son of Mahacah, as chief, to be chief over his brothers; for [his intention was] to make him king.

And he wisely decided to scatter all his children throughout all the regions of Judah and Benjamin, [namely] throughout all the fortified cities, and gave them plenty to live on; and he asked for many wives for them.

Now it came to pass that as soon as the Kingdom of Rehoboam was established and strengthened, [Rehoboam] abandoned the Law of the Lord, and all Israel [abandoned it also] with him.

Therefore it came to pass in the fifth year of King Rehoboam, that Shesach king of Egypt came up against Jerusalem, because they had sinned against the Lord.

He had with him 1,200 chariots and 60,000 horsemen, and the people who had come with him from Egypt, namely the Libyans, the Sukians, and the Ethiopians, were without number.

And he took the fortified cities that belonged to Judah, and came as far as Jerusalem.

Then Shemaiah the Prophet came to Rehoboam and to the leaders of Judah who had gathered in Jerusalem because of Shesh, and said to them, "This is what the Lord says: 'You have abandoned me; therefore I have also abandoned you into the hand of Shesh.

Then the leaders of Israel and the King humbled themselves and said, "The Lord is righteous."

And when the Lord saw that they had humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; I will not destroy them, but I will soon give them some means of escape, and my wrath will not be poured out on Jerusalem by means of Shisach.

However, they will be enslaved to him, so that they may know what my servitude is, and the servitude of the kingdoms of the earth.

Sisak, King of Egypt, went up against Jerusalem and took the treasures of the house of the Lord and the treasures of the royal house; he took everything, including the golden shields that Solomon had made.

And King Rehoboam made bronze shields instead of those, and put them in the hands of the captains of the archers who guarded the gate of the king's house.

And when the King entered the house of the Lord, the archers came and carried them, and then they brought them back to the chamber of the archers.

Because he humbled himself, the anger of the Lord turned away from him, so that he did not destroy them completely; for there were also good things in Judah.

So King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel to put his Name there; and his mother's name was Naamah, and she was an Hammonite.

But he did what was displeasing to [the Lord]; for he did not set his heart to seek the Lord.

But are not the deeds of Rehoboam, both the first and the last, written in the Books of Shemaiah the Prophet, and of Hiddo the Seer, in the account of the genealogies; with the wars that Rehoboam and Jeroboam had all the time they lived?

And Rehoboam slept with his fathers, and was buried in the City of David; and Abijah his son reigned in his place.

In the eighteenth year of King Jeroboam, Abijah began to reign over Judah.

And he reigned three years in Jerusalem. His mother's name was Micaia, and she was the daughter of Uriel of Gibbah. Now there was war between Abijah and Jeroboam.

And Abijah began the battle with an army composed of valiant men for war; they were four hundred thousand elite men. Now Jeroboam had arrayed against him the battle with eight hundred thousand elite men, strong and valiant.

And Abijah stood on the mountain of Zemarajim, which is in the mountains of Ephraim, and said: Jeroboam and all Israel, listen to me.

Do you not know that the Lord, the God of Israel, gave the kingdom to David over Israel forever, to him, [I say], and to his sons, by an inviolable covenant?

But Jeroboam son of Nebat, servant of Solomon son of David, rose up and rebelled against his Lord.

And worthless men, imitators of the Devil, gathered around him, and strengthened themselves against Rehoboam, Solomon's son, because Rehoboam was a child and of little courage, and did not stand firm against them.

And now you presume to stand firm against the Kingdom of the Lord, which is in the hands of the sons of David, because you are a great multitude of people, and the golden calves, which Jeroboam made for you to be your gods, are with you.

Have you not rejected the priests of the Lord, the sons of Aaron and the Levites? And have you not appointed priests for yourselves like the peoples of the other countries? All those who came with a young calf and seven rams to be consecrated, and to be priests of what is not God?

But as for us, the Lord is our God, and we have not forsaken him; and the priests who minister to the Lord are children of Aaron, and the Levites [are employed] in their functions.

And the burnt offerings are burned to the Lord every morning and every evening, along with the incense of aromatic herbs. The bread of the Presence is arranged on the pure table, and the golden lampstand with its lamps is lit every evening; for we guard what the Lord our God desires to be guarded, but you have forsaken it.

Therefore, behold, God is with us to be our leader, and his priests, and the trumpets of resounding alarm to sound against you. Children of Israel, do not fight against the Lord, the God of your fathers, for it will not succeed you.

But Jeroboam caused an ambush to turn around, so that it would fall on them from behind; so that the [Israelites] came face to face with Judah, and the ambush was behind them.

And those of Judah looked, and behold, they had the battle in front and behind, and they cried out to the Lord, and the priests sounded the trumpets.

Each one of Judah also shouted for joy, and it came to pass, as they shouted for joy,

that God struck Jeroboam and all Israel, before Abijah and Judah.
And the children of Israel fled from before Judah, because God had delivered them into their hands.
Abijah and his people made a very great slaughter of them, so that five hundred thousand elite men of Israel fell, mortally wounded.
So the children of Israel were humbled at that time, and the children of Judah were strengthened, because they relied on the Lord, the God of their fathers.
And Abijah pursued Jeroboam, and took from him these cities; Bethel, and the cities of its jurisdiction; Jesanah, and the cities of its jurisdiction; Hephrajim, and the cities of its jurisdiction.
And Jeroboam had no more strength during the time of Abijah; but the Lord struck him down, and he died.
So Abijah became strong, and took fourteen wives, and by them he had twenty-two sons and sixteen daughters.
The rest of Abija's deeds, actions, and words are written in the Memoirs of Hiddo the Prophet.
Then Abijah slept with his ancestors and was buried in the City of David, and Asa his son reigned in his place. In his days the land had rest for ten years.
Now Asa did what was good and right before the Lord his God.
For he removed the altars [of the gods] of the foreigners, and the high places, and broke the statues, and cut down the groves.
And he commanded Judah to seek the Lord, the God of their fathers, and to observe the Law and the Commandments.
And he also removed the high places and tabernacles from all the cities of Judah; and the kingdom was at rest under his rule.
He also built fortified cities in Judah, because the land had rest; and during those years there was no war against him, because the Lord gave him rest.
For he said to Judah, "Let us build these cities and surround them with walls, towers, gates, and bars, while we are masters of the land; because we have called upon the Lord our God; we have called upon him, and he has given us rest on every side; therefore they built and prospered.
Now Asa had in his army three hundred thousand men from Judah, bearing shields and javelins; and two hundred and eighty thousand from Benjamin, bearing shields and shooting bows, all strong and valiant.
And Zeraph the Ethiopian came out against them with an army of one million [men], and three hundred chariots, and he came as far as Maresa.
And Asa went to meet him, and the battle was drawn up in the valley of Zephath, near Mareshah.
Then Asa cried out to the Lord his God, "Lord, it is not more difficult for you to help the one who has no strength than for the one who has a great army. Help us, Lord our God, for we have relied on you and have come in your name against this vast army. You are the Lord our God; let no one prevail against you!"
And the Lord struck the Ethiopians before Asa and before Judah, so that the Ethiopians fled.
And Asa and the people who were with him pursued them as far as Gerar; and so many Ethiopians fell that they had no more strength; for they were defeated before the Lord and before his army; and a very great amount of plunder was brought back.
They also attacked all the cities around Gerar, because the terror of the Lord was upon them; and they plundered all these cities; for there was in these cities a great deal of spoil.
They also cut down the tents of the flocks, and took away a large number of sheep and camels; after which they returned to Jerusalem.
Then the Spirit of God came upon Hazaria son of Hoded.
Therefore he went out to meet Asa and said to him, "Asa, and all Judah and Benjamin, listen to me. The Lord is with you while you are with him; if you seek him, he will

be found by you, but if you forsake him, he will forsake you.”

But Israel has long been without the true God, without a teaching priest, and without the Law;

But when in their distress they turned to the Lord, the God of Israel, and sought him, they found him.

At that time there was no safety for those who travelled because there was great unrest among all the inhabitants of the country.

For one nation was trampled upon by another, and one city by another, because God had troubled them with all kinds of distress.

Therefore, be strong, and do not let your hands be sluggish; for there is a reward for your works.

Now when Asa heard these words, and the prophecy of Hod the prophet, he was strengthened, and he removed the abominations from all the land of Judah and Benjamin, and from the cities which he had taken in the hill country of Ephraim, and he renewed the altar of the Lord which was before the porch of the Lord.

Then he gathered together all Judah and all Benjamin, and those of Ephraim, Manasseh, and Simeon who were with them; for many of Israel had submitted to him, seeing that the Lord their God was with him.

So they assembled in Jerusalem in the third month of the fifteenth year of Asa's reign;

And on that day they sacrificed to the Lord seven hundred oxen and seven thousand sheep of the plunder they had brought.

And they returned to the covenant, to seek the Lord, the God of their fathers, with all their heart and with all their soul.

So much so that all those who did not seek the Lord, the God of Israel, both the small and the great; both men and women, were to be put to death.

And they swore to the Lord with a loud voice and with loud shouts of joy, to the sound of trumpets and horns.

And all Judah rejoiced over that oath, because they had sworn with all their heart and had sought the Lord with all their affection. Therefore they found him, and the Lord gave them rest on every side.

He even removed the regency from Mahaca, the mother of King Asa, because she had made a mockery for a grove. Furthermore, Asa tore the mockery she had made to pieces, smashed it, and burned it near the Kidron Valley.

But the high places were not taken from Israel, and nevertheless Asa's heart was upright all his life.

And he returned to the house of God the things which his father had consecrated, and which he himself had also consecrated, of silver, gold, and vessels.

And there was no war until the thirty-fifth year of Asa's reign.

In the thirty-sixth year of Asa's reign, Bahasa King of Israel came up against Judah and built Ramah, so that no one would go out or come in to Asa King of Judah.

And Asa took the gold and silver from the treasuries of the house of the Lord and of the royal house, and sent to Ben-Hadad, king of Syria, who was living in Damascus, to tell him:

There is a covenant between us, and between my father and yours; behold, I am sending you silver and gold; go, break the covenant that you have with Bahasa King of Israel, and let him depart from me.

And Benhadad agreed with King Asa, and sent the captains of his army against the cities of Israel, who struck Hijon, Dan, Abelmajim, and all the stores of the cities of Naphtali.

And it came to pass that as soon as Bahasa heard of it, he withdrew from building Rama, and stopped his work.

Then King Asa took all those from Judah, and they carried away the stones and timber from Ramah that Bahasa was building, and he built Gebah and Mizpah with them.

And at that time Hanani the Seer came to Asa King of Judah, and said to him, “Because

you have relied on the King of Syria, and have not relied on the Lord your God, therefore the army of the King of Syria has escaped from your hand.” Were not the Ethiopians and Libyans a very large army, with chariots and a great number of horsemen? But because you relied on the Lord, he delivered them into your hands.

For the eyes of the Lord look throughout the earth, to show himself powerful on behalf of those whose hearts are pure toward him. You have done foolishly in this, for from now on you will always have wars.

And Asa was angry with the Seer, and put him in prison; for he was very indignant with him because of this. Asa also oppressed some of the people at that time. These are the acts of Asa, both the first and the last; they are written in the Book of the Kings of Judah and Israel.

And Asa was sick with his feet in the thirty-ninth year of his reign, and his illness was severe; yet he did not seek the Lord in his illness, but the physicians.

Then Asa slept with his fathers, and died in the forty-first year of his reign.

And they buried him in his tomb which he had dug for himself in the City of David, and they laid him in a bed which he had filled with aromatic things, and spices mixed by the art of perfumer, and they burned them on him in great abundance.

Then Jehoshaphat his son reigned in his place, and strengthened himself against Israel.

For he placed troops in all the fortified cities of Judah, and garrisons in the land of Judah, and in the cities of Ephraim which Asa his father had taken.

And the Lord was with Jehoshaphat, because he followed the first way of David his father, and did not seek the Baalites.

But he sought the God of his father, and walked in his commandments, and not in the ways of Israel.

The Lord therefore established the kingdom in his hands; and all those of Judah brought gifts to Jehoshaphat, so that he had great riches and great glory.

And applying his heart more and more to the ways of the Lord, he removed also the high places and the groves from Judah.

And in the third year of his reign, he sent some of his chief governors, namely Benhazil, Hobadiah, Zechariah, Nathanael, and Micaiah, to instruct [the people] in the cities of Judah;

And with them were Levites, [namely] Shemaiah, Nethaniah, Zebadiah, Hazael, Semiramoth, Jehonatham, Adonijah, Tobiah, and Tob-adonijah, Levites; and with them Elisamah and Jehoram, Priests;

They taught in Judah, having with them the Book of the Law of the Lord; and they went around to all the cities of Judah, teaching the people.

And the fear of the Lord was upon all the kingdoms of the countries that were all around Judah, so that they did not make war against Jehoshaphat.

Jehoshaphat was also brought gifts from the Philistines and tax money; and the Arabs brought him flocks, namely, seven thousand seven hundred sheep and seven thousand seven hundred goats.

Thus Jehoshaphat rose to the highest degree of glory; and he built castles and fortified cities in Judah.

He had great possessions in the cities of Judah, and in Jerusalem strong and valiant warriors.

And this is their census according to the house of their fathers. The leaders of the thousands of Judah were Hadna, captain, and with him three hundred thousand mighty men;

And after him, Johanan the captain, and with him two hundred and eighty thousand;

And after him Hamasiah son of Zicri, who had willingly offered himself to the Lord, and with him two hundred thousand mighty men;

And from Benjamin, Eliadah, a mighty and valiant man, and with him two hundred thousand men armed with bows and shields;

And after him Jehozabad, and with him one hundred and eighty thousand men equipped for battle.

These were the ones who served the King, besides those whom the King had placed in the fortified cities throughout the land of Judah.

Now Jehoshaphat, having great wealth and great glory, made an alliance with Ahab. And after some years he went down to Ahab in Samaria, and Ahab killed for himself and for the people who were with him a great number of sheep and cattle, and persuaded him to go up against Ramoth-Gilead.

For Ahab, King of Israel, said to Jehoshaphat King of Judah: Will you not come with me against Ramoth-gilead? And he [answered] him: Count on me as on yourself, and on my people as on your people; [we will go] with you to this war.

Jehoshaphat also said to the King of Israel: I beg you to inquire today of the word of the Lord.

And the King of Israel assembled four hundred Prophets, to whom he said: Shall we go to war against Ramoth-Gilead, or shall I refrain? And they answered: Go up; for God will deliver it into the hands of the King.

But Jehoshaphat said, "Is there no other prophet of the Lord here yet, so that we may inquire of him?"

And the king of Israel said to Jehoshaphat, "There is one more man through whom we can inquire of the Lord, but I hate him, because he never prophesies anything good about me, but always bad; he is Micaiah son of Imlah." And Jehoshaphat said, "Let not the king say such a thing."

Then the King of Israel summoned a eunuch and said to him, "Bring Micah son of Imlah quickly."

Now the King of Israel and Jehoshaphat King of Judah were sitting, each on his throne, clothed in his robes; they were sitting in the square near the entrance of the gate of Samaria, and all the Prophets were prophesying in their presence.

Then Zidkiah son of Kenahana made himself iron horns and said, "Thus says the Lord, you shall gore the Syrians with these horns until you have completely destroyed them."

And all the Prophets prophesied the same thing, saying: Go up to Ramoth-gilead, and you will prosper, and the Lord will deliver it into the hand of the King.

Now the messenger who had gone to summon Micaiah spoke to him, saying: Behold, the Prophets all with one voice predict happiness for the King, so I pray you that your word may be like that of one of them, and prophesy happiness for him.

But Micaiah answered, "As surely as the Lord lives, I will say whatever my God says."

So he came to the King; and the King said to him, Micaiah, shall we go to war against Ramoth-Gilead, or shall I refrain? And he answered, Go up, and you will prosper, and they will be delivered into your hands.

And the King said to him, "How many times shall I adjure you to tell me only the truth in the Name of the Lord?"

And [Micah] answered: I saw all Israel scattered on the mountains, like a flock of sheep without a shepherd; and the Lord said: These are without a lord; let each one return to his home in peace.

Then the King of Israel said to Jehoshaphat: Did I not tell you that he never prophesies anything good about me, but only bad?

And [Micah] said: Hear the word of the Lord. I saw the Lord sitting on his throne, and all the host of heaven standing on his right hand and on his left.

And the Lord said, "Who will entice Ahab king of Israel to go up and fall in Ramoth-gilead?" And he added, "One says one way, and another says another."

Then a spirit came forward and stood before the Lord and said, "I will bring him there." And the Lord said to him, "How?"

And he answered, "I will go out and be a lying spirit in the mouth of all his prophets." And [the Lord] said, "You will indeed entice him, and you will succeed; go

out and do it.”

Therefore, behold, the Lord has put a lying spirit in the mouth of your prophets, and the Lord has pronounced evil against you.

Then Zidkiah son of Kenahana approached and struck Micaiah on the cheek and said to him, “By what way did the spirit of the Lord depart from me to speak to you?”

And Micaiah answered: Behold, you will see it on the day you go from room to room to hide.

Then the King of Israel said: Let Micaiah be taken, and let him be brought to Amon, the captain of the city, and to Joash the king's son;

And let them be told: Thus says the King: Put this man in prison, and give him only a little bread to eat and a little water [to drink], until I return in peace.

And Micaiah answered, “If you ever return in peace, the Lord will not have spoken through me.” He also said, “Hear this, all you people who are here.”

The King of Israel therefore went up with Jehoshaphat King of Judah against Ramoth-Gilead.

And the King of Israel said to Jehoshaphat, “Let me disguise myself and go to battle, but you put on your own clothes.” So the King of Israel disguised himself, and they went to battle.

But the King of the Syrians had commanded the captains of his chariots, saying: You shall fight against no one except the King of Israel.

So it came to pass that as soon as the chariot captains saw Jehoshaphat, they said, “This is the king of Israel!” and they surrounded him to fight. But Jehoshaphat cried out, and the Lord helped him; and God led them away from him.

But as soon as the chariot captains saw that it was not the King of Israel, they turned away from him.

Then someone shot with all his might from his bow; and he struck the King of Israel between the tassets and the harness; and [the King] said to his charioteer, Turn your hand, and take me out of the camp; for I am badly wounded.

There was a very fierce battle that day, and the King of Israel remained in his chariot, facing the Syrians, until evening, and he died around sunset.

And Jehoshaphat King of Judah returned safely to his house in Jerusalem.

And Jehu son of Hanani the Seer went out to meet King Jehoshaphat, and said to him, “Have you then given help to the wicked, and do you love those who hate the Lord?

Because of this, indignation is upon you from the Lord.”

But some good things were found in you; since you removed the thickets from the land, and you set your heart to seek God.

From that time Jehoshaphat remained in Jerusalem; however, he again reviewed the people from Beersheba to the hill country of Ephraim; and he brought them back to the Lord, the God of their fathers.

And he appointed judges throughout the land, in all the fortified cities of Judah, from city to city.

And he said to the judges, “Consider what you will do, for you are not exercising justice from a man, but from the Lord, who is in your midst in judgment.”

Now therefore let the fear of the Lord be upon you; take heed to this, [and] do it, for there is no iniquity with the Lord our God, nor partiality, nor acceptance of bribes.

Jehoshaphat also established some of the Levites, priests, and leaders of the fathers of Israel in Jerusalem for the judgment of the Lord and for the trials; for they returned to Jerusalem.

And he commanded them, saying: You shall act thus in the fear of the Lord, with faithfulness, and with integrity of heart.

And as for all the disputes that will come before you from your brothers who live in their cities, when it comes to judging between murder and murder, between law and commandment, between statutes and ordinances, you shall instruct them, so that they may not be found guilty before the Lord, and that his indignation may not be upon you

and your brothers; you shall therefore act in this way, and you will not be found guilty.

And behold, Amariah the chief priest shall be over you in all matters concerning the Lord; and Zebadiah son of Ishmael shall be in charge of the house of Judah in all matters concerning the king; and the Levite officials shall be before you. Be strong, and do this, and the Lord will be with the righteous.

After these things the children of Moab and the children of Hammon came, for the Hammonites had joined with the Moabites to wage war against Jehoshaphat.

And they came and reported to Jehoshaphat, saying, "A great multitude of people have come against you from the parts of the sea and from Syria; and behold, they are at Hazazon-tamar, which is Hengedi."

Then Jehoshaphat was afraid, and resolved to seek the Lord, and proclaimed a fast throughout all Judah.

So Judah was gathered together to ask for help from the Lord; and people came from all the cities of Judah to call on the Lord.

And Jehoshaphat stood in the assembly of Judah and Jerusalem in the house of the Lord, before the new court.

And he said: O Lord! God of our fathers, are you not the God who is in heaven, and who rules over all the kingdoms of the nations? And indeed in your hand are strength and power, so that no one can resist you.

Is it not you, O our God, who drove out the inhabitants of this land from before your people Israel, and gave it forever to the descendants of Abraham, who loved you?

So they lived there and built a sanctuary for your Name, saying:

If any harm comes upon us, [namely] the sword of vengeance, or plague, or famine, we will stand before this house and in your presence; because your Name is in this house, we will cry out to you because of our distress, you will hear us, and you will deliver us.

Now here are the children of Hammon and Moab, and those of Mount Seir, among whom you did not allow the children of Israel to pass when they came from the land of Egypt, for they turned away from them, and they did not destroy them;

Behold, to reward us, they come to drive us out of your inheritance, which you have made us possess.

O our God! Will you not judge them? For we have no strength to stand against this great multitude that is coming against us, and we do not know what we should do; but our eyes are on you.

And all the people of Judah stood before the Lord, with their families, their wives, and their children.

Then the Spirit of the Lord came upon Jahaziel, son of Zechariah, son of Beneiah, son of Jehiel, son of Mattaniah, a Levite from among the descendants of Asaph, in the midst of the assembly.

And he said, "All you people of Judah, and you who live in Jerusalem, and you, King Jehoshaphat, listen carefully. This is what the Lord says to you: Do not be afraid or dismayed because of this vast army, for the battle is not yours, but God's."

Go down to them tomorrow; behold, they will come up by the ascent of Zitz, and you will find them at the end of the stream, opposite the desert of Jeruel.

It will not be for you to fight in this battle; stand up, stand firm, and see the deliverance the Lord will give you. Judah and Jerusalem, do not be afraid or discouraged; go out tomorrow to meet them, for the Lord will be with you.

Then Jehoshaphat bowed with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the Lord, prostrating themselves before the Lord.

And the Levites from among the children of the Kohathites, and from among the children of the Korahites, stood up to praise the Lord, the God of Israel, with a loud and resounding voice.

Then they rose early in the morning and went out to the Desert of Tekoah. As they were going out, Jehoshaphat stood and said, "Judah and people of Jerusalem, listen to

me: Believe in the Lord your God and you will be safe; believe his prophets and you will prosper.”

Then, having consulted with the people, he appointed men to sing to the Lord and to praise his holy majesty, [who], marching before the army, said: “Give thanks to the Lord, for his steadfast love endures forever.”

And at the hour when they began the song of triumph and praise, the Lord set ambushes against the children of Hammon, the Moabites, and those of Mount Seir, who came against Judah, so that they were defeated.

For the children of Hammon and the Moabites rose up against the inhabitants of Mount Seir, to destroy them in the manner of the forbidden, and to exterminate them; and when they had finished exterminating the inhabitants of Seir, they helped each other to destroy each other.

And those from Judah came to the place of Mizpah in the desert, and looking towards this multitude, behold, they were all bodies fallen on the ground, without one having escaped.

So Jehoshaphat and his people came to plunder their spoil, and they found great riches among the dead, and precious garments, and they took so much of it that they could no longer carry it; they plundered the spoil for three days, for there was plenty of it.

Then on the fourth day they gathered together in the valley [called] of blessing, because there they blessed the Lord; therefore that place has been called the valley of blessing to this day.

And all the men of Judah and Jerusalem, with Jehoshaphat leading the way, turned their faces to return to Jerusalem with joy: for the Lord had filled them with joy because of their enemies.

And they entered Jerusalem into the house of the Lord, with bagpipes, violins, and trumpets.

And the fear of God was upon all the kingdoms of that land, when they heard that the Lord had fought against the enemies of Israel.

Thus the kingdom of Jehoshaphat was at rest, because his God gave him rest all around.

Jehoshaphat therefore reigned over Judah. He was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem; his mother's name was Hazuba, and she was the daughter of Shili.

He followed the way of Asa his father, and did not turn aside from it, doing what was right before the Lord.

However, the high places were not removed, because the people had not yet disposed their hearts towards the God of their fathers.

Now the rest of the acts of Jehoshaphat, both the first and the last, are written in the Memoirs of Jehu son of Hanani, as it was recorded in the Book of the Kings of Israel.

After that Jehoshaphat King of Judah joined Ahaziah King of Israel, who was only concerned with doing harm.

And he partnered with him to build ships and send them to Tarshish; and they built these ships at Hezjongeber.

Then Eliezer son of Dodavah the Mareshite prophesied against Jehoshaphat, saying, “Because you have joined forces with Ahaziah, the Lord has destroyed your works.” So the ships were wrecked, and they could not go to Tarshish.

Then Jehoshaphat slept with his fathers and was buried with them in the City of David; and Joram his son reigned in his place.

He had brothers sons of Jehoshaphat, namely Hazaria, Jehiel, Zechariah, Hazaria, Michael, and Shephatiah; all these were sons of Jehoshaphat, King of Israel.

Now their father had given them great gifts of silver, gold, and exquisite things, with fortified cities in Judah; but he had given the Kingdom to Joram, because he was the firstborn.

And Joram, having risen to the kingdom of his father, strengthened himself, and killed with the sword all his brothers, and some of the leaders of Israel. Joram was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.

And he followed the ways of the Kings of Israel, as the house of Ahab had done; for Ahab's daughter was his wife; so he did what was displeasing to the Lord. However, the Lord did not want to destroy the house of David, because of the covenant he had made with David, and according to what he had said, that he would give him and his sons a Lamp forever.

In his time, the people of Edom rebelled against the obedience of Judah and established a king over them.

Therefore Joram marched [towards Zahir] with his captains and all the chariots he had, and having risen by night he defeated the Idumeans who were around him, and all the governors of the chariots.

Nevertheless, the Edomites rebelled against obedience to Judah, to this day. At that same time, Libnah rebelled against obedience to [Joram], because he had abandoned the Lord, the God of his fathers.

He also made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and he also drove Judah there.

Then a letter was brought to him from Elijah the Prophet, saying: This is what the Lord, the God of David your father, says: Because you have not followed the way of Jehoshaphat your father, nor the way of Asa king of Judah;

But you have followed the ways of the Kings of Israel, and you have caused those of Judah and the inhabitants of Jerusalem to commit fornication, just as the house of Ahab caused [Israel] to commit fornication, and you have even killed your brothers, your father's family, who were better than you;

Behold, the Lord is going to strike your people, your children, your wives, and all your livestock with great plagues.

And you will have serious illnesses, an intestinal disease, until your bowels come out due to the force of the disease, which will last two years.

So the Lord stirred up against Joram the spirit of the Philistines and of the Arabs who lived near the Ethiopians;

They came up against Judah and swept through the whole land and plundered all the riches that were found in the king's house, and even took his children and his wives captive; so that he had no son left except Jehoahaz, the youngest of his children. And after all these things the Lord struck him in his bowels with an incurable disease.

And it came to pass that one day after another, and as the time of two years came to expire, his bowels came forth by the force of the disease; thus he died with great pains; and the people did not burn aromatic things over him, as had been done over his fathers.

He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem; he departed without being mourned, and was buried in the City of David, but not in the tombs of the Kings.

And the inhabitants of Jerusalem made Ahaziah, the youngest of his sons, king in his place, because the troops, who had come with the Arabs in the form of a camp, had killed all those who were older than him; so Ahaziah, son of Joram, king of Judah, reigned.

Ahaziah was forty-two years old when he began to reign, and he reigned one year in Jerusalem; his mother's name was Hathaliah, and she was the daughter of Homri.

And he followed the ways of Ahab's house; for his mother was his counselor in doing evil.

So he did what was displeasing to the Lord, like those of the house of Ahab; because they were his advisers after the death of his father, to his harm.

Even governing himself according to their advice, he went with Joram son of Ahab,

King of Israel, to war at Ramoth-Gilead against Hazael King of Syria, where the Syrians struck Joram; Who returned to Jezrehel to be healed of the wounds he had received at Ramah, when he was waging war against Hazael King of Syria; and Hazarah son of Joram, King of Judah, went down to Jezrehel to see Joram the son of Ahab, because he was sick. And this was the complete ruin of Ahaziah, who proceeded from God, because he went to Joram; for after arriving there, he went out with Joram against Jehu son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. For when Jehu was taking revenge on the house of Ahab, he found the leaders of Judah, and the sons of Ahaziah's brothers, who served Ahaziah, and killed them. And having sought Ahaziah, who had hidden himself in Samaria, they seized him and brought him to Jehu, and they killed him and buried him; for they said, "This is the son of Jehoshaphat, who sought the Lord with all his heart." So the house of Ahaziah was unable to preserve the kingdom. And Hathaliah, the mother of Ahaziah, having seen that her son was dead, arose and exterminated all the royal blood of the house of Judah. But Jehosabath, daughter of King Joram, took Joash, son of Ahaziah, and hid him from among the king's sons who were being put to death, and put him and his nurse in the bedchamber. Thus Jehosabath, daughter of King Joram and wife of Jehoiada the priest, hid him from the sight of Hathaliah, because she was the sister of Ahaziah, so that Hathaliah did not put him to death. And he was hidden with them in the house of God for six years; however, Hathaliah reigned over the land. But in the seventh year Jehoiada strengthened himself, and took with him some centurions; [namely] Hazaria son of Jeroham, Ishmael son of Jehohanan, Hazaria son of Hobed, Mahaseiah son of Hadaiah, Elisaphat son of Zichri, and made a covenant with them. And they went around Judah, and gathered together from all the cities of Judah the Levites, and the leaders of the fathers of Israel, and came to Jerusalem. And all this assembly made a covenant with the King in the house of God, and [Jehoiada] said to them, "Behold, the King's son shall reign as the Lord has spoken concerning the sons of David." This is what you will do: The third part of those of you who come in during the week, both the Priests and the Levites, will be at the gate of Sippim. And the third part shall stand at the house of the King; and the third part at the foundation gate; and let all the people be in the courts of the house of the Lord. No one shall enter the house of the Lord except the priests and the Levites who serve; they shall enter because they are consecrated; and the rest of the people shall keep watch for the Lord. And these Levites shall surround the King all around, each with his weapons in his hand; but whoever enters the house shall be put to death; and stand with the King when he goes out and when he enters. So the Levites and all those of Judah did everything that Jehoiada the Priest had commanded, and each took his men, both those who came in on the week and those who went out on the week; for Jehoiada the Priest had not given leave to the departments. And Jehoiada the priest gave to the centurions halberds, shields, and washers, which had belonged to King David, and which were in the house of God. And he arranged all the people around the King; each holding his weapons in his hand, from the right side of the Temple to the left side of the Temple, both for the altar and for the Temple. Then they brought in the King's son, and placed the crown and the testimony on him, and made him King; and Jehoiada and his sons anointed him, and said, Long live the King! And Hathaliah, hearing the noise of the people running and singing praises [to God]

around the King, came to the people in the house of the Lord. And she looked, and behold, the King was near his pillar at the entrance, and the captains and the trumpeters were near the King, and all the people of the land were rejoicing, and trumpets were blowing; the singers also [were singing] with musical instruments, and showing how they should sing praises [to God]; and at this Hathaliah tore her clothes, and said: Conspiracy! Conspiracy! Then Jehoiada the priest brought out the centurions who were in charge of the army, and said to them, "Take her out of the ranks; and whoever follows her shall be put to death by the sword; for the priest had said, 'Do not put her to death in the house of the Lord.'"

So they made room for her; and she returned to the King's house by the entrance of the Horse Gate, and they killed her there.

And Jehoiada, all the people, and the King made this covenant, that they would be the people of the Lord.

Then all the people entered the house of Bahal, and they demolished it; they smashed its altars and its images, and killed Mattan, the priest of Bahal, before the altars.

Jehoiada also restored the offices of the house of the Lord, in the hands of the Levite priests, whom David had distributed for the house of the Lord, so that they might offer burnt offerings to the Lord, as it is written in the Law of Moses, with joy and with songs, according to the arrangement that David had made.

He also appointed gatekeepers at the gates of the house of the Lord, so that no one defiled for any reason might enter it.

He then took the centurions, the most important men, those who were appointed to authority over the people, and all the people of the land; and he brought the King down from the house of the Lord, and they entered through the middle of the high gate into the house of the King; then they made the King sit on the royal throne.

And all the people of the land rejoiced, and the city remained quiet, although Hathaliah had been put to death with the sword.

Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah, and she was from Beersheba.

Now Joash did what was right before the Lord, throughout all the days of Jehoiada the Priest.

And Jehoiada gave him two wives, by whom he had sons and daughters.

After that, Joash resolved to renew the house of the Lord.

And he assembled the Priests and the Levites, and said to them, Go throughout the cities of Judah, and collect money from all Israel, to repair the house of your God, year by year, and hasten this matter; but the Levites did not hasten it.

And the King summoned Jehoiada the chief priest and said to him, "Why have you not caused the Levites to bring from Judah, and Jerusalem, and all Israel, the tribute commanded by Moses the servant of the Lord, for the Tabernacle of the Testimony?"

For the wicked Hathaliah [and] her children had plundered the house of God, and they had even appropriated for the Bahalites all the things consecrated to the house of the Lord.

Therefore the King commanded that a chest be made, and that it be placed outside the door of the house of the Lord.

Then it was proclaimed in Judah and Jerusalem that they should bring to the Lord the tax that Moses the servant of God had imposed on Israel in the wilderness.

And all the leaders and all the people rejoiced; and they brought [the money], and threw it into the chest, until [the repair of the Temple] had been completed.

Now when the Levites carried the chest according to the King's order, which was done as soon as it was seen that there was a lot of money; the King's Secretary, and the Clerk of the chief Priest came, and emptied the chest, then they brought it back, and put it back in its place. They did this every day; and a large amount of money was amassed.

And the King and Jehoiada distributed it to those who were in charge of the work of the service of the house of the Lord, who hired stonemasons and carpenters to rebuild the house of the Lord, and workers working in iron and bronze to repair the house of the Lord.

Those who were in charge of the work labored, and it was fully completed through their efforts, so that they restored the house of God to its proper state and established it.

And as soon as they had finished, they brought before the King and before Jehoiada the rest of the silver, with which he made utensils for the house of the Lord; [namely] utensils for service and for offerings, and cups and other utensils of gold and silver; and they continually offered burnt offerings in the house of the Lord, throughout the days of Jehoiada.

Now Jehoiada, having grown old and full of days, died. He was one hundred and thirty years old when he died.

And they buried him in the City of David with the kings, because he had done good in Israel, toward God, and toward his house.

But after Jehoiada died, the leaders of Judah came and bowed down before the King; and the King listened to them.

And they abandoned the house of the Lord, the God of their fathers, and [attached themselves] to the service of the groves, and of false gods; therefore the anger of [the Lord was kindled] against Judah and against Jerusalem, because they had made themselves guilty in this.

And although he sent prophets to them to call them back to the Lord, and although [these prophets] warned them [to] return, they would not listen.

And the Spirit of God also clothed Zechariah son of Jehoiada the priest, so that he stood above the people and said to them, "God has said this: Why do you transgress the commandments of the Lord? For you shall not prosper; because you have forsaken the Lord, he will also forsake you."

And they conspired against him, and stoned him to death, by the command of the King, in the courtyard of the house of the Lord;

So King Joash did not remember the kindness that Jehoiada, Zechariah's father, had shown him; but he killed his son, who, as he died, said: May the Lord see him, and ask for him again!

And it came to pass that at the end of a year the army of Syria came up against him, and came to Judah and Jerusalem, and [the Syrians] destroyed all the leaders of the people, and sent all their plunder to the King in Damascus.

And although the army from Syria was small, the Lord nevertheless delivered a very large army into their hands, because they had forsaken the Lord, the God of their fathers. Thus [the Syrians] set Joash as an example of judgment.

And when they had withdrawn from him, because they had left him in great languor, his servants conspired against him, because of the murder of the sons of Jehoiada the Priest, and killed him on his bed; and so he died, and they buried him in the City of David, but they did not bury him in the tombs of the Kings.

And these were the ones who conspired against him: Zabad, son of Simhat, wife of Hammonite, and Jehozabad, son of Simrith, wife of Moabite.

Now concerning his children, and the great collection of money that had been made for him, and the rebuilding of the house of God, behold, these things are written in the Records of the Book of Kings; and Amaziah his son reigned in his place.

Amaziah began to reign at the age of twenty-five, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehohaddam, and she was from Jerusalem.

He did what was right before the Lord; but not from a perfect heart.

But it happened that after he was established in his kingdom, he put to death his servants who had killed his father the King.

But he did not put their children to death, according to what is written in the Law, in the Book of Moses, in which the Lord commanded, saying, "Fathers shall not die for

their children, nor children die for their fathers; but each shall die for his own sin."

Then Amaziah assembled those of Judah; and established them according to the families of the fathers, according to the captains of thousands and of hundreds, throughout all Judah and Benjamin; and he took a census of them from the age of twenty years, and above; and there were found three hundred thousand elite men, marching in battle formation, and carrying the javelin and the shield.

He also took into his pay one hundred thousand strong and valiant men from those of Israel, for one hundred talents of silver.

But a man of God came to him and said, "O king, do not let the army of Israel march with you, for the Lord is not with Israel; they are all children of Ephraim."

Otherwise, go, do, strengthen yourself for the battle; [but] God will cause you to fall before the enemy; for God has the power to help and to cause to fall.

And Amaziah answered the man of God, "But what will become of the hundred talents that I gave to the troops of Israel?" And the man of God said, "The Lord has many more to give you."

So Amaziah separated the troops that had come to him from Ephraim, so that they might return to their own place; and their anger was very kindled against Judah, and they returned to their own place with great fierceness of anger.

Then Amaziah, having taken courage, led his people, and went to the Valley of Salt; where he defeated ten thousand men of the children of Seir.

And the children of Judah took ten thousand men alive, and having brought them to the top of a rock, they threw them down from the top of the rock, so that they all died.

But the troops that Amaziah had sent away, so that they would not come with him to war, attacked the cities of Judah, from Samaria to Beth-horon, and killed three thousand men, and carried off a large amount of plunder.

Now it came to pass that Amaziah, having returned from the defeat of the Idumeans, and having brought the gods of the children of Seir, he established them as gods; he bowed down before them, and made incense to them.

And the anger of the Lord was kindled against Amaziah, and he sent a prophet to him who said to him, "Why have you sought the gods of a people who have not delivered their people out of your hand?"

And as he was speaking to the King, the King said to him: Have you been appointed an advisor to the King? Stop; why should you let yourself be killed? And the Prophet stopped, and said to him: I know very well that God has decided to destroy you, because you have done this, and you have not obeyed my advice.

And Amaziah King of Judah, having taken counsel, sent to Joash son of Jehoahaz, son of Jehu, King of Israel, to say: Come, that we may see one another.

And Joash King of Israel sent word to Amaziah King of Judah: The thornbush that is in Lebanon sent word to the cedarbush that is in Lebanon: Give your daughter as a wife to my son; but the wild beasts that are in Lebanon have passed through and trampled the thornbush.

You said, "Behold, I have defeated Edom," and your heart was lifted up in pride. Now remain in your house; why should you engage in an evil into which you and Judah will fall?

But Amaziah did not listen to him; for this came from God, in order to deliver them into the hands of [Joash], because they had sought the gods of Edom.

So Joash King of Israel went up, and they saw each other, he and Amaziah King of Judah, at Beth-shemes, which is in Judah.

And Judah having been defeated by Israel, they fled each to their tents.

And Joash King of Israel took Amaziah King of Judah, son of Joash, son of Jehoahaz, at Beth-shemes; and brought him to Jerusalem, and he made a breach of four hundred cubits in the wall of Jerusalem, from the Ephraim Gate to the Corner Gate.

And having taken all the gold and silver, and all the ships which were found in the

house of God under the direction of Hobed-edom, with the treasures of the Royal House, and some people as hostages, he returned to Samaria.

And Amaziah son of Joash king of Judah lived fifteen years after Joash son of Jehoahaz king of Israel died.

The rest of the events of Amaziah, both the first and the last, are these; are they not written in the Book of the Kings of Judah and Israel?

Now from the time that Amaziah had turned away from the Lord, a conspiracy was made against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish, and killed him there.

And they brought him on horses, and buried him with his ancestors in the city of Judah.

Then all the people of Judah took Hoziah, who was sixteen years old, and made him king in place of Amaziah his father.

He built Eloth, having restored it to the power of Judah, after the King had slept with his fathers.

Hozias was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah, and she was from Jerusalem.

He did what was right before the Lord, just as his father Amaziah had done.

He applied himself to seeking God during the days of Zechariah, [a man] intelligent in the visions of God; and during the days that he sought the Lord, God made him prosper.

For he went out and made war against the Philistines, and broke through the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he built cities [in the land] of Ashdod, and among the [other] Philistines.

And God gave him help against the Philistines, and against the Arabs who lived in Gur-bahal, and against the Mahunites.

Even the Hammonites gave gifts to Hozias, so that his reputation spread as far as the entrance to Egypt, for he had become very powerful.

And Hozias built towers in Jerusalem, on the Corner Gate, and on the Valley Gate, and on the Corner, and fortified them.

He also built towers in the desert and dug many wells, because he had many cattle in the plain and in the countryside, and farmers and vinedressers in the mountains and in Carmel, for he loved agriculture.

And Hozias had an army composed of men trained for war, who marched in battle in bands, according to the account of their census, made by Jehiel the scribe, and Mahaseia the provost, under the leadership of Hananiah, one of the King's chief captains.

The total number of the leaders of the fathers, among those who were strong and valiant, was two thousand six hundred.

And under their command was an army of three hundred and seven thousand five hundred combatants, all seasoned, strong and valiant men, to help the King against the enemy.

And Hozias prepared for them, [namely] for all that army, shields, javelins, helmets, breastplates, bows, and sling stones.

And in Jerusalem he made machines of an engineer's invention, so that they would be on the towers and on the corners, for launching arrows and large stones. Thus his reputation spread very far; for he was greatly helped until he became very powerful.

But as soon as he became very powerful, his heart was lifted up to his destruction, and he committed a [great] sin against the Lord his God; for he entered the Temple of the Lord to burn incense on the altar of incense.

But Hazaria the Priest went in after him, accompanied by the Priests of the Lord, eighty mighty men;

They opposed King Hoziah and said to him, "Hoziah, it is not for you to make incense to the Lord, but for the priests, the sons of Aaron, who are consecrated to make

incense. Leave the sanctuary, for you have sinned, and this will not be to your credit in the sight of the Lord God."

Then Hoziah, who had the incense in his hand, became angry; and as he raged against the priests, leprosy broke out on his forehead in the presence of the priests, in the house of the Lord, near the altar of incense.

Then Hazaria the chief priest looked at him with all the priests, and behold, he had leprosy on his forehead, and they brought him out immediately; and he hurried out, because the Lord had struck him.

And so King Hoziah was a leper until the day he died; and he remained a leper in a secluded house; even he was cut off from the house of the Lord, and Jotham his son was in charge of the house of the King, judging the people of the land.

Now Isaiah son of Amoz, the Prophet, wrote the rest of the acts of Hoziah, both the first and the last.

And Hozias slept with his fathers, and was buried with them in the field of the tombs of the kings; for, they said, he is a leper; and Jotham his son reigned in his place.

Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerusa, and she was the daughter of Zadok.

He did what was right before the Lord, as Hoziah his father had done, but he did not enter the Temple of the Lord [as he did]; nevertheless the people were still corrupting themselves.

He built the highest gate of the house of the Lord; he built much in the wall of Hophel.

He also built cities on the mountains of Judah, and castles and towers in the forests.

And he fought against the King of the Hammonites, and was the strongest; and that year the Hammonites gave him one hundred talents of silver, and ten thousand cores of wheat, and ten thousand of barley. The Hammonites gave him these things, even in the second and third years.

Jotham therefore became very powerful, because he had directed his ways before the Lord his God.

The rest of the acts of Jotham, and all his battles and his conduct, are written in the Book of the Kings of Israel and Judah.

He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem.

Then Jotham slept with his fathers, and they buried him in the City of David; and Ahaz his son reigned in his place.

Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem; but he did not do what was right before the Lord, as David his father had done.

But he followed the train of the Kings of Israel, and even made cast images for the Bahalins.

He also burned incense in the valley of the son of Hinnom, and burned some of his sons in the fire, according to the abominations of the nations that the Lord had driven out from before the children of Israel.

He also sacrificed and offered incense in the high places, and on the hillsides, and under every green tree.

Therefore the Lord his God delivered him into the hands of the King of Syria; so much so that [the Syrians] defeated him, and took from him a great number of prisoners, whom they brought to Damascus; he was also delivered into the hands of the King of Israel, who inflicted a great plague on [his Kingdom].

For Pekah son of Remaliah killed in one day six hundred thousand men of Judah, all valiant men, because they had forsaken the Lord, the God of their fathers.

And Zicri, a mighty man of Ephraim, killed Mahaseiah the king's son, and Hazrikam who was in charge of the house, and Elkanah who held the second rank after the king.

And the children of Israel took captive two hundred thousand people of their brothers, both women, sons and daughters, and they also took a great deal of plunder from them, and they brought the plunder to Samaria.

Now there was a prophet of the Lord there, named Hoded, who went out to meet the army as it was going to enter Samaria, and said to them, "Behold, the Lord, the God of your fathers, being angry with Judah, has delivered them into your hands, and you have killed them in fury, so that this has reached heaven."

And now you are planning to subjugate the children of Judah and Jerusalem as male and female servants; are you not the only ones guilty before the Lord your God?

Now therefore listen to me, and bring back the prisoners whom you have taken from among your brothers; for the fierceness of the Lord's anger is upon you.

Then some of the leaders of the Ephraimites, namely Hazarah son of Jehohanan, Berekiah son of Meshillemoth, Hezekiah son of Shallum, and Hamasah son of Hadlai, rose up against those returning from the war,

And they said to them, "You shall not bring these prisoners here, for you intend to make us guilty before the Lord, adding this to our sins and our crime, although we are very guilty, and the fierceness of [the Lord's] anger is great against Israel." Then the soldiers abandoned the prisoners and the spoils before the leaders and the whole assembly.

And these men who have been named by name, arose and took the prisoners, and clothed with the spoils all those among them who were naked; and when they had clothed and shod them, and given them food and drink, and anointed them, they led on donkeys all those who could not stand, and brought them to Jericho, the city of palms, to their brothers; then they returned to Samaria.

At that time King Ahaz sent to the King of Assyria, so that he might give him help. For besides that the Idumeans had come, and had defeated those of Judah, and had taken prisoners from them.

The Philistines also had attacked the cities of the countryside and of the South of Judah, and had taken Beth-shemesh, Aijalon, Gederath, Socoh, and the cities of its jurisdiction, Timnah, and the cities of its jurisdiction, and Gimzo, and the cities of its jurisdiction, and they lived there.

For the Lord had humbled Judah because of Ahaz king of Israel, because he had turned Judah away [from the service of God], and had devoted himself entirely to sinning against the Lord.

Thus Tillegath-Pilneser, King of Assyria, came to him, but he oppressed him, far from strengthening him.

For Ahaz took some of the treasures from the house of the Lord, and from the royal house, and from the leaders [of the people], and gave them to the King of Assyria; but he did not help him.

And in the time that they afflicted him, he continued to sin more and more against the Lord; it was [still] King Ahaz.

For he sacrificed to the gods of Damascus who had defeated him, and he said: Since the gods of the kings of Syria help them, I will sacrifice to them, so that they may also help me; but they were the cause of his downfall, and of that of all Israel.

And Ahaz took all the ships of the house of God, and smashed them, the ships, I say, of the house of God, and he shut the doors of the house of the Lord, and made altars for himself in all the corners of Jerusalem.

And he made high places in every city of Judah to burn incense to other gods; and he angered the Lord, the God of his fathers.

As for the rest of his deeds, and all his actions, both the first and the last, behold, all these things are written in the Book of the Kings of Judah and Israel.

Then Ahaz slept with his fathers, and they buried him in the City, in Jerusalem, but they did not put him in the tombs of the Kings of Israel, and Hezekiah his son reigned in his place.

Hezekiah began to reign at the age of twenty-five; and he reigned twenty-nine years

in Jerusalem. His mother's name was Abijah, and she was the daughter of Zechariah. He did what was right before the Lord, according to all that David his father had done.

In the first year of his reign, in the first month, he opened the doors of the house of the Lord and repaired them.

He summoned the priests and Levites and assembled them in the eastern square, And he said to them, "Listen to me, Levites; consecrate yourselves now, and consecrate the house of the Lord, the God of your fathers, and throw out the defiled things from the Sanctuary."

For our fathers sinned and did what was evil in the sight of the Lord our God, and forsook him; and turned their faces away from the pavilion of the Lord, and turned their backs on him.

They even shut the gates of the porch, and put out the lamps, and did not burn incense, and did not offer a burnt offering in the holy place to the God of Israel. That is why the Lord's indignation was upon Judah and Jerusalem, and he gave them up to be deported [from one place to another], and to be an object of astonishment and derision, as you see with your eyes.

For behold, our fathers have fallen by the sword; our sons, our daughters, and our wives are in captivity because of it.

Therefore, I now intend to make a covenant with the Lord, the God of Israel, and the fierceness of his anger will turn away from us.

But, my children, do not deceive yourselves; for the Lord has chosen you to stand before him to minister to him, and to be his ministers, and to make incense for him.

So the Levites stood up, [namely] Mahath son of Hamasai, and Joel son of Hazaria, from among the children of the Kohathites; and from the children of Merari, Kish son of Habdi, and Hazaria son of Jahalleleel; and from the Gershonites, Joah son of Zimmah, and Heden son of Joah;

And the children of Elizaphan, Shimri and Jehiel; and the children of Asaph, Zechariah, and Mattaniah;

And the children of Hemad, Jehiel, and Shimei; and the children of Jeduthun, Shemiah and Huziel.

They gathered their brothers together and consecrated themselves, and they entered according to the King's command, in accordance with the word of the Lord, to cleanse the house of the Lord.

So the priests entered the house of the Lord to cleanse it, and brought out to the courtyard of the house of the Lord all the unclean things that they found in the Temple of the Lord, which the Levites took to carry away to the Kidron Valley.

And they began to consecrate [the Temple] on the first day of the first month; and on the eighth day of the same month they entered the porch of the Lord, and consecrated the house of the Lord for eight days; and on the sixteenth day of that first month they had finished.

Then they went into the chamber of King Hezekiah, and said: We have cleaned the whole house of the Lord, and the altar of burnt offering, with its utensils; and the table of the bread of the Presence, with all its utensils.

And we have set up and consecrated all the utensils that King Ahaz had set aside during his reign, in the time when he sinned, and behold, they are before the altar of the Lord.

Then King Hezekiah got up early in the morning, assembled the leaders of the city, and went up to the house of the Lord.

And they brought seven calves, seven rams, seven lambs, and seven male goats without blemish, [to offer] as a sin offering, for the Kingdom, for the Sanctuary, and for Judah. Then [the King] told the priests, the sons of Aaron, to offer them on the altar of the Lord.

And so they slaughtered the calves, and the priests received their blood and

sprinkled it on the altar. They also slaughtered the rams and sprinkled their blood on the altar; they also slaughtered the lambs and sprinkled their blood on the altar.

Then they brought the goats for sin before the King and the assembly, and they laid their hands on them.

Then the priests slaughtered them and offered their blood as an atonement to the altar, to make propitiation for all Israel; for the king had commanded this burnt offering and this sin offering for all Israel.

He also made the Levites stand in the house of the Lord with cymbals, bagpipes, and violins, according to the command of David, and of Gad the King's Seer, and of Nathan the Prophet; for this command [had been given] from the Lord, by his Prophets.

So the Levites attended with the instruments of David, and the Priests with the trumpets.

Then Hezekiah commanded that the burnt offering be offered on the altar; and at the hour when the burnt offering began, the song of the Lord began with the trumpets, and with the instruments ordered by David King of Israel.

And the whole assembly was prostrate, and the song was sung, and the trumpets sounded; and this continued until the burnt offering had been completed.

And when they had finished offering [the burnt offering], the King and all those who were with him bowed down and prostrated themselves.

Then King Hezekiah and the leaders told the Levites to praise the Lord according to the words of David and Asaph the Seer; and they praised [the Lord] until they exulted with joy, and they bowed down and prostrated themselves.

Then Hezekiah spoke, saying, "Now that you have consecrated your hands to the Lord, come near and offer sacrifices and praises in the house of the Lord." So the congregation offered sacrifices and praises, and all who were willing offered burnt offerings.

Now the number of burnt offerings that the assembly offered was seventy oxen, one hundred sheep, two hundred lambs, all as a burnt offering to the Lord.

And the [other] consecrated things were six hundred oxen and three thousand sheep.

But the priests were few in number, so that they could not skin all the burnt offerings; therefore the Levites, their brothers, helped them until this work was completed, and the [other] priests had sanctified themselves; because the Levites [were] of a more upright heart than the priests, to sanctify themselves.

And there were also a great many burnt offerings, with the fat of the peace offerings, and with the sprinkling of the burnt offerings. Thus the service of the house of the Lord was restored.

And Hezekiah and all the people rejoiced that God had prepared the people; for the thing was done quickly.

Then Hezekiah sent word to all Israel and Judah, and he also wrote letters to Ephraim and Manasseh, so that they might come to the house of the Lord in Jerusalem to celebrate the Passover to the Lord, the God of Israel.

For the King and his chief officials, with the whole assembly, had held council in Jerusalem to celebrate the Passover in the second month;

Because they had not been able to celebrate it at the ordinary time, because there were not enough sanctified priests, and because the people had not been assembled in Jerusalem.

And the thing pleased the King and the entire assembly so much,

They decided to proclaim throughout all Israel from Beersheba to Dan that they should come and celebrate the Passover to the Lord, the God of Israel, in Jerusalem; for they had not celebrated it for a long time in the manner prescribed.

So the messengers went with letters from the King and his chief officials throughout Israel and Judah, according to what the King had commanded, saying: Children of Israel, return to the Lord, the God of Abraham, Isaac, and Israel; and he will return to the remnant of you who have escaped from the hands of the kings of Assyria.

And do not be like your fathers, nor like your brothers, who sinned against the Lord, the God of their fathers; therefore he gave them up as a public horror, as you see. Now do not be stiff-necked, as your fathers were; stretch out your hands to the Lord, and come to his sanctuary, which he has consecrated forever, and serve the Lord your God; and the fierceness of his anger will turn away from you.

For if you return to the Lord, your brothers and your children will find favor with those who took them captive, and they will return to this land, because the Lord your God is compassionate and merciful; and he will not turn his face away from you if you return to him.

So the messengers went from town to town through the land of Ephraim and Manasseh, and they even went as far as Zebulun; but they were mocked and ridiculed.

However, some of Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem.

The hand of the Lord was also upon Judah, to give them one heart, so that they might carry out the command of the king and of the princes, according to the word of the Lord.

Therefore a great people gathered in Jerusalem to celebrate the solemn feast of unleavened bread in the second month, so that there was a very large assembly.

And they arose and removed the altars that were in Jerusalem; they also removed all the tabernacles in which incense was burned, and threw them into the Kidron Valley. Then they slaughtered the Passover lamb on the fourteenth day of the second month; for the priests and the Levites had been ashamed and had sanctified themselves, and had brought burnt offerings into the house of the Lord.

Therefore they stood in their place, according to their office, in accordance with the Law of Moses, the man of God; and the priests sprinkled the blood, taking it from the hands of the Levites.

For there were a great many in that assembly who had not sanctified themselves; therefore the Levites were charged with slaughtering the Passover lambs for all those who were not clean, in order to sanctify them to the Lord.

For a large part of the people, namely most of those from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, and they ate the Passover meal differently than it is written; but Hezekiah prayed for them, saying, "The Lord, who is good, considers atonement complete,

Of whoever has turned all their heart to seek God, the Lord, the God of their fathers, although they have not [cleansed] themselves according to the purification of the Sanctuary.

And the Lord answered Hezekiah's prayer and healed the people.

The children of Israel who were in Jerusalem celebrated the solemn feast of unleavened bread for seven days with great joy; and the Levites and the priests praised the Lord every day with instruments that resounded in praise of the Lord.

And Hezekiah spoke to all the Levites who were understood in all that [concerns the service of] the Lord, [he spoke to them, I say], according to their hearts; and they ate [sacrifices] in the solemn feast for seven days, offering peace offerings, and praising the Lord, the God of their fathers.

And the whole assembly resolved to celebrate for seven more days; and so they celebrated for seven [more] days with joy.

For Hezekiah King of Judah presented to the assembly a thousand calves and seven thousand sheep, and the leaders also presented to the assembly a thousand calves and ten thousand sheep; and many priests consecrated themselves.

And all the assembly of Judah rejoiced, with the priests and the Levites, and all the assembly that had come from Israel, and the foreigners who had come from the land of Israel, and who lived in Judah.

And there was great joy in Jerusalem; for since the days of Solomon son of David king of Israel, nothing like this had been done in Jerusalem.

Then the Levite priests stood up and blessed the people; and their voice was heard,

for their prayer reached heaven, the holy dwelling place of the Lord.

Now as soon as all these things were finished, all those of Israel who were there went through the cities of Judah, and broke down the statues, and cut down the groves, and demolished the high places, and the altars of all Judah and Benjamin, and they did the same in Ephraim and Manasseh, until they had destroyed everything; then all the children of Israel returned each to his possession in his cities.

Hezekiah also restored the departments of the Priests and Levites, according to the departments which had been made, each according to his ministry, both the Priests and the Levites, for the burnt offerings, and for the peace offerings, in order to minister, to celebrate, and to sing praises [to God] at the gates of the camp of the Lord.

He also issued an ordinance by which the King would be charged with a contribution taken from his treasury for burnt offerings, [namely] for the morning and evening burnt offerings, and for the burnt offerings of the Sabbaths, and of the new moons, and of the solemn feasts, as it is written in the Law of the Lord.

And he said to the people, [namely] to the inhabitants of Jerusalem, that they should give the portion of the Priests and Levites, so that they might take courage [to observe] the Law of the Lord.

And as soon as the matter was announced, the children of Israel brought in abundance the firstfruits of wheat, wine, oil, honey, and all the produce of the fields; they brought, [I say], the tithes of all these things in abundance.

And the children of Israel and Judah, who lived in the cities of Judah, also brought the tithes of the herd and the flock, and the tithes of the holy things, which were consecrated to the Lord their God; and put them in heaps.

They began in the third month to make the first heaps, and in the seventh month they finished them.

Then Hezekiah and the leaders came, saw the heaps, and blessed the Lord and his people Israel.

Then Hezekiah inquired of the Priests and Levites concerning these heaps.

And Hazaria the chief priest, who was of the family of Zadok, answered him, and said to him, "Since they began to bring offerings into the house of the Lord, we have eaten and been satisfied, and there is still a great abundance left over; for the Lord has blessed his people, and this great quantity is what was left over."

Then Hezekiah commanded that rooms be prepared in the house of the Lord; and they prepared them.

Then they faithfully brought into it the offerings, and the tithes, and the consecrated things, and Conaniah the Levite was in charge of it, and Shimei his brother was appointed under him.

And Jehiel, Hazaziah, Nahath, Hasael, Jerimoth, Jozabad, Eliel, Ismacia, Mahath, and Benaiah were appointed under the direction of Conaniah, and Shimei his brother, by the command of King Hezekiah, and of Hazariah, governor of the house of God.

And Korah son of Jimnah the Levite, who was gatekeeper to the east, was in charge of the things that were voluntarily offered to God to provide the Lord's exalted offering, and the most holy things.

And he had under his command Heden, Minjamin, Jesuah, Shemahia, Amariah, and Shecania, in the cities of the Priests, having this charge ordinarily, to distribute the portions to their brothers, both to the lesser and to the greater.

Besides this, a census was taken according to the genealogies of the males among them, from those three years old and above, [namely] of all those who entered the house of the Lord, to do what needed to be done there each day, according to their ministry and their responsibilities, according to their departments.

And besides the census that was taken of the Priests according to their genealogy and according to the house of their fathers, and of the Levites, from those twenty years old and above, according to their departments;

They also took a census according to their genealogies of all their families, their

wives, their sons, and their daughters, for the whole assembly, and in all sincerity they carefully sanctified themselves.

And as for the sons of Aaron the priests, who were in the countryside and in the suburbs of their cities, in each city there were people appointed by name, to distribute the portion to all the males of the priests, and to all those of the Levites who had been counted according to their genealogy.

Hezekiah did this throughout all Judah, and he did what was good, and right, and true, in the sight of the Lord his God.

And he labored with all his heart in all the work which he undertook for the service of the house of God, and in the Law, and in the commandments, seeking his God; and he prospered.

After these things, and when they were well established, Sennacherib, King of the Assyrians, came and entered Judea, and encamped against the fortified cities, intending to separate them in order to take them one after the other.

And Hezekiah saw that Sennacherib had come, and that his face was set against Jerusalem to wage war against it;

He consulted with his principal officers and his most valiant men to block the waters of the fountains that were outside the city; and they helped him to do so.

For a great people gathered together, and they stopped up all the springs and the stream that flowed through the land, saying, "Why should the kings of Assyria find an abundance of water when they come?"

He also fortified himself, and rebuilt the entire wall where it had been breached, and raised it up to the towers; and he [built] another wall outside, and repaired Millo in the city of David, and made many javelins and shields.

And he appointed war captains over the people, and assembled them around him in the square of the city gate, and spoke to them according to their hearts, saying:

Be strong and courageous; do not be afraid or terrified because of the King of Assyria and all the multitude with him; for one mightier than all with him is with us.

The arm of flesh is with him, but the Lord our God is with us, to help us, and to lead our battles; and the people were reassured by the words of Hezekiah King of Judah.

After these things, Sennacherib King of the Assyrians, being [still] before Lachish, and having with him all the forces of his Kingdom, sent his servants to Jerusalem, to Hezekiah King of Judah, and to all the Jews who were in Jerusalem, to tell them:

Thus said Sennacherib, King of the Assyrians: On what basis do you assure yourself that you remain in Jerusalem to be besieged there?

Is not Hezekiah enticing you to expose yourselves to death by famine and thirst, saying, "The Lord our God will deliver us from the hand of the King of Assyria?"

Did not this Hezekiah remove the high places and the altars of the Lord, and did not he command Judah and Jerusalem, saying, You shall worship before one altar, and burn your sacrifices on it?

Do you not know what I and my ancestors have done to all the peoples of various countries? Have the gods of the nations of [various] countries been able in any way to deliver their lands from my hand?

Which of all the gods of these nations that my ancestors completely destroyed, who delivered their people from my hand, [to believe] that your God can deliver you from my hand?

Now therefore, let Hezekiah not deceive you, nor seduce you in this way, and do not believe him; for if no God, of any nation, or of any kingdom, has been able to deliver his people from my hand, nor from the hand of my ancestors, how much less will your God be able to deliver you from my hand?

His servants spoke again against the Lord God, and against Hezekiah his servant. He also wrote letters to blaspheme the Lord, the God of Israel, and to speak thus against him: As the gods of the nations of [various] countries could not deliver

their people from my hand, so the God of Hezekiah will not be able to deliver his people from my hand.

[These messengers] also shouted aloud in the Jewish language to the people of Jerusalem who were on the walls, to make them fear and terrify them, in order to take the city.

And they spoke of the God of Jerusalem, as of the gods of the peoples of the earth, who are only the work of human hands.

That is why King Hezekiah and Isaiah the Prophet son of Amoz prayed [to God] about this matter, and cried out to Heaven.

And the Lord sent an angel, who utterly destroyed all the mighty men, the officers, and the commanders who were in the camp of the king of Assyria, so that he returned in disgrace to his own land. And when he entered the house of his God, his own sons killed him with the sword.

So the Lord delivered Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib king of the Assyrians, and from the hand of all these peoples, and gave them the means to go everywhere around [in safety].

And many brought gifts to the Lord in Jerusalem, and exquisite things to Hezekiah King of Judah; so that after this he was exalted in the sight of all the nations.

In those days Hezekiah was sick to the point of death, and he prayed to the Lord, who answered him and gave him a sign.

But Hezekiah was not grateful for the benefit he had received; for his heart was proud, therefore there was indignation against him, and against Judah and Jerusalem.

But Hezekiah humbled himself because he had lifted up his heart, both he and the inhabitants of Jerusalem; therefore the wrath of the Lord did not come upon them during the days of Hezekiah.

Hezekiah therefore had great riches and great glory, and amassed treasures of silver, gold, precious stones, spices, shields, and all kinds of precious tableware.

And he made storehouses for the harvest of wheat, wine, and oil; and stables for all kinds of animals, and rows in the stables.

He also established cities for himself and acquired abundant flocks and herds, for God had given him very great riches.

Hezekiah also blocked the upper channel of the Gihon River and diverted its waters straight down to the west of the City of David. Thus Hezekiah prospered in all that he did.

But when the ambassadors of the Princes of Babylon, who had sent to him to inquire about the miracle that had occurred on earth, [came to him], God left him to test him, in order to know all that was in his heart.

The rest of the acts of Hezekiah, and his acts of kindness, are written in the vision of Isaiah the prophet son of Amoz, besides what is written in the Book of the Kings of Judah and Israel.

Then Hezekiah slept with his fathers, and they buried him in the highest of the tombs of the sons of David; and all Judah and Jerusalem honored him at his death, and Manasseh his son reigned in his place.

Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

And he did what was evil in the sight of the Lord, according to the abominations of the nations which the Lord had driven out before the children of Israel.

For he rebuilt the high places which Hezekiah his father had demolished, and restored the altars of the Bahalites, and made hedges, and bowed down before all the host of heaven, and served them.

He also built altars in the house of the Lord, of which the Lord had said: My Name shall be in Jerusalem forever.

He built, [I say], altars to all the host of heaven in the two courts of the house of the Lord.

He made his sons pass through the fire in the valley of the son of Hinnon, and he predicted the weather, and used divination and sorcery; and he set up a spirit of Python, and had fortune-tellers; in short, he devoted himself extremely to doing what displeased the Lord in order to anger him.

He also set up a carved image that he had made for a representation in the house of God, of which God had said to David and to Solomon his son: I will put my Name forever in this house, and in Jerusalem, which I have chosen out of all the Tribes of Israel.

And I will not again bring Israel out of the land that I assigned to their fathers, provided only that they take care to do all that I commanded them through Moses, [that is] all the Law, and the statutes, and the ordinances.

Manasseh therefore led Judah and the inhabitants of Jerusalem astray, to do worse than the nations that the Lord had exterminated from before the children of Israel. And the Lord spoke to Manasseh and to his people, but they would not listen.

Therefore the Lord brought against them the captains of the army of the King of Assyria, who captured Manasseh in the thickets, bound him with double bronze chains, and took him to Babylon.

And when he was in distress, he pleaded with the Lord his God, and humbled himself greatly before the God of his fathers.

So he addressed his supplications to him, and [God], moved by his prayers, granted his supplication, and brought him back to Jerusalem to his Kingdom; and Manasseh acknowledged that the Lord is he who is God.

After that he built the outer wall for the City of David west of Gihon, in the valley, and as far as the entrance of the Fish Gate, and he surrounded Hophel, and greatly exalted it; then he appointed captains of the army in all the fortified cities of Judah.

And he removed from the house of the Lord the idol, and the gods of the foreigners, and all the altars which he had built on the mountain of the house of the Lord, and in Jerusalem, and threw them out of the city.

Then he rebuilt the altar of the Lord, and sacrificed peace offerings and praises on it, and he commanded Judah to serve the Lord, the God of Israel.

However, the people still sacrificed in the high places, but only to the Lord their God.

The rest of the acts of Manasseh, and the prayer that he made to his God, and the words of the seers who spoke to him in the name of the Lord, the God of Israel, are all these things [written] among the acts of the kings of Israel.

And his prayer, and how [God] was moved by his prayers, all his sin, and his crime, and the places in which he built high places, and set up groves, and carved images, before he had humbled himself, behold, all these things are written in the words of the Seers.

Then Manasseh slept with his ancestors, and they buried him in his house; and Amon his son reigned in his place.

Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem.

And he did what was displeasing to the Lord, as Manasseh his father had done; for Amon sacrificed to all the carved images that Manasseh his father had made, and served them.

But he did not humble himself before the Lord, as his father Manasseh had humbled himself, but became more and more guilty.

And his servants conspired against him and killed him in his house.

But the people of the land struck down all those who had conspired against King Amon; and the people of the land appointed Josiah his son as king in his place.

Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem.

He did what was right before the Lord, and followed the way of David his father, and

did not turn aside to the right or to the left.

And in the eighth year of his reign, when he was young, he began to seek the God of David his father, and in the twelfth year he began to cleanse Judah and Jerusalem of the high places, the groves, and the carved and cast images.

And in his presence they demolished the altars of the Bahalins, and they broke into pieces the tabernacles that were above them; he also cut down the groves, and smashed the carved and cast images, and having reduced them to powder, he scattered this powder on the tombs of those who had sacrificed to them.

He also burned the bones of the priests on their altars; and purified Judah and Jerusalem.

He did the same thing in the cities of Manasseh, Ephraim, and Simeon, and as far as Naphtali, all around, with their own hammers.

He cut down the altars and the groves, and smashed the images to powder, and broke into pieces all the tabernacles throughout the land of Israel; then he returned to Jerusalem.

And in the eighteenth year of his reign, after he had cleared the land and the Temple, he sent Shaphan son of Azaliah, and Mahaseiah the captain of the city, and Joah son of Jehoahaz, clerk of the registers, to repair the house of the Lord his God;

And they came to Hilkiyah the high priest, and the money that was brought into the house of God was delivered, which the Levites, keepers of the ships, had collected from the hand of Manasseh, and Ephraim, and all the remnant of Israel, and all Judah, and Benjamin; then they returned to Jerusalem;

It was delivered, [I say], into the hands of those who had charge of the work, [and] who were appointed over the house of the Lord; and those who had charge of the work, [and] who worked in the house of the Lord, distributed it to rebuild and repair the Temple.

And they distributed it to the carpenters and masons, to buy dressed stone, and wood for paneling, and to floor the houses that the Kings of Judah had ruined.

And these people faithfully applied themselves to this work. Now Jahath and Hobadiah, Levites from among the children of Merari, were appointed over them; and Zechariah and Meshullam, from among the children of Kohath, [had the charge] of urging them [to work]; and these Levites were all skilled in musical instruments.

[There were] also [who were appointed] over those who carried the loads, and solicitors over all those who were engaged in work in any service whatsoever; the Scribes, the provosts, and the gatekeepers were from among the Levites.

Now as they were taking out the money that had been brought into the house of the Lord, Hilkiyah the Priest found the Book of the Law of the Lord, which was given by Moses.

Then Hilkiyah spoke up and said to Shaphan the secretary, "I have found the Book of the Law in the house of the Lord." And Hilkiyah gave the Book to Shaphan.

And Saphan brought the Book to the King; and he reported everything to the King, saying, "Your servants are doing everything that they have been given to do."

And they collected the money that was found in the house of the Lord, and delivered it into the hands of the commissioners, and into the hands of those in charge of the work.

Saphan the Secretary also made it heard by the King, saying: Hilkiyah the Priest has given me a Book; and Saphan read it before the King.

And it came to pass that as soon as the King heard the words of the Law, he tore his clothes;

And he commanded Hilkiyah, Ahikam son of Shaphan, Habdon son of Mica, Shaphan the Secretary, and Hasaiah servant of the King, saying:

Go, inquire of the Lord for me and for what remains in Israel and Judah, concerning the words of this Book that was found; for the anger of the Lord is great, and it has fallen upon us, because our fathers did not keep the word of the Lord, to do

according to all that is written in this Book.

Hilkiah then and the King's people went to Hulda the Prophetess, wife of Sallum, son of Tokhath, son of Hasra, Keeper of the Garments, who was staying at the college in Jerusalem, and spoke to her according to these things.

And she answered them, "This is what the Lord, the God of Israel, says: Tell the man who sent you to me:

Thus says the Lord: Behold, I am going to bring disaster on this place and on its inhabitants, [namely] all the curses of the oath which are written in the Book which was read before the King of Judah.

Because they have forsaken me, and have burned incense to other gods, provoking me to anger with all the works of their hands, my wrath has poured forth upon this place, and it will not be quenched.

But as for the King of Judah who sent you to inquire of the Lord, you shall say to him thus: The Lord, the God of Israel, says thus concerning the words that you have heard;

Because your heart was soft, and you humbled yourself before God when you heard these words against this place and its inhabitants, and you humbled yourself before me, tore your clothes, and wept before me, I have also heard you, says the Lord.

Behold, I will take you away with your fathers, and you shall be taken away in your graves in peace, and your eyes shall not see all this evil that I am going to bring on this place and on its inhabitants; and they reported all this to the King.

Then the king sent to assemble all the elders of Judah and Jerusalem.

And the King went up to the house of the Lord with all the men of Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, from the greatest to the least, and they read before them all the words of the Book of the Covenant, which had been found in the house of the Lord.

And the King stood in his place, and made this covenant before the Lord; that they would follow the Lord, and keep his commandments, his testimonies, and his statutes, [each] with all his heart, and with all his soul, by doing the words of the covenant written in this Book.

And he made all those who were found in Jerusalem and in Benjamin stand up; and those who were in Jerusalem did according to the covenant of God, the God of their fathers.

Josiah therefore removed all the abominations from all the lands belonging to the children of Israel; and made all who were found in Israel serve the Lord their God; and they did not turn away from the Lord, the God of their fathers, while he lived. Now Josiah celebrated the Passover to the Lord in Jerusalem, and the Passover lamb was slaughtered on the fourteenth day of the first month.

And he appointed the priests to their offices, and encouraged them in the service of the house of the Lord.

He also said to the Levites who taught all Israel, and who were holy to the Lord: Leave the holy Ark in the Temple which Solomon son of David king of Israel built; you no longer have the burden of carrying it on your shoulders, now serve the Lord your God, and his people Israel;

And arrange yourselves according to the houses of your fathers, according to your departments, and according to the description which was made by David King of Israel, and the description made by Solomon his son.

And help your brothers, the children of the people, in the Sanctuary, according to the departments of the houses of the fathers, and according to how each family of the Levites is divided.

And slaughter the Passover lamb. Consecrate yourselves, therefore, and prepare some for your brothers, so that they may observe it according to the word that the Lord gave through Moses.

And Josiah presented to those of the people who were there a flock of lambs and kids, numbering thirty thousand, all for the Passover, and three thousand oxen; and these

things were the King's property.

His chief officials also willingly made a present for the people, to the priests and the Levites; and Hilkiah, Zechariah, and Jehiel, leaders of the house of God, gave to the priests, to celebrate the Passover, two thousand six hundred [lambs or kids], and three hundred oxen.

And Conaniah, Shemaiah, and Nathanael his brothers, and Hasabiah, Jehiel, and Jozabad, who were the chief of the Levites, presented five thousand to the others to celebrate the Passover, and five hundred oxen.

Thus, the service being fully prepared, the Priests stood in their places, and the Levites in their departments, according to the King's command.

Then they slaughtered the Passover lamb, and the priests poured out [the blood, taking it] from their hands, and the Levites skinned it.

And as they distributed them according to the departments of the houses of the fathers of those of the people, they set aside the burnt offering to offer to the Lord, according to what is written in the Book of Moses; and they made oxen of it. So they roasted the Passover over the fire, according to the custom, but they cooked the consecrated things in cauldrons, pots, and pans, and made them circulate among all the people.

Then they prepared [what was needed] for themselves and for the priests; for the priests, the sons of Aaron, [had been occupied] until night in the offering of burnt offerings and fats; therefore the Levites prepared [what was needed] for themselves and for the priests, the sons of Aaron.

And the singers, the sons of Asaph, stood in their place, according to the command of David and Asaph, with [the sons] of Heman and Jeduthun the King's Seer; the gatekeepers also were at each gate, and there was no need for them to turn away from their ministry, for the Levites, their brothers, were preparing [what was needed] for them.

And so all the service of the Lord on that day was arranged to celebrate the Passover, and to offer burnt offerings on the altar of the Lord, according to the commandment of King Josiah.

The children of Israel who were there celebrated the Passover at that time, and they also celebrated the solemn feast of unleavened bread for seven days.

Now no Passover like this had been celebrated in Israel since the days of Samuel the Prophet; and none of the Kings of Israel had ever celebrated such a Passover as Josiah did, with the Priests and Levites, and all Judah and Israel, who were there with the inhabitants of Jerusalem.

This Passover was celebrated in the eighteenth year of Josiah's reign.

After all this, and after Josiah had restored [the order of the Temple], Neco King of Egypt went up to wage war against Carchemish on the Euphrates; and Josiah went to meet him.

But Neco sent messengers to him, saying, "What have we to do with you, King of Judah? As for you, I am not against you today, but against a house that is waging war against me, and God has told me to hurry. So do not come against God, who is with me, lest he destroy you."

But Josiah refused to turn away from him, instead disguised himself to fight against him, and he did not listen to the words of Neco [which came] from the mouth of God. So he came to fight in the field of Megiddo.

And the archers shot at King Josiah, and the King said to his servants, "Get me out of here; I have been badly wounded."

And his servants took him out of the chariot and put him on a second chariot that he had, and brought him to Jerusalem, where he died; and he was buried in the tombs of his fathers, and all those of Judah and Jerusalem mourned for Josiah.

Jeremiah also lamented over Josiah, and all the male and female singers spoke of him in their lamentations over Josiah, and these [lamentations] have been preserved to this day, having been given as a decree to Israel. These things are written in the

Lamentations.

And the rest of the acts of Josiah and his righteous deeds, according to what is written in the Law of the Lord;

His deeds, [I say], the first and the last, are written in the Book of the Kings of Israel and Judah.

Then the people of the land took Jehoahaz son of Josiah, and they made him king in Jerusalem in place of his father.

Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem.

And the King of Egypt deposed him in Jerusalem, and condemned the country to a fine of one hundred talents of silver, and one talent of gold.

And the King of Egypt appointed Eliakim, brother of [Jehoahaz], as king over Judah and Jerusalem, and changed his name to Jehoiakim; then Neco took Jehoahaz, brother of Jehoiakim, and brought him to Egypt.

Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem, and did what was displeasing to the Lord his God.

Nebuchadnezzar King of Babylon came up against him, and bound him with double bronze chains to take him to Babylon.

Nebuchadnezzar also carried ships from the house of the Lord to Babylon and put them in his Temple in Babylon.

Now the rest of the acts of Jehoiakim, and his abominations, which he did, and what was found in him, these things are written in the Book of the Kings of Israel and Judah, and Jehoiachin his son reigned in his place.

Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did what was evil in the sight of the Lord.

And the following year King Nebuchadnezzar sent and had him taken to Babylon with the precious vessels of the house of the Lord, and appointed Zedekiah his brother as king over Judah and Jerusalem.

Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem.

He did what was displeasing to the Lord his God, and did not humble himself for [all that] Jeremiah the Prophet told him, who spoke to him from the Lord.

And he even rebelled against King Nebuchadnezzar, who had made him swear by [the Name of] God; and he stiffened his neck, and obstinate his heart, not to return to the Lord, the God of Israel.

Likewise, all the chief priests and the people continued to sin more and more grievously, according to all the abominations of the nations, and defiled the house which the Lord had sanctified in Jerusalem.

But the Lord, the God of their fathers, had summoned them by his messengers, whom he had sent with all diligence, because he had compassion on his people and on his dwelling place.

But they mocked God's messengers, they despised his words, and they called his prophets deceivers, until the Lord's fury was so kindled against his people that there was no remedy.

Therefore he brought against them the King of the Chaldeans, who killed their young men with the sword in the house of their Sanctuary, and he was not moved to compassion for the young men, nor for the girls, nor for the old and decrepit; he delivered them all into his hands.

And he brought to Babylon all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the King, and those of his chief officials.

They also burned the house of God, they demolished the walls of Jerusalem; and they set fire to all its palaces, and they ruined all that was exquisite.

Then [the king of Babylon] brought to Babylon all those who had escaped from the sword; and they were slaves to him and his sons until the time of the Persian

Monarchy.

So that the word of the Lord, spoken by Jeremiah, might be fulfilled, until the land had taken pleasure in its Sabbaths and all the days that it lay desolate, it rested, to fulfill the seventy years.

Now in the first year of Cyrus king of Persia, in order that the word of the Lord spoken by Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he proclaimed throughout his kingdom, and also by letters, saying: This is what Cyrus, King of Persia, said: "The Lord, the God of heaven, has given me all the kingdoms of the earth, and he himself has commanded me to build him a temple in Jerusalem, in Judea. Who among you, from all his people, is willing to undertake this task? May the Lord his God be with him, and let him go up."

In the first year of Cyrus king of Persia, in order that the word of the Lord spoken by Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also by letter, saying:

Thus says Cyrus, King of Persia: The Lord the God of heaven has given me all the kingdoms of the earth, and he himself has commanded me to build him a house in Jerusalem, which is in Judea.

Who among you from all his people [is willing to do this?] May his God be with him, and let him go up to Jerusalem, which is in Judea, and rebuild the house of the Lord, the God of Israel, the God who dwells in Jerusalem.

And as for all those who remain behind, wherever they may be staying, let the people of the place where they are staying relieve them of silver, gold, goods, and mounts, besides what is offered voluntarily for the house of the God who dwells in Jerusalem.

Then the leaders of the fathers of Judah, of Benjamin, of the priests and of the Levites, arose to lead all those whose spirit God had stirred, to go up to rebuild the house of the Lord, which dwells in Jerusalem.

And all those around them encouraged them, providing them with silver and gold vessels, goods, mounts, and exquisite things, besides everything that was offered voluntarily.

And King Cyrus took the ships from the house of the Lord, which Nebuchadnezzar had brought out of Jerusalem, and which he had put in the house of his God.

And Cyrus, King of Persia, brought them out by Mithredath, the treasurer, who delivered them by account to Shebazzar, Prince of Judah.

And this is their number: thirty gold basins, a thousand silver basins, twenty-nine knives,

Thirty gold dishes, four hundred and ten silver dishes of the second order, and thousands of other utensils.

All the gold and silver utensils numbered 5,400. Shebazzar had them all brought back when the people who had been transported from Babylon were brought up to Jerusalem.

Now these are those from the province who came up from captivity, from among those who had been transported, whom Nebuchadnezzar King of Babylon had transported to Babylon, and who returned to Jerusalem and to Judea; each to his own city;

Who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Rehelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehun, and Bahana; the number, [I say], of the men of the people of Israel was [the following];

The children of Parrhos, two thousand one hundred and seventy-two.

The children of Sephatia, three hundred and seventy-two.

The children of Arah, seven hundred and seventy-five.

The children of Pahath-Moab, of the children of Jesuah, [and] of Joab, two thousand eight hundred and twelve.

The children of Helam, one thousand two hundred and fifty-four.

The children of Zattu, nine hundred and forty-five.

The children of Zaccai, seven hundred and sixty.

The children of Bani, six hundred and forty-two.
 The children of Bébaï, six hundred and twenty-three.
 The children of Hazgad, one thousand two hundred and twenty-two.
 The children of Adonikaram, six hundred and sixty-six.
 The children of Bigvai, two thousand fifty-six.
 The children of Hadin, four hundred and fifty-four.
 The children of Ater, [descended] from Hezekiah, ninety-eight.
 The children of Betsai, three hundred and twenty-three.
 Jora's children, one hundred and twelve.
 The children of Hasum, two hundred and twenty-three.
 The children of Guibhar, ninety-five.
 The children of Bethlehem, sixty-three.
 The people of Netopha, fifty-six.
 The people of Hanathoth, one hundred and twenty-eight.
 The children of Hazmaveth, forty-two.
 The children of Kiriath-harim, of Kephirah, and of Beeroth, seven hundred and forty-three.
 The children of Ramah and Gerah, six hundred and twenty-one.
 The Micmas people, one hundred and twenty-two.
 The people of Bethel and Hai, two hundred and twenty-three.
 The children of Nebo, fifty-two.
 The children of Magbis, one hundred and fifty-six.
 The children of another Helam, one thousand two hundred and fifty-four.
 Harim's children, three hundred and twenty.
 The children of Lod, Hadid, and Ono, seven hundred and twenty-five.
 The children of Jericho, three hundred and forty-five.
 The children of Senaa, three thousand six hundred and thirty.
 Priests. The descendants of Jedehiah, of the house of Jeshua, nine hundred and seventy-three.
 The children of Immer, one thousand and fifty-two.
 The children of Pasur, one thousand two hundred and forty-seven.
 The children of Harim, one thousand and seventeen.
 The Levites. The descendants of Jeshua and Kadmiel, from among the descendants of Hodaviah, seventy-four.
 Singers. The sons of Asaph, one hundred and twenty-eight.
 The children of the gatekeepers. The children of Sallum, the children of Ater, the children of Talmon, the children of Hakkub, the children of Hatita, the children of Sobai, all one hundred and thirty-nine.
 The Nethinim. The descendants of Ziha, the descendants of Hasupha, the descendants of Tabbathoth.
 The children of Keros, the children of Sihaha, the children of Padon,
 The children of Lebana, the children of Hagaba, the children of Hakkub,
 The children of Hagab, the children of Samlai, the children of Hanan,
 The children of Guiddel, the children of Gahar, the children of Réaja.
 The children of Rezin, the children of Nekoda, the children of Gazam,
 The children of Huza, the children of Paseah, the children of Besai,
 The children of Asna, the children of Mehunim, the children of Nephusim,
 The children of Bakbuk, the children of Hakupha, the children of Harhur,
 The children of Batsluth, the children of Mehida, the children of Harsa,
 The children of Barkos, the children of Sisra, the children of Temah,
 The children of Netsiah, the children of Hatipha.
 The descendants of Solomon's servants; the descendants of Sotai, the descendants of Sophereth, the descendants of Peruda,
 The children of Jahala, the children of Darkon, the children of Guiddel,
 The children of Sepharia, the children of Hattil, the children of Pokereth-

hatsébajim, the children of Ami.

All the Nethinim, and the children of Solomon's servants, [were] three hundred and ninety-two.

Now these are those who came up from Telmelah, Tel-harsah, Cherub, Adan, and Immer; who could not show the house of their fathers, nor their race, [and show] whether they were of Israel.

The children of Delahaiah, the children of Tobiah, the children of Nekoda, six hundred and fifty-two.

The children of the priests; the children of Habaiah, the children of Koz, the children of Barzillai, who, having taken as his wife one of the daughters of Barzillai Gileadite, was called by their name.

These men sought their records, searching for their genealogy, but they were not found there; therefore they were rejected from the priesthood.

And Attirsatha told them not to eat most holy things, while the Priest would attend with the Urim and Thummim.

The whole people together numbered forty-two thousand three hundred and sixty; Without their male and female servants, who were seven thousand three hundred and thirty-seven; and they had two hundred singers.

They had seven hundred and thirty-six horses, and two hundred and forty-five mules, Four hundred and thirty-five camels, and six thousand seven hundred and twenty donkeys.

And some of the leaders of the fathers, after they had come to rebuild the house of the Lord who dwells in Jerusalem, offered willingly for the house of God, to restore it to its former state,

They gave to the treasury of the work, according to their ability, sixty-one thousand drachmas of gold, and five thousand minas of silver, and one hundred priests' robes.

And so the priests, the Levites, some of the people, the singers, the gatekeepers, and the temple servants, lived in their cities, and all the Israelites also in their cities.

Now the seventh month was approaching, and the children of Israel were in their cities, the people assembled in Jerusalem as though they were one man.

Then Jeshua son of Jehozadak arose with his fellow priests, and Zerubbabel son of Shealtiel with his fellow priests, and they built the altar of the God of Israel to offer burnt offerings on it, as it is written in the Law of Moses, the man of God.

And they set up the altar of God on its base, because they were afraid of the peoples of the land, and they offered burnt offerings to the Lord on it, the burnt offerings of the morning and of the evening.

They also celebrated the solemn Feast of Tabernacles, in the manner which is written [in the Law]; and they [offered] burnt offerings each day, as much as was required, according to the custom of each day;

After that, the continual burnt offering, and those of the new moons, and of all the solemn feasts of the Lord, which were sanctified, and of all those who presented a freewill offering to the Lord.

From the first day of the seventh month they began to offer burnt offerings to the Lord, although the Temple of the Lord had not yet been built.

But they gave money to the stonecutters and carpenters, [they gave] also food and drink, and oil, to the Sidonians and Tyrians, so that they would bring cedar wood from Lebanon to the sea of Jappho, according to the permission that Cyrus, King of Persia, had given them.

And in the second year of their arrival in the house of God in Jerusalem, in the second month, Zerubbabel son of Shealtiel, and Jeshua son of Jehozadak, and the rest of their brothers, the priests, and the Levites, and all those who had come out of captivity to Jerusalem, began [to found the Temple]; and they appointed Levites, from the age of twenty years and above, to hasten the work of the house of the Lord.

And Jesuah was assisting with his sons and brothers, and Kadmiel with his sons, children of Judah, to urge those who were doing the work in the house of God; [and] the sons of Hemadad, with their sons and brothers, Levites.

And when those who were building laid the foundation of the Temple of the Lord, the priests were brought in to attend, wearing their robes and carrying their trumpets; and the Levites, the children of Asaph, with cymbals, to praise the Lord, according to the institution of David, King of Israel.

And they answered one another, praising and celebrating the Lord, [singing]: How good he is, for his steadfast love endures forever upon Israel. And all the people shouted with a great shout of joy, praising the Lord, because the foundation of the house of the Lord was being laid.

But many of the priests and Levites, and of the elders who had seen the first house on its foundation, imagining this house, wept aloud; but many raised their voices with shouts of joy and gladness.

And the people could not distinguish the sound of the shouts of joy and gladness from the sound of the people's weeping; however, the people shouted loudly for joy, so that the sound was heard far away.

Now the enemies of Judah and Benjamin heard that those who had returned from captivity were rebuilding the Temple to the Lord, the God of Israel;

They came to Zerubbabel and to the Chiefs of the fathers, and said to them: [Let] us build with you; for we will invoke your God as you [do]; also we have sacrificed to him since the time of Ezarhaddon King of Assyria, who brought us up here.

But Zerubbabel, and Jeshua, and the other leaders of the fathers of Israel [answered them]: It is not fitting that you and we should build the house to our God; but we who are here together will build for the Lord the God of Israel, as King Cyrus King of Persia commanded us.

That is why the people of the land made the hands of the people of Judah weak, and frightened them when they built.

And they even had people in their pay who gave them advice in order to thwart their plan, throughout the time of Cyrus King of Persia, until the reign of Darius King of Persia.

For during the reign of Ahasuerus, at the beginning of his reign, they wrote a slanderous accusation against the inhabitants of Judah and Jerusalem.

And in the time of Artaxerxes, Bislam, Mithredat, Tabeel, and the others of his company wrote to Artaxerxes, King of Persia. The writing of the copy of the letter was in Syriac script, and it was written in the Syriac language.

Rehum, therefore, President of the council, and Simsai, the Secretary, wrote a Letter concerning Jerusalem to King Artaxerxes, as follows.

Rehum President of the council, and Simsai the Secretary, and the others of their company, Dinians, Apharsatkians, Tarpelians, Arphasians, Arkevians, Babylonians, Susankians, Dehavians, [and] Helamites;

And the other peoples whom the great and glorious Osnapar had transported and made to live in the city of Samaria, and the others who were from this side of the river; from such and such a date.

This, then, is the content of the letter they sent him. To King Artaxerxes. Your servants, the people from this side of the river, and of such and such a date.

Let the King be warned that the Jews who came up from him to us have come to Jerusalem, [and] that they are rebuilding the rebellious and wicked city, and laying the foundations of the walls, and raising them up.

Therefore, let the King now be warned that if this city is rebuilt, and its walls founded, they will no longer pay taxes, nor salt taxes, nor tolls, and it will thus cause a great loss to the King's revenues.

And because we are in the King's pay, it would be unseemly for us to see this contempt from the King; that is why we have sent to the King, and we are letting him know;

Let him search in the Book of Memoirs of his fathers, and he will find it written in that Book of Memoirs, and he will learn that this city is a rebellious city, and pernicious to Kings and provinces; and that plots have always been made there, and that because of this this city has been destroyed.

We therefore inform the King that if this city is rebuilt, and its walls founded, he will no longer have any share in what is this side of the river.

And this is the reply that the King sent to Rehum, President of the Council, and to Shimsai the Secretary, and to the others of their company who lived in Samaria, and to the others on this side of the river. May you be well, and from such and such a date.

The content of the letters you sent us was presented and read aloud in my presence. And I gave orders, and it was sought and found, that this city has always risen up against Kings, and that rebellions and plots have been made there.

And that there were also powerful kings in Jerusalem who ruled over all those beyond the river, and that taxes, duties, and tolls were paid to them.

Therefore, give an order to stop these people, so that this city may not be rebuilt until I give the order.

And beware of failing in this; [for] why should the harm increase to the detriment of Kings?

Now when the content of King Artaxerxes' patents had been read in the presence of Rehum, and Simsai the Secretary, and those of their company, they went with diligence to Jerusalem to the Jews, and made them stop with force.

Then the work of the house of God, which dwells in Jerusalem, ceased, and it remained in that state until the second year of the reign of Darius King of Persia.

Then Haggai the Prophet, and Zechariah, son of Hiddo the Prophet, were prophesying to the Jews who were in Judah and Jerusalem, in the Name of the God of Israel, [who had sent them] to them.

And Zerubbabel son of Shealtiel, and Jeshua son of Jehozadak, arose and began to rebuild the house of God, which dwells in Jerusalem; and they had with them the Prophets of God, who helped them.

At that time Tattenai, Governor of this side of the river, and Setharboznai, and their companions came to them and spoke to them thus: Who commanded you to rebuild this house, and to lay the foundations of these walls?

And they also spoke to them in this way: What are the names of the men who are building this building?

But because the eye of their God was upon the Elders of the Jews, they were not made to stop until the matter reached Darius, and then they brought back Letters about it.

The content of the Letters that Tattenai Governor of this side of the river, and Setharboznai, and his companions Apharsekians, who were from this side of the river, sent to King Darius.

They sent him an account of the event, and it read: Peace be to King Darius.

Let the King be notified that we have gone to the province of Judea, to the house of the great God, which is being built with large stones, and even the framework is being laid on the walls, and this building is being constructed diligently, and is advancing in their hands.

And we questioned the elders who were there, and we spoke to them thus: Who commanded you to rebuild this house, and to lay the foundations of these walls?

And we also asked them for their names, to make them known to the King, so that we might write down the names of the principal ones among them.

And they answered us in this way, saying: We are servants of the God of heaven and earth, and we are rebuilding the house which was built long ago, which a great King of Israel built and founded.

But after our fathers had provoked the God of heaven to anger, he delivered them into the hands of Nebuchadnezzar, the Chaldean king of Babylon, who destroyed this house

and transported the people to Babylon.

But in the first year of Cyrus, King of Babylon, King Cyrus commanded that this house of God be rebuilt.

And even King Cyrus brought out of the Temple of Babylon the gold and silver vessels of the house of God, which Nebuchadnezzar had taken from the Temple which was in Jerusalem, and which he had brought to the Temple of Babylon, and they were delivered to a man named Shebazzar, whom he had appointed Governor.

And he said to him, "Take these utensils and go, and have them carried to the Temple that was in Jerusalem, so that the house of God may be rebuilt in its place."

Then Shebazzar came and laid the foundations of the house of God, which dwells in Jerusalem; and from that time until now it is being built, and it is not yet finished.

Now therefore, if it seems good to the King, let them search in the house of the King's treasury which is in Babylon, if it is true that there was an order given by Cyrus to rebuild this house of God in Jerusalem; and let the King make known to us his will on this matter.

Then King Darius gave his orders, and they searched the place where the records were kept, [and] where the treasures were stored in Babylon.

And a scroll was found in a chest in the Royal Palace, which was in the province of Media; and this Memorandum was written there.

In the first year of King Cyrus, King Cyrus ordered that the house of God in Jerusalem should be rebuilt as a place for sacrifices, and that its foundations should be strong enough to support its weight, with a height of sixty cubits and a length of sixty cubits.

And [that] three rows of large stones would be built, and one row of new wood, and that the expense would be provided from the King's household.

And as for the gold and silver articles of the house of God, which Nebuchadnezzar had taken from the Temple that was in Jerusalem, and brought to Babylon, that they should be returned, and that they should be put back in the Temple that was in Jerusalem, [each] in its place, and that they should be brought into the house of God.

Now therefore, you Tattenai, Governor beyond the river, and Setharboznai, and your companions Apharsekians, [who are] beyond the river, withdraw from there;

Let the work on this house of God be done, [and] let the Governor of the Jews and their Elders rebuild this house of God in its place.

And this order is made by me concerning what you will have to do, with the Elders of these Jews to rebuild this house of God, is that from the King's funds which come back from the taxes beyond the river, the expenses be immediately provided to these people, so that they are not made idle.

And as for what is needed, whether calves, sheep, or lambs for burnt offerings to the God of heaven, whether wheat, salt, wine, or oil, as the priests in Jerusalem shall say, let it be given to them daily, without fail.

So that they may offer pleasing sacrifices to the God of heaven, and pray for the life of the King and his children.

I also order that whoever changes this, a tree will be uprooted from his house and erected there, so that he may be exterminated, and that because of this his house will be made into a road.

And may God, who has placed his Name there, destroy every king and every people who extend their hand to alter and destroy this house of God which dwells in Jerusalem.

I, Darius, have given this order; let it therefore be carried out immediately.

Then Tattenai, Governor of this side of the river, and Setharboznai, and his companions had him executed immediately, because King Darius had written to them in this way.

Now the elders of the Jews were building, and they prospered according to the prophecy of Haggai the prophet, and of Zechariah, son of Hiddo. So they built, having laid the foundations by the command of the God of Israel, and by the order of Cyrus

and Darius, and also of Artaxerxes, King of Persia.

And this house of God was completed on the third day of the month of Adar, in the sixth year of the reign of King Darius.

And the children of Israel, the Priests, the Levites, and the rest of those who had returned from captivity, celebrated the dedication of this house of God with joy.

And they offered for the dedication of this house of God, one hundred calves, two hundred rams, four hundred lambs, and twelve young goats as sin offerings for all Israel, according to the number of the Tribes of Israel.

And they established the priests in their ranks, and the Levites in their departments, for the service to God in Jerusalem, according to what is written in the Book of Moses.

Then those who had returned from captivity celebrated Passover on the fourteenth day of the first month.

For the priests had purified themselves with the Levites, so that they were all clean; therefore they slaughtered the Passover lamb for all those who had returned from captivity, and for their fellow priests, and for themselves.

So it was eaten by the children of Israel who had returned from captivity, and by all those who had withdrawn to them from the defilement of the nations of the land, to seek the Lord, the God of Israel.

And they joyfully celebrated the solemn feast of unleavened bread for seven days, because the Lord had given them cause for joy, having turned the heart of the King of Assyria toward them, to strengthen their hands in the work of the house of God, the God of Israel.

Now after these things, [and] during the reign of Artaxerxes, King of Persia, Ezra son of Seraiah, son of Hazarah, son of Hilkiah,

Son of Sallum, son of Zadok, son of Ahitub,

Son of Amariah, son of Hazarah, son of Meraioth,

Son of Zerachiah, son of Huzi, son of Bukki,

Son of Abisuhah, son of Phinehas, son of Eleazar, son of Aaron the First Priest;

Ezra, I say, who was a scribe well trained in the Law of Moses, which the Lord the God of Israel had given, came up from Babylon, and the king granted him all his request, according to the hand of the Lord his God, which was upon him.

Some of the children of Israel, priests, Levites, singers, gatekeepers, and temple servants, went up to Jerusalem in the seventh year of King Artaxerxes.

And [Ezra] arrived in Jerusalem in the fifth month of the seventh year of the king.

For on the first day of the first month they began to set out from Babylon; and on the first day of the fifth month he arrived in Jerusalem, because the hand of his God was good to him.

For Ezra had set his heart on studying the Law of the Lord, and on doing it, and on teaching among the people of Israel the statutes and the ordinances.

Now this is the content of the letters patent that King Artaxerxes gave to Ezra, Priest and Scribe, Scribe of the words of the commandments of the Lord and of his ordinances, among the Israelites.

Artaxerxes King of Kings, to Ezra the Priest and Scribe of the Law of the God of heaven, be perfect health; and from such and such a date.

I command that all those of my Kingdom who are of the people of Israel, and of its Priests and Levites, who will present themselves voluntarily to go to Jerusalem, shall go with you;

Because you are sent by the King and his seven advisors to inquire in Judea and Jerusalem about the Law of your God, which is in your hand.

And to carry the silver and gold that the King and his advisors have willingly offered to the God of Israel, whose dwelling place is in Jerusalem;

And all the silver and gold that you find in all the province of Babylon, with the freewill offerings of the people and the priests, offering willingly to the house of their God who dwells in Jerusalem.

So that you may soon buy with that money calves, rams, lambs, with their cakes and their sprinklings, and offer them on the altar of the house of your God, who dwells in Jerusalem.

And do according to the will of your God, whatever seems good to you and your brothers to do with the rest of the silver and gold.

And as for the utensils that are given to you for the service of the house of your God, hand them over to the God of Jerusalem.

And as for the rest that will be needed for the house of your God, as much as you need to use, you shall take it from the house of the King's treasury.

And from me, Artaxerxes the King, it is ordered to all the treasurers who are beyond the river, that everything that Ezra the Priest [and] Scribe of the Law of the God of heaven asks of you be done immediately.

Up to one hundred talents of silver, and up to one hundred cores of wheat, and up to one hundred vats of wine, and up to one hundred vats of oil; and salt without number.

Let everything that is commanded by the God of heaven be done quickly in the house of the God of heaven; lest there be indignation against the Kingdom, and against the King and his children.

Furthermore, we inform you that no tax, no toll, no charge may be imposed on any Priest, or Levite, or singer, or gatekeeper, or Nethinim, or minister of this house of God.

And as for you, Ezra, appoint magistrates and judges according to the wisdom of your God, with which you are endowed, so that they may do justice to all this people who are beyond the river; [that is], to all those who know the laws of your God, and so that you may teach him who does not know them.

And as for all those who do not observe the Law of your God, and the Law of the King, let them be judged immediately, either to death, or to banishment, or to a monetary fine, or to imprisonment.

Blessed be the Lord, the God of our fathers, who has put this thing in the heart of the King, to honor the house of the Lord, who dwells in Jerusalem;

And that is why I found favor in the sight of the king, his advisors, and all the king's powerful gentlemen. So, having grown strong, as the hand of the Lord my God was upon me, I gathered the leaders of Israel to go up with me.

These are the heads of the fathers, with the census which was made according to the genealogies, of those who came up with me from Babylon, during the reign of King Artaxerxes;

The descendants of Phinehas, Gershom; the descendants of Ithamar, Daniel; the descendants of David, Hattus;

The descendants of Secaniah, who were descendants of Parhos, Zechariah, and with him, counting by their genealogy according to the males, one hundred and fifty men.

From the children of Pehath-Moab, Eliehohenai son of Zerahiah, and with him two hundred men;

Some of the children of Shecaniah, the son of Jahaziel, and with him three hundred men;

Some of the children of Hadin, Hebed son of Jonathan, and with him fifty men;

From the children of Helam, Isaiah, son of Hathaliah, and with him seventy men;

From the children of Sephariah, Zebadiah son of Michael, and with him eighty men;

Some of Joab's descendants, Habadiah son of Jehiel, and with him two hundred and eighteen men;

Children of Selomith, the son of Josiphia, and with him one hundred and sixty men;

Some of the descendants of Bebai, Zechariah son of Bebai, and with him twenty-eight men;

Children of Hazgad, Johanan, son of Katan, and with him one hundred and ten men;

The descendants of Adonicham, the last of them, whose names are Eliphelet, Jehiel, and Shemaiah, and with them sixty men.

Children from Bigvai, Huthai, Zabbud, and with them seventy men.

And I gathered them together by the river that flows into Ahavah, and we stayed there three days. Then I looked over the people and the priests, and I found none of the children of Levi there.

And so I sent from among the chief Eliezer, Ariel, Shemahia, Elnathan, Jarib, Elnathan, Nathan, Zechariah, and Mesullam, with Jojarib and Elnathan, teachers.

And I gave them orders for Iddo, the chief prince, [who lived] in the place of Casiphia; and I put in their mouths the words that they were to say to Iddo, [and] to his brother, the Nethinians, in the place of Casiphia, so that they would bring us ministers for the house of our God.

And they brought us, according to the good hand of our God upon us, an intelligent man from among the descendants of Mahli, son of Levi, son of Israel; [namely] Sherebiah, with his sons and his brothers, [who were] eighteen men.

And Hasabiah, and with him Isaiah, from among the descendants of Merari, his brothers, and their descendants, twenty men.

And of the Nethinim, whom David and the leaders of the people had appointed for the service of the Levites, two hundred and twenty Nethinim, who were all named by name.

And I proclaimed there the fast by the river Ahava, in order to humble ourselves before our God, praying to Him to grant us a safe journey for ourselves, and for our families, and for all our possessions.

For I was ashamed to ask the King for troops and horsemen to defend us from the enemies on the road; because we had said to the King in express terms: The hand of our God is favorable to all who call upon him; but his power and his wrath are against those who forsake him.

So we fasted, and we implored [the help] of our God because of this; and he was moved by our prayers.

Then I separated twelve of the chief priests; with Serebiah, Hasabiah, and with them ten of their brothers.

And I weighed out to them the silver and the gold and the utensils, which were the offering that the King, his counselors, his gentlemen, and all those of Israel who were there, had made to the house of our God.

So I weighed them out, and gave them six hundred and fifty talents of silver, and silver dishes weighing one hundred talents, and one hundred talents of gold.

And twenty gold dishes [amounting] to a thousand drachmas, and two utensils of shining, fine copper, as precious as if they had been of gold.

And I said to them, "You are consecrated to the Lord, and the utensils are consecrated, and this silver and gold is a freewill offering to the Lord, the God of your fathers."

Keep an eye on them and guard them until you weigh them in the presence of the chief priests and Levites, and before the leaders of the fathers of Israel in Jerusalem, in the chambers of the house of the Lord.

The priests and the Levites received the weight of the silver, and the gold, and the utensils, to bring them to Jerusalem, to the house of our God.

And we set out from the river Ahava on the twelfth day of the first month, to go to Jerusalem; and the hand of our God was upon us; and he delivered us from the hand of the enemies, and from [their] ambushes on the way.

Then we arrived in Jerusalem, and after resting for three days,

On the fourth day we weighed the silver and gold, and the utensils in the house of our God, and we delivered them to Meremoth, son of Uriah the priest, with whom was Eleazar son of Phinehas; and with them Jozabad son of Jeshua, and Nohadiah son of Binui, Levites.

According to the number and weight of all these things, and the whole weight was then written down.

And those who had been deported, [and] who had returned from captivity, offered for

all Israel, as a burnt offering to the God of Israel, twelve calves, ninety-six rams, seventy-seven lambs, [and] twelve male goats for sin; all of them as a burnt offering to the Lord.

And they delivered the King's ordinances into the hands of the King's satraps and governors who were on this side of the river, who favored the people and the house of God.

Now as soon as these things were completed, the leaders of the people approached me, saying, The people of Israel, and the Priests, and the Levites have not separated themselves from the peoples of these lands, [as they should have done] because of their abominations, [namely] the Canaanites, the Hittites, the Perizzites, the Jebusites, the Hammonites, the Moabites, the Egyptians, and the Amorites.

For they took some of their daughters for themselves and for their sons; and the holy seed was mixed with the peoples of those countries; and even there are some of the leaders of the people, and [several] magistrates, who were the first to commit this sin.

And as soon as I heard this, I tore my clothes and my cloak, and I pulled out the hair from my head and [the hairs] from my beard, and I sat down in despair.

And all those who trembled at the words of the God of Israel gathered around me because of the sin of those in captivity, and I sat in utter desolation until the evening offering.

And at the time of the evening offering I arose from my affliction, and with my clothes and cloak torn, I knelt down and stretched out my hands to the Lord my God, And I say: My God! I am ashamed, and I am too confused to lift up, O my God! my face to you; for our iniquities are multiplied above our heads, and our sin has risen to the heavens.

From the days of our fathers until today we are exceedingly guilty; and we have been delivered because of our iniquities, we, our Kings, and our Priests, into the hands of the Kings of the countries, to be put to the edge of the sword, taken captive, plundered, and exposed to disgrace, as it appears today.

But now the Lord our God has shown us grace, as in a moment, so that he has caused some [of us] to remain, and he has given us a nail in his holy place, so that our God might enlighten our eyes, and give us some respite from our bondage.

For we are slaves, and yet our God has not abandoned us in our bondage; but he has granted us favor in the sight of the kings of Persia, to give us respite, in order to rebuild the house of our God, and to restore its desolate places, and to give us a partition in Judah, and in Jerusalem.

But now, O our God! What shall we say after these things? For we have abandoned your commandments,

Which you have given through your servants the Prophets, saying: The land which you are about to enter to possess is a land defiled by the defilement of the peoples of those lands, because of the abominations with which they have filled it from one end to the other with their impurities.

Therefore, do not give your daughters to their sons, nor take their daughters for your sons, nor seek their peace or their wealth forever; so that you may be established and eat the bounty of the land and pass it on to your sons forever.

Now after all the things that have happened to us because of our evil works, and the great crime that was found in us; [and] because, O our God! you have remained [in your punishments] below what our sins [deserved], and you have given us such a remnant as this;

Would we return to disobeying your commandments and making alliances with these abominable peoples? Would you not be angry with us, until you consumed us, leaving no remnant or resource?

O Lord God of Israel, you are righteous, for we are left behind, as is evident today. Behold, we stand before you with our iniquity, though there is no way we can stand before you because of what we have done.

And as Ezra prayed and made this confession, weeping and prostrating himself on the ground before the house of God, a very great multitude of men, women, and children of the people of Israel gathered around him; and the people wept bitterly.

Then Shecaniah son of Jehiel, one of the descendants of Helam, spoke up and said to Ezra: We have sinned against our God by taking foreign wives from among the peoples of this land; but now there is hope for Israel in this.

Therefore let us now make a covenant with our God, that we shall bring out all the women, and all that is born of them, according to the counsel of the Lord, and of those who tremble at the commandment of our God; and let it be done according to the Law.

Get up, because this matter concerns you, and we will be with you; so take courage, and act.

Then Ezra arose and made the chief priests, the Levites, and all Israel swear an oath that they would do according to this word; and they swore.

Then Ezra got up from in front of the house of God, and went to the chamber of Johanan son of Eliashib, and entered it; and he ate no bread, nor drank any water, because he was mourning for the sin of those in captivity.

Then a proclamation was made throughout the land of Judah and in Jerusalem to all those who had returned from captivity, that they should assemble in Jerusalem.

And that whoever did not go there in three days, according to the opinion of the principals and the Elders, all his property would be put under interdict, and that he would be separated from the assembly of those in captivity.

So all those from Judah and Benjamin assembled in Jerusalem within three days, which was in the ninth month on the twentieth day of the month; and all the people stood before the square of the house of God, trembling about this, and because of the rains.

Then Ezra the Priest stood up and said to them, "You have sinned by taking foreign wives among you, thus increasing the guilt of Israel."

But now confess [your sin] to the Lord, the God of your fathers, and do his will, and separate yourselves from the peoples of the land, and from the foreign women.

And the whole assembly answered, and said aloud: It is our duty to do what you have said;

But the people are many, and this weather is very rainy, therefore there is no way to stay outside, and this matter is not a matter of one day or two; for we are many who have sinned in this.

Therefore let all the leaders among us appear before the whole assembly, and let all those who are in our towns who have taken foreign wives into their homes come at a certain time, and let the elders of each town and its judges be with them; until we turn away from us the fierceness of the anger of our God, [and] until this is finished.

And Jonathan son of Hazeiel, and Jahzeia son of Tikvah were appointed for this matter; and Mesullam and Sabethai, Levites, assisted them.

And those who had returned from captivity did likewise, so that Ezra the Priest was chosen, [and] those who were the Heads of the fathers according to the houses of their fathers, all [named] by their names, who began their sessions on the first day of the tenth month, to inquire about the matter.

And on the first day of the first month they had finished with all those who had taken foreign wives into their homes.

Now as for the sons of the priests who had taken foreign wives into their homes, there were among the children of Jeshua, son of Jozadak and his brothers, Mahaseiah, Eliezer, Jarib, and Gedaliah;

Who gave their hands to send away their wives; and admitting that they were guilty, [they offered] for their crime a ram from the flock.

Children of Immer, Hanani, and Zebadiah;

And the children of Harim, Mahaseja, Elie, Shemahia, Jehiel, and Huzija;

And the children of Pashur, Eliohenai, Mahaseiah, Ishmael, Nathanael, Jozabad, and Elhasah;
And of the Levites, Jozabad, Shimei, Kelaiah (which is the same as Kelita), Pethahiah, Judah, and Eliezer;
And singers, Eliasib; and gatekeepers, Sallum, Telem, and Uri.
And from those of Israel; from the children of Parhos, Ramiah, Izijah, Malkijah, Mijamin, Elhazzar, Malkijah and Benaiah;
And the children of Helam, Mattaniah, Zechariah, Jehiel, Habdi, Jeremoth, and Elijah;

And the children of Zattu, Eliohenai, Eliasib, Mattaniah, Jeremoth, Zabad, and Haziza;
And the children of Bebai, Johanan, Hananiah, Zebbai, and Hathlai;
And the children of Bani, Mesullam, Malluch, Hadaiah, Jasub, Seal, and Ramoth;
And of the children of Pahath-Moab, Hadnah, Kelal, Benaiah, Mahasiah, Mattaniah, Bethsaleel, Binnui, and Manasseh;
And the children of Harim, Eliezer, Isiyah, Malkijah, Shemahi, Simeon;
Benjamin, Malluc [and] Semaria;
[And] the children of Masum, Mattenai, Mattata, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei;
[And] children from Bani, Mahadaï, Hamram, Uël, Bénaja, Bédéja, Kéluhu, Vania, Meremoth, Eliasib, Mattaniah, Mattenai, Jahasai, Bani, Binnui, Simhi, Selemia, Nathan, Hadaja, Mabnadbai, Sasai, Sarai, Hazareel, Selemia, Semaria, Sallum, Amaria, and Joseph;
[And] the children of Nebo, Jehiel, Mattitiah, Zabad, Zebina, Jaddan, Joel, and Benaiah.

All of them had taken foreign wives; and there were some of them who had children by these women.

The deeds of Nehemiah, son of Hacaliah. It happened in the month of Kislev, in the twentieth year, while I was in Susan, the capital city, Hanani, one of my brothers, and some people, came from Judah; and I inquired of them concerning the surviving Jews, who were left of the captivity, and concerning Jerusalem.

And they said to me, "Those who remained out of captivity are here in the province, in great misery and disgrace; and the wall of Jerusalem remains torn down, and its gates burned with fire."

Now it came to pass that as soon as I had heard these words, I sat down, I wept, I mourned for a few days, I fasted, and I offered my prayer before the God of heaven; And I say: I pray to you, O Eternal One! God of heaven, who are the Strong, the Great and the Awesome, who keeps the covenant and the gift to those who love you and keep your commandments!

I pray you, let your ear be attentive, and let your eyes be open to hear the prayer of your servant, which I present to you at this time day and night, for the children of Israel your servants, confessing the sins of the children of Israel, which we have committed against you; even I and my father's house have sinned.

Certainly we are guilty before you, and we have not kept the commandments, nor the ordinances, nor the judgments that you prescribed to Moses, your servant.

[But] I beg you, remember the word which you entrusted to Moses, your servant, saying: You will commit crimes, and I will scatter you among the peoples;

Then you will return to me, and you will keep my commandments, and do them; and if there are any of you who have been driven to the ends of the heavens, I will gather

you from there, and I will bring you back to the place that I will choose to make my Name dwell there.

But these are your servants and your people, whom you have redeemed by your great power and by your mighty hand.

I pray to you, Lord, that your ear may now be attentive to the prayer of your servant, and to the supplication of your servants, who delight in fearing your Name; and grant, I pray, that your servant may prosper today, and that he may find favor with this man; for I was cupbearer to the King.

And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, that the wine was brought before him, and I took the wine and presented it to the king. Now I had never had a bad countenance before him.

And the King said to me: Why do you look so sad, since you are not sick? This comes only from a bad disposition. Then I was very afraid;

And I answered the King: May the King live forever! How can my face not be sad, since the city, which is the place of the tombs of my fathers, remains desolate, and its gates have been consumed by fire?

And the King said: What do you ask of me? Then I prayed to the God of heaven;

And I said to the King, "If it pleases the King, and if your servant is pleasing to you, send me to Judea, to the city of the tombs of my fathers, to rebuild it."

And the King said to me, and also to his wife, who was sitting beside him: How many would you be on your journey, and when would you return? And after I had declared the time to the King, he was pleased to give me my leave.

Then I said to the King: If the King is pleased, let letters be given to me for the Governors beyond the river, so that they may send me across until I arrive in Judea;

And letters to Asaph, the keeper of the king's park, asking him to give me timber for the carpentry of the gates of the fortress that adjoins the house [of God], and for the gates of the city walls, and for the house into which I will enter. And the king granted it to me, according to the good hand of my God toward me.

So I went to the Governors who are on this side of the river, and I gave them the King's packages. Now the King had sent with me some war captains and horsemen.

When Samballat the Horonite and Tobiah the Hammonite servant heard about this, they were very displeased that someone had come to bring good to the children of Israel.

So I arrived in Jerusalem, and I was there three days.

Then I got up at night, I and a few people with me; but I did not tell anyone what my God had put in my heart to do in Jerusalem; and there was no other mount with me except the one I had mounted.

So I went out by night through the Valley Gate, and [I came] before the Dragon Fountain, to the Dung Gate; and I considered the walls of Jerusalem, how they [lay] fallen down, and how its gates had been consumed by fire.

From there I went to the fountain gate, and towards the King's pond; and there was no place where I could pass with my mount.

And I went up by night by the stream, and I considered the wall; then, turning back, I returned by the gate of the valley; and so I returned.

But the magistrates did not know where I had gone, nor what I was doing; therefore I had not declared anything until then, neither to the Jews, nor to the priests, nor to the principals, nor to the magistrates, nor to the rest of those who handled the affairs.

Then I said to them, "You see our misery, how Jerusalem lies desolate, and its gates burned with fire. Come, let us rebuild the walls of Jerusalem, so that we will no longer be a disgrace."

And I told them that the hand of my God was good to me, and I also told them the words that the King had spoken to me. Then they said, "Let us rise up and build." So they strengthened their hands to do good work.

But when Samballat the Horonite, Tobiah the Hammonite servant, and Gesem the Arab

heard about it, they mocked us and despised us, saying, "What are you doing? Are you not rebelling against the king?"

And I answered them with this word, and said to them: the God of heaven is the one who will make us prosper; therefore we, who are his servants, will arise and build; but you have no part, no right, no memorial, in Jerusalem.

Eliasib then, the high priest, arose, with his brothers the priests, and they rebuilt the gate of the sheepfold, which they consecrated, and they set up its gates there, and they consecrated it as far as the tower of Meah, as far as the tower of Hananel.

And beside him the people of Jericho rebuilt; and beside them Zaccur, son of Imri, rebuilt.

And the children of Sena rebuilt the Fish Gate, which they floored, and put in its doors, its locks, and its bars.

And beside them he repaired Meremoth, son of Uriah, son of Koz; and beside them he repaired Meshullam, son of Berekiah, son of Mezezabeel, and beside them he repaired Zadok, son of Bahana.

And alongside them the Tekohites made repairs; but the most important among them did not join in the work of their Lord.

And Jehoiada, son of Paseah, and Mesullam, son of Besodiah, repaired the old gate, which they floored, and they put in its doors, its locks, and its bars.

And beside them repaired Melatia Gibeonite, and Jadon Meronothite, from Gibeon and Mizpah, near the seat of the Governor on this side of the river.

And beside this [seat] Huziel, son of Harhaia, one of the goldsmiths, repaired; and beside it Hananiah, son of Harakkahim, repaired; and so they rebuilt Jerusalem up to the broad wall.

And beside them repaired Rephaia, son of Hur, captain of half a quarter of Jerusalem;

And beside them he repaired Jedajah, son of Harumaph, even at the site of his house; and beside him he repaired Hattus, son of Hasabneia.

And Malkijah, son of Harim, and Hasub, son of Pahath-Moab, repaired as much, and also the tower of the furnaces.

And beside them Sallum, son of Lobes, captain of the other half of Jerusalem, repaired, he and his daughters.

And Hanun and the inhabitants of Zanoah repaired the gate of the valley, they rebuilt it, and put in its gates, its locks, and its bars, and [they built] a thousand cubits of wall, up to the dung gate,

And Malkijah, son of Rechab, captain of the district of Beth-kerem, repaired the dung gate; he rebuilt it, and put in its doors, its locks, and its bars.

And Sallum, son of Col-Hoze, captain of the district of Mizpah, repaired the gate of the fountain; he rebuilt it, and covered it, and put in its gates, its locks, and its bars; and [he also repaired] the wall of the pool of Selah, extending toward the King's garden, and as far as the steps that go down from the City of David.

After him, Nehemiah son of Hazbuk, captain of the half-district of Beth-Zur, repaired the area of David's tombs, and the pool that had been repaired, and the house of the strongmen.

After him, Nehum son of Bani repaired the Levites; and beside him, Hasabiah, captain of the half-district of Keilah, repaired those of his district.

After him their brothers made amends, [namely], Bavvai, son of Henadad, captain of [the other] half-district of Kehila.

And beside him Hezer, son of Jeshua, captain of Mizpah, repaired as much, at the place by which one goes up to the armory at the corner.

After him Baruch, son of Zaccai, took courage, and repaired as much, from the corner to the entrance of the house of Eliashib, the high priest.

After him Meremoth, son of Uriah, son of Koz, repaired as much, from the entrance of Eliashib's house to the end of Eliashib's house.

And after him the priests, inhabitants of the countryside, made amends.
After them, Benjamin and Hasub repaired at the site of their house. After them, Hazaria, son of Mahaseiah, son of Hananiah, repaired near his house.
After him, Binnui, son of Henadad, repaired as much, from the house of Hazaria, to the corner, even to the corner.
[And] Palal, son of Uzai, from the corner and the tower that juts out of the King's high house, which is near the court of the prison. After him, Pedaiah, son of Parhos.

And the Nethinimians, who dwelt in Hophel, [repaired] towards the East, as far as the place of the water gate, and towards the tower which goes out outside.
After them, the Tekohites repaired as many, from the place of the great tower that stands out outside, to the wall of Hophel.

And the priests repaired the horses from above the gate, each in the place of his house.

After them, Zadok son of Immer repaired the site of his house. And after him, Shemaiah son of Shecaniah, the keeper of the eastern gate, repaired it.
After him, Hananiah son of Selemiah, and Hanun the sixth son of Zalaph, repaired the same. After them, Meshullam son of Berekiah repaired the site of his chamber.
After him, Malkijah, son of Zoreph, repaired as far as the house of the Nethinim, and of the merchants, and the place of the gate of Miphkad, and as far as the ascent of the corner.

And the goldsmiths and the dealers made repairs between the corner hill and the door of the fold.

Now it came to pass that Samballat, having heard that we were rebuilding the wall, was very indignant and very angry; and he mocked the Jews.

For he said in the presence of his brothers and the Samaritan warriors: "What are these languishing Jews doing? Will they be allowed to continue? Will they offer sacrifices and complete everything in one day? Can they even bring back the stones from the heaps of gunpowder, since they are burned?"

And Tobiah the Hammonite, who was with him, said: Even though they build, if a fox comes up, it will break down their stone wall.

O our God! Hear how we are despised, and turn their reproach back on their own heads, and make them prey in a land of captivity.

And do not cover up their iniquity, and let not their sin be blotted out before your face; for they have used sharp words, clinging to the builders.

So we rebuilt the wall, and the whole wall was joined up to its half; for the people had their hearts in the work.

But when Samballat and Tobiah, and the Arabs, the Hammonites, and the Ashdodites heard that the wall of Jerusalem had been rebuilt, and that what had been broken had been started to be rebuilt, they were very angry;

And they all conspired together to come and wage war against Jerusalem, and to thwart [its purpose].

So we prayed to our God, and being afraid of them, we posted guards against them day and night.

And Judah said: The strength of the builders is weakened, and there is much ruin, so that we cannot build the wall.

But our enemies had said: Let them know nothing about it, and let them see nothing about it, until we enter among them, and put them to death, and stop the work.

But it happened that the Jews who remained among them, having come to us, said to us ten times: Beware of all the places by which you might turn towards us.

That is why I arranged the people from below, behind the wall, on high places, according to their families, with their swords, their javelins, and their bows.

Then I looked and stood up; and I said to the leaders and the officials, and to the rest of the people: Do not be afraid of them; remember the Lord, who is great and awesome, and fight for your brothers, for your sons and for your daughters, for your

wives and for your houses.

And when our enemies learned that we had been warned, God thwarted their plan; and we all returned to the walls, each to his work.

From that day on, half of my people worked, and the other half carried javelins, shields, bows, and breastplates; and the governors followed each family of Judah. Those who built the wall, and those who loaded the porters, each worked with one hand, and with the other they held the sword.

For each of those who were building had a sword girded around his waist, and they were building thus [equipped]; and the trumpeter was near me.

For I say to the leaders and the magistrates, and to the rest of the people: The work is great and extensive, and we are separated on the wall, far from one another.

So wherever you hear the sound of the trumpet, run to us; our God will fight for us.

So that was how we worked; but half of them held javelins from daybreak until the stars rose.

And at that time I said to the people: Let each one with his servant spend the night in Jerusalem, so that they may serve us by night to keep watch, and by day to work.

And I, my brothers, my servants, and the men of the guard who follow me, will not leave our clothes: let each one [come with] his sword, and [with] water.

But there was a great outcry from the people and their wives against the Jews, their brothers.

For there were some who said, "Let several of us [hire] their sons and daughters to take in wheat, so that we may eat and live."

And there were others who said: we are putting up our fields, our vineyards, and our houses, to get wheat to combat the famine.

There were also those who said: we are borrowing money for the King's tax, on our fields and on our vineyards.

However, our flesh is like the flesh of our brothers, and our sons are like their sons; and behold, we subject our sons and our daughters to be slaves; and some of our daughters are already subjected, and are no longer in our power; and our fields and our vineyards belong to others.

But I was very angry when I heard their cry and those words.

And I consulted within myself; then I rebuked the principals and the magistrates, and I said to them, "You are strictly enforcing what each of you has imposed on his brother"; and I summoned the great assembly against them.

And I said to them, "We have redeemed, to the best of our ability, our Jewish brothers who had been sold to the nations, and would you yourselves sell your brothers, or would they be sold to us?" Then they were silent and did not know what to say.

And I said, "You are not doing right; do you not want to walk in the fear of our God, rather than be a reproach to the nations who are our enemies?"

We could also demand money and wheat, I, my brothers, and my servants; [but] let us, I pray you, leave them this debt.

Give them back today, I pray you, their fields, their vineyards, their olive groves and their houses, and besides that, one hundredth of the money, wheat, wine, and oil that you demand from them.

And they answered: We will return them, and we will not ask anything of them; we will do as you say; then I called the Priests, and I made them swear that they would do it [thus].

And I shook my breast and said, "May God so shake from his house and from his work every man who has not put this word into practice, and may he be so shaken and emptied." And all the assembly answered, "Amen!" And they praised the Lord; and the people did according to this word.

And even from the day on which [the King] commanded me to be their Governor in the land of Judah, which is from the twentieth year to the thirty-second year of King

Artaxerxes, the span of twelve years, I and my brothers did not take what was assigned to the Governor for his meal.

Although the first Governors who had been before me had charged the people, and had taken from them bread and wine, besides forty shekels of silver, and had also ruled over the people; but I did not do so, because of the fear of [my] God.

And I even repaired part of this wall, and we did not buy any field, and all my servants were assembled there after the work.

And, besides that, the Jews and the Magistrates, numbering one hundred and fifty men, and those who came to us from the nations that [were] around us, were at my table.

And what was prepared each day was an ox and six chosen sheep. Poultry was also prepared for me; and every ten days [I was presented] with all kinds of wine in abundance; and notwithstanding all this, I did not ask for the dish that was assigned to the Governor; for it would have been a harsh burden for this people.

O my God! Remember me with goodness, [according to] all that I have done for this people.

Now it came to pass that when Samballat, Tobijah, and Gesem the Arab, and the rest of our enemies had learned that I had rebuilt the wall, and that no breach had remained in it, although until that time I had not yet put the doors in the gates;

Samballat and Gesem sent word to me, saying, "Come, let us meet together in the villages in the countryside of Ono." But they had plotted to harm me.

But I sent messengers to them, saying, "I am undertaking a great work, and I cannot come down. Why should the work cease if I were to leave it and come down to you?"

And they told me the same thing four times; and I answered them in the same way.

Then Samballat sent his servant to me, to speak to me the same thing a fifth time; and he had in his hand an open letter;

In which it was written: It is heard among the nations, and Gasmu says it, that you and the Jews are thinking of rebelling, and that is why you are rebuilding the wall, and that you are going to be King, according to what is being said;

And you have even appointed prophets to praise you in Jerusalem, and to say, "He is king in Judah." Now, these same things will be brought to the king's attention; come now so that we may consult together.

And I sent back to him, to tell him: What you say is not true, but you are inventing it yourself.

For they all terrified us, saying, "Their hands will abandon the work, so that it will not be done." Now therefore, [O God!] strengthen my hands.

Besides this, I went to the house of Shemaiah son of Delaiah, son of Mehetabel, who was being held captive. And he said to me, "Let us assemble in the house of God, in the Temple, and shut the doors of the Temple; for they are going to come to kill you, and they will come by night to kill you."

But I replied: Would a man like me flee? And who is like me, who enters the Temple to save his life? I will not enter.

And so I knew that God had not sent him, but that he had spoken this prophecy against me, and that Samballat and Tobiah were giving him a pension.

Because he was their lodger to frighten me, and to force me to act in this way, and to commit this fault, so that they would have something bad to reproach me for.

O my God! Remember Tobiah and Samballat, according to their deeds; and also Nohadia the prophetess, and the rest of the prophets who tried to frighten me.

Nevertheless, the wall was completed on the twenty-fifth day of the month of Elul, in fifty-two days.

When all our enemies heard of it, and all the nations around us saw it, they were utterly appalled within themselves, and they knew that this work had been done by the help of our God.

But also in those days the leaders of Judah sent letter after letter to Tobiah; and Tobiah's letters came to them.

For there were several in Judea who had bound themselves to him by oath, because he

was the son-in-law of Shechaniah, son of Arah, and Johanan, his son, had taken the daughter of Meshullam, son of Berecia.
And they even recounted his good deeds in my presence, and reported my speeches to him; and Tobiah sent letters to frighten me.
Now, after the wall had been rebuilt, and I had put in place the gates, and a review of the singers and the Levites had been done;
I commanded Hanani my brother, and Hananiah captain of the fortress of Jerusalem; for he was such as a faithful man [should] be, and he feared God more than many [others];

And I said to them, "The gates of Jerusalem shall not be opened until the heat of the sun; and when those who stand there have shut the gates, examine them: and let watchmen be set from among the inhabitants of Jerusalem, each according to his watch, and each opposite his house."

Now the city was spacious and large, but there were few people, and its houses were not built.

And my God put it into my heart to assemble the leaders and the officials, and the people, to take a census of them according to their genealogies; and I found the register of the census according to the genealogies of those who had gone up the first time; and I found it written thus:

These are those from the Province who came up from captivity, from among those who had been transported, whom Nebuchadnezzar King of Babylon had transported, and who returned to Jerusalem and to Judea, each to his own city;
Who came with Zerubbabel, Jesuah, Nehemiah, Hazaria, Rahamia, Nahamani, Mordecai, Bishan, Mizpereth, Begvai, Nehum, and Bahana; the number, [I say], of the men of the people of Israel [is such.]

The children of Parhos, two thousand one hundred and seventy-two.

The children of Sephatia, three hundred and seventy-two.

The children of Arah, six hundred and fifty-two.

The children of Pahath-Moab, of the children of Jeshua and Joab, two thousand eight hundred and eighteen.

The children of Helam, one thousand two hundred and fifty-four.

The children of Zattu, eight hundred and forty-five.

The children of Zaccai, seven hundred and sixty.

The children of Binnui, six hundred and forty-eight.

The children of Bébaï, six hundred and twenty-eight.

The children of Hazgad, two thousand three hundred and twenty-two.

The children of Adonikaram, six hundred and sixty-seven.

The children of Bigvai, two thousand sixty-seven.

The children of Hadin, six hundred and fifty-five.

The children of Ater, [descended] from Hezekiah, ninety-eight.

The children of Hasum, three hundred and twenty-eight.

The children of Betsai, three hundred and twenty-four.

The children of Harib, one hundred and twelve.

The children of Gibeon, ninety-five.

The people of Bethlehem and Netophah, one hundred and eighty-eight.

The people of Hanathoth, one hundred and twenty-eight.

The people of Beth-Hazmaveth, forty-two.

The people of Kiriath-jeharim, of Kephirah, and of Beeroth, seven hundred and forty-three.

The people of Ramah and Gebah, six hundred and twenty-one.

The Micmas people, one hundred and twenty-two.

The people of Bethel and Hai, one hundred and twenty-three.

The people of the other Nebo, fifty-two.

The children of another Helam, one thousand two hundred and fifty-four.

Harim's children, three hundred and twenty.

The children of Jericho, three hundred and forty-five.
 The children of Lod, Hadid and Ono, seven hundred and twenty-one.
 The children of Senaa, three thousand nine hundred and thirty.
 Of the Priests: The descendants of Jedehiah, of the house of Jeshua, nine hundred and seventy-three.
 The children of Immer, one thousand and fifty-two.
 The children of Pashur, one thousand two hundred and forty-seven.
 The children of Harim, one thousand seventeen.
 Of the Levites: The children of Jesuah and Kadmiel, from among the children of Hodeva, seventy-four.
 Singers: The children of Asaph, one hundred and forty-eight.
 From the gatekeepers: The children of Sallum, the children of Ater, the children of Talmon, the children of Hakkub, the children of Hattita, the children of Sobai, one hundred and thirty-eight.
 The Nethinim: The descendants of Ziha, the descendants of Hasupha, the descendants of Tabbahoth,
 The children of Keros, the children of Siha, the children of Padon,
 The children of Lebana, the children of Hagaba, the children of Salmaï,
 The children of Hanan, the children of Guiddel, the children of Gahar,
 The children of Reaja, the children of Retsin, the children of Nekoda,
 The children of Gazam, the children of Huza, the children of Paseah,
 The descendants of Besai, the descendants of Mehunim, the descendants of Nephizesim,

 The children of Bakbuk, the children of Hakupha, the children of Harhur,
 The children of Batslith, the children of Mehida, the children of Harsa,
 The children of Barkos, the children of Sisra, the children of Temah,
 The children of Netsiah, the children of Hatipha.
 The children of Solomon's servants: The children of Sotai, the children of Sophereth, the children of Perida,
 The children of Jahala, the children of Darkon, the children of Guiddel,
 The children of Sephatia, the children of Hattil, the children of Pockereth-Hatsebajim, the children of Amun.
 All the Nethinimians, and the children of Solomon's servants, were three hundred and ninety-two.
 Now these are those who came up from Telmelah, Tel-Harsa, Cherub, Addon, and Immer, who could not show the house of their fathers, nor their race, [to know] whether they were of Israel.
 The children of Delahaiah, the children of Tobiah, the children of Nekoda, six hundred and forty-two.
 And of the Priests: The descendants of Habaiah, the descendants of Koz, the descendants of Barzillai, who took as his wife one of the daughters of Barzillai Gileadite, and was called by their name.
 They searched for their register by looking for their genealogy, but they were not found there; therefore they were excluded from the Priesthood.
 And Attirsatha said to them, "Let them not eat of the most holy things until the Priest attends with the Urim and Thummim."
 The entire assembly numbered forty-two thousand three hundred and sixty; Without their male and female servants, who were seven thousand three hundred and thirty-seven; and they had two hundred and forty-five female singers.
 They had seven hundred and thirty-six horses, two hundred and forty-five mules; Four hundred and thirty-five camels, and six thousand seven hundred and twenty donkeys.
 Now some of the Chiefs of the fathers contributed to the work. Attirsatha gave to the treasury a thousand gold drachmas, fifty basins, five hundred and thirty priestly robes.

And some others from among the Chiefs of the fathers gave for the treasury of the work, twenty thousand drachmas of gold, and two thousand two hundred minas of silver.

And what the rest of the people gave was twenty thousand drachmas of gold, and two thousand minas of silver, and sixty-seven priestly robes.

And so the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all the Israelites lived in their cities; so that when the seventh month approached, the Israelites were in their cities.

Now all the people gathered together, as though they were one man, in the place that was before the Water Gate; and they told Ezra the Scribe to bring the Book of the Law of Moses, which the Lord had commanded Israel.

And so on the first day of the seventh month Ezra the Priest brought the Law before the assembly, composed of men and women and all who were able to hear, so that they might listen to it.

And he read from the Book in the place before the Water Gate, from dawn until noon, in the presence of men and women and those who could hear; and the ears of all the people were attentive to the reading of the Book of the Law.

So Ezra the Scribe stood on a high place built of wood, which had been erected for this purpose; and he had with him Mattitia, Shemah, Hanaiah, Urijah, Hilkihah and Mahaseia, at his right hand; and at his left were Pedaiah, Misael, Malkijah, Hasum, Hasbadduna, Zechariah, and Mesullam.

And Ezra opened the Book before all the people; for he was above all the people; and as soon as he had opened it, all the people stood up.

Then Ezra blessed the Lord, the great God; and all the people answered, "Amen! Amen!" while lifting up their hands. Then they bowed down and worshiped before the Lord with their faces to the ground.

Also Jesuah, Bani, Serebhiyah, Jamin, Hakkub, Sabethai, Hodijah, Mahaseiah, Kelita, Hazariah, Jozabad, Hanan, Pelaiah, and the [other] Levites, explained the Law to the people, the people standing in their place.

And they read from the Book of the Law of God, they explained it, and gave understanding of it, making it comprehensible through the Scripture itself.

Now Nehemiah, who is Attirsatha, and Ezra the priest and scribe, and the Levites who instructed the people said to all the people, "This day is holy to the Lord our God; do not mourn or weep." For all the people wept when they heard the words of the Law.

Then they were told, "Go, eat the fattest things and drink the sweetest things, and send some to those who have nothing prepared. This day is holy to our Lord, so do not grieve, for the joy of the Lord is your strength."

And the Levites made all the people be silent, saying, "Be silent, for this day is holy, and do not grieve."

So all the people went away to eat and drink, and to send gifts, and to celebrate with great joy, because they had fully understood the words that had been taught to them.

And on the second day [of the month], the leaders of the fathers of all the people, the priests, and the Levites, assembled around Ezra the scribe, to have understanding of the words of the Law.

They found therefore written in the Law which the Lord had ordained through Moses, that the children of Israel should dwell in tabernacles during the solemn feast in the seventh month.

This they made known and proclaimed throughout all their cities, and in Jerusalem, saying, "Go up to the mountain and bring olive branches and branches of other oil trees, myrtle branches, palm branches, and boughs of wood, to make tabernacles, as it is written.

So the people went [upon the mountain], and they brought [branches], and made themselves tabernacles, each on his roof, and in the courtyards [of their houses],

and in the courts of the house of God, and in the place of the Water Gate, and in the place of the Ephraim Gate.

So the whole assembly of those who had returned from captivity made tabernacles and sat in them. Now the Israelites had not made any such tabernacles from the days of Joshua son of Nun until that day, and there was great joy.

And they read from the Book of the Law of God every day, from the first day to the last. Thus they celebrated the solemn feast for seven days, and there was a solemn assembly on the eighth day, as it had been ordained.

And on the twenty-fourth day of the same month, the children of Israel assembled, fasting, clothed in sackcloth, and with dust upon them.

And the race of Israel separated themselves from all the foreigners, and they presented themselves, confessing their sins and the iniquities of their fathers.

So they stood up in their places, and the Book of the Law of the Lord their God was read for the fourth part of the day, and for another fourth part they confessed their sins and worshiped the Lord their God.

And Jesuah, Bani, Kadmiel, Shebaniah, Bunni, Serebiah, Bani and Kenani stood up at the place that had been raised for the Levites, and cried out with a loud voice to the Lord their God.

And the Levites, [namely], Jeshua, Kadmiel, Bani, Hasabneiah, Serebiah, Hodijah, Shebaniah, and Pethaiah, said: Arise, bless the Lord your God from age to age; and let them bless, [O God!] the Name of your glory; and let it be exalted above all blessing and praise!

You alone are the Lord; you made the heavens, even the highest heavens, and all their host; the earth, and all that is in it; the seas, and all things in them. You give life to all these things, and the host of heaven worships you.

You are the Lord God, who chose Abram, and brought him out of Ur of the Chaldeans, and gave him the name Abraham.

You found his heart faithful before you, and you made this covenant with him, that you would give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites, that you would give it to his descendants; and you have fulfilled what you promised, because you are righteous. For you have seen the affliction of our fathers in Egypt, and you have heard their cry by the Red Sea;

And you performed wonders and miracles against Pharaoh and all his servants and all the people of his land, because you knew that they had risen up proudly against them, and you acquired a name for yourself, such as [it appears] today.

You also divided the sea before them, and they passed through the sea on dry ground; and you threw those who pursued them into the depths, like a stone into the rushing waters.

You even led them by day in a pillar of cloud, and by night in a pillar of fire, to give them light on the way they were going.

You also descended on Mount Sinai, you spoke to them from heaven, you gave them right ordinances, and true laws, just statutes and commandments.

You taught them your holy Sabbath; and you gave them the commandments, the statutes, and the Law through Moses your servant.

You also gave them bread from heaven for their hunger, and you brought forth water from the rock for their thirst, and you told them to enter and possess the land over which you had raised your hand, which you would give to them.

But they and our fathers have proudly exalted themselves and stiffened their necks, and have not listened to your commandments.

They refused to listen and did not remember the wonders you had performed for them; but they stiffened their necks, and in their rebellion they planned to appoint a leader to return to their servitude. But because you are a forgiving, merciful, compassionate, slow to anger, and abundant in grace, you did not abandon them.

And when they made for themselves a molten calf, and said, "This is your God who

brought you up out of Egypt," and they committed great outrages against you; Yet you did not abandon them in the desert by your great mercies; the pillar of cloud did not withdraw from above them by day to guide them along the way, nor the pillar of fire by night to light the way they were to go.

And you gave them your good Spirit to make them wise; and you did not take your manna away from their mouths, and you gave them water for their thirst.

So you fed them for forty years in the desert, so that they lacked nothing. Their clothes did not grow old, and their feet were not trampled.

And you gave them the kingdoms and the peoples, and divided them among them by lands; for they possessed the land of Sihon, [namely] the land of the King of Heshbon, and the land of Hog, King of Bashan.

And you multiplied their children like the stars of heaven, and brought them into the land of which you had told their fathers, that they would enter to possess it.

So their children entered it and took possession of the land; and you subdued before them the Canaanites, the inhabitants of the land, and delivered them into their hands, along with their kings and the peoples of the land, so that they might do with them as they pleased.

So they took the fortified cities and the fertile land, and possessed the houses full of all goods, the wells that had been dug, the vineyards, the olive groves, and the fruit trees in abundance, from which they ate and were satisfied; they were fattened, and they indulged themselves in your great wealth.

But they angered you and rebelled against you; they cast your Law behind their backs, they killed the Prophets who urged them to return to you, and they committed great outrages against you.

That is why you delivered them into the hands of their enemies, who afflicted them; but in the time of their distress they cried out to you, and you answered them from heaven, and according to your great mercy you gave them deliverers, who delivered them from the hand of their enemies.

But as soon as they had rest, they returned to doing evil in your presence; therefore you abandoned them to the hands of their enemies who ruled over them. Then they returned and cried out to you, and you answered them from heaven. Thus you delivered them according to your mercies, many times and at different times.

And you summoned them to return to your Law, but they were proud and did not obey your commandments; but they sinned against your ordinances, which, if a person fulfills them, he will live by them. They always held their shoulders back and stiffened their necks, and did not listen.

And you waited patiently for them for many years, and you summoned them by your Spirit through the ministry of your Prophets; but they did not listen to them; therefore you delivered them into the hands of the peoples of the [foreign] countries.

Nevertheless, by your great mercies, you have not destroyed them, nor have you entirely abandoned them; for you are the [God] Strong, merciful, and compassionate. Therefore, O our God! The strong, the great, the mighty and the awesome, keeping the covenant and the gift; let not this affliction which has befallen us, our kings, our leaders, our priests, our prophets, our fathers and all your people, from the days of the kings of Assyria until today, be considered small before you.

Surely you are righteous in all things that have happened to us; for you have acted according to the truth, but we have acted criminally.

Neither our kings, nor our leaders, nor our priests, nor our ancestors have indeed put forth your law, and have not paid attention to your commandments, nor to your summons with which you summoned them.

For they did not serve you during their reign, nor during the great blessings you bestowed upon them, even in the spacious and bountiful land you gave them to be at their disposal, and they did not turn away from their evil deeds.

Behold, we are slaves today, even in the land that you gave to our fathers to eat its

fruit and goods; behold, we are slaves there.

And it brings abundant revenue to the kings whom you have set over us because of our sins, and who rule over our bodies and our animals at their will, so that we are in great distress.

Therefore, because of all these things, we enter into a firm covenant, and we write it down; and our leaders, our Levites, and our Priests affix their signatures to it.

Those who affixed their signatures were Nehemiah, who is Attirsatha, son of Hachaliah, and Zedekiah.

Sérajā, Hazaria, Jérémie,

Pashur, Hamaria, Malkija,

Hattus, Sebania, Malluc,

Harim, Meremoth, Hobadia,

Daniel, Guinnethon, Baruc,

Mesullam, Abija, Mijamin,

Mahazia, Bilgai and Semahiah. These [were] the Priests.

From the Levites: Jesuah son of Azaniah, Binnui of the descendants of Henadad, and Kadmiel.

And their brothers, Sebania, Hodiya, Kelita, Pelaja, Hanan

Micaï, Rehob, Asabja.

Zaccur, Sérebia, Sébania,

Hodiya, Bani and Beninu.

The leaders of the people, Parhos, Pahath-Moab, Helam, Zattu, Bani,

Bunni, Hazgad, Bébaï,

Adonija, Bigvaï, Hadin,

Ater, Hezekiah, Hazur,

Hodiya, Hasum, Betsai,

Hariph, Hanathoth, Nebai,

Magpihas, Mesullam, Hezir,

Mesezabeel, Zadok, Jadduah,

Pelatia, Hanan, Hanaja,

Hosea, Hananiah, Hasub

Lohes, Pilha, Sobek,

Rehum, Hasabna, Mahaseja

Ahija, Hanan, Hunan

Malluc, Harim and Bahana.

As for the rest of the people—the priests, the Levites, the gatekeepers, the singers, the temple servants, and all those who had separated themselves from the peoples of the countries to [perform] the Law of God, their wives, their sons, and their daughters, all those who were capable of knowledge and understanding,

They fully adhered to their brothers, the most important among them, and took an oath with execration and swore to walk in the Law of God, which had been given through Moses the servant of God, and to keep and do all the commandments of the Eternal our Lord, his judgments and his ordinances;

And not to give any of our daughters to the people of the land, nor to take their daughters for our sons;

And not to take anything on the Sabbath day, or any other holy day, from the peoples of the land, who bring merchandise and all kinds of goods on the Sabbath day to sell; and to forsake the seventh year, with all the right to demand what is due.

We also made ordinances, charging ourselves to give each year a third part of a shekel, for the service of the house of our God;

For the showbread, for the continual cake, and for the continual burnt offering; and for those of the Sabbaths, of the new moons, and of solemn feasts; for the holy things, and for the sin offerings, to reconcile Israel; finally, for all that was done in the house of our God.

We also cast lots concerning the wood for the offerings, both the priests and the Levites, as well as the people; in order to bring it into the house of our God, according to the houses of our fathers, and at the appointed times, year after year, to burn on the altar of our God, as it is written in the Law.
[We also ordered] that we should bring into the house of the Lord, year after year, the first fruits of our land, and the firstfruits of all the fruits of all the trees;

And [that we would redeem] the firstborn of our sons and of our animals, as it is written in the Law; and that we would bring into the house of our God, to the priests who minister in the house of our God, the firstborn of our oxen and of our flocks. And that we would bring the firstfruits of our dough, our offerings, the fruits of all the trees, the wine, and the oil to the Priests, in the chambers of the house of our God, and the tithe of our land to the Levites, and that the Levites would take the tithes from all the cities of our plowing;

And that there would be a Priest, the son of Aaron, with the Levites to tithe the Levites, and that the Levites would bring the tithe of the tithe into the house of our God, into the chambers, in the place where the granaries were.
(for the children of Israel and the children of Levi were to bring into the chambers the offering of wheat, wine, and oil; and there were the utensils of the Sanctuary, and the priests who minister, and the gatekeepers, and the singers) and that we would not abandon the house of our God.

And the leaders of the people became accustomed to Jerusalem, but all the rest of the people cast lots, so that one of the ten parties should become accustomed to Jerusalem the holy City, and that the nine [other] parties should remain in the [other] cities.

And the people blessed all those who voluntarily presented themselves to become accustomed to Jerusalem.

Now it was the leaders of the province who settled in Jerusalem; the others settled in the cities of Judah, each in his own possession, according to his cities, [namely] the Israelites, the Priests, the Levites, the Nethinim, and the children of Solomon's servants.

So those from Judah and Benjamin settled in Jerusalem; from the children of Judah Hathajah son of Huziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the children of Perez.

And Mahaseiah son of Baruch, son of Colozeh, son of Hazaiah, son of Hadaiah, son of Jehoiarib, son of Zechariah, son of Shiloni.

All these were descendants of Peres, who settled in Jerusalem, four hundred and sixty-eight valiant men.

And these were from among the children of Benjamin; Sall, son of Meshullam, son of Johed, son of Pedaiah, son of Kolaiah, son of Mahaseiah, son of Ithiel, son of Isaiah;

And after him Gabbai, Sallai, nine hundred and twenty-eight.

And Joel son of Zichri was appointed over them; and Judah son of Senua was Lieutenant of the city.

Priests: Jehahiah son of Jehoiarib, Jachin, Seraiah, son of Hilkiyah, son of Mesullam, son of Zadok, son of Meraioth, son of Ahitub, Leader of the house of God;

And their brothers, who served in the house, eight hundred and twenty-two. And Hodaiah son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashur, son of Malkijah.

And his brothers, the heads of the fathers, two hundred and forty-two. And Hamasai, son of Hazareel, son of Ahzai, son of Meshillemoth, son of Immer;

And their brothers, strong and valiant, one hundred and twenty-eight; and Zabdiel, son of Gedolim, [was] commissioned over them.

And of the Levites: Shemaiah, son of Hasub, son of Hazrikam, son of Hasabiah, son of

Bunni.

And Sabbetai and Jozabad were in charge of the outside work for the house of God, [being] among the leaders of the Levites.

Mattaniah, son of Micah, son of Zabdi, son of Asaph, was the chief [of the singers], who began first to sing praises in the prayer. Bakbukiah was the second among his brothers, then Habda, son of Shammuah, son of Galal, son of Jeduthun.

All the Levites [who settled in] the holy City were two hundred and eighty-four.

And gatekeepers Hakkub, Talmon, and their brothers who guarded the gates, one hundred and seventy-two.

And the rest of the Israelites, the priests, and the Levites were in all the cities of Judah, each in his own inheritance.

But the Nethinim dwelt in Hophel; and Ziha and Gispah were appointed over the Nethinim.

And the one who was in charge of the Levites in Jerusalem was Huzi son of Bani, son of Hasabiah, son of Mattaniah, son of Micah, one of the descendants of Asaph, singers for the work of the house of God.

For there was also a commandment from the King concerning them, and there was a guaranteed position for the singers every day.

And Pethahiah, son of Meshezabeel, one of the descendants of Zerach, son of Judah, was the king's commissioner in all matters concerning the people.

Now as for the villages with their territories, some of the children of Judah lived in Kiriath-arbah, and in the places surrounding it; in Dibon, and in the places surrounding it; in Jekabzeel, and in the places surrounding it;

In Jesuah, in Molada, in Beth-Pélet.

In Hatsar-Sual, in Beer-Sebah, and in the places within its jurisdiction;

In Tsiklag, in Mecona, and in the places within its jurisdiction;

At Hen-rimmon, at Zorah, at Jarmuth,

In Zanoah, in Hadullam, and in their villages; in Lachish, and in its territories;

and in Hazeka, and in the places within its jurisdiction. And they settled from Beer-Sebah to the Valley of Hinnom.

And the children of Benjamin [dwelt] from Gebah, in Michmas, Hajah, Bethel, and in the places within its jurisdiction;

To Hanathoth, Nob, Hanania,

Hatsor, Rama, Guittajim,

Hadid, Tsebohim, Neballat,

Lod, and Ono, the valley of maneuvers.

And some of the Levites [lived] in their allotments of Judah and Benjamin.

Now these are the priests and Levites who went up with Zerubbabel son of Shealtiel and with Jeshua: Seraiah, Jeremiah, Ezra,

Amaria, Malluc, Hattus,

Secania, Rehum, Meremoth

Hiddo, Guinnethoi, Abija,

Mijamin, Mahadia, Bilga,

Semahia, Jojarib, Jedahia

Sallu, Hamok, Hilkihah, and Jedaiah. These were the chief priests and their brothers in the time of Jesus.

And as for the Levites, there were Jesuah, Binnui, Kadmiel, Serebiah, Judah, and Mattaniah, who was in charge of praises, he and his brothers.

And Bakbukia, and Hunni, their brothers, were opposite them in their charge.

Now Jesuah begat Jehoiakim, and Jehoiakim begat Eliasib, and Eliasib begat Jehoiadah,

And Jehoiadah begat Jonathan, and Jonathan begat Jadduah.

And these in the time of Jehoiakim were Priests, Heads of the fathers; for Seraiah, Meraiah; for Jeremiah, Hananiah;

For Ezra, Mesullam; for Amariah, Johanan;

For Mélicu, Jonathan; for Sébania, Joseph;
For Harim, Hadna; for Merajoth, Helkai;
For Hiddo, Zacharie; for Guinnethon, Mésullam;
For Abija, Zicri; for Minjamin and Mohadia, Piltaï;
For Bilga, Sammuah; for Semahiah, Jonathan;
For Jojarib, Mattenai; for Jedahia, Huzi;
For Sallai, Callai; for Hamok, Heber;
For Hilkiah, Hasabiah; for Jedehiah, Nathanael.

As for the Levites, the leaders of their fathers, from the time of Eliasib, Jehoiada, Johanan and Jadduah are recorded with the Priests, until the reign of Darius of Persia.

So the children of Levi, the heads of the fathers, were recorded in the Book of Chronicles, up to the time of Johanan, the grandson of Eliashib.

The leaders of the Levites were Hasabiah, Serebiah, and Jesuah, son of Kadmiel, and their brothers were opposite them, to praise and celebrate [the Name of God], according to the commandment of David, the man of God, one rank corresponding to the other.

Mattania, Bakbukia and Hobadia, Mesullam, Talmon, and Hakkub were in charge of the gatekeepers who stood guard in the assemblies of the gates.

These were in the days of Jehoiakim, son of Jezuah, son of Jehozadak, and in the days of Nehemiah the Governor, and of Ezra the Priest and Scribe.

Now at the dedication of the wall of Jerusalem, the Levites were summoned from all their places, to be brought to Jerusalem, so that the dedication might be celebrated with joy, with thanksgiving, and with songs on cymbals, bagpipes, and violins.

So they gathered together those who were of the race of singers, both from the countryside around Jerusalem, and from the villages of the Netophathians.

And from the place of Gilgal, and from the territories of Gebah and Hazmaveth; for the singers had built villages around Jerusalem.

So the priests and the Levites purified themselves, and they also purified the people, the gates, and the wall.

Then I brought up the leaders of Judah on the wall, and I established two large bands to sing praises [to God], and the path [of one] was on the right, on the wall leading towards the Dung Gate.

And after them walked Hoshaiah, with half of the leaders of Judah;
[knowledge] Hazaria, Ezra, Mesullam,
Judah, Benjamin, Shemaiah and Jeremiah;

And some of the priests' sons with the trumpets. Then Zechariah son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micahiah, son of Zaccur, son of Asaph,
And his brothers, Shemaiah, Hazareel, Milalai, Gilalai, Mahai, Nathanael, Judah, and Hanani, with the instruments of the songs of David, the man of God; and Ezra the sieve walked before them.

And they came to the Fountain Gate, which was opposite them, and went up the steps of the City of David, by the ascent of the wall, from the house of David, to the Water Gate, toward the east.

And the second band of those who sang praises [to God] went in the opposite direction, and I went after them, with [the other] half of the people, going on the wall, over the oven tower, to the wide wall;

And towards the Ephraim Gate, and towards the Old Gate, and towards the Fish Gate, [towards] the Tower of Hananel, and [towards] the Tower of Meah, as far as the Sheep Gate, and they stopped at the Prison Gate.

Then the two groups of those who sang praises [to God] stopped in the house of God. [I also stopped] with half of the magistrates who were with me;

And the Priests, Eliakim, Mahaseiah, Minjamin, Micaiah, Eliohenai, Zechariah, and Hananiah, with the trumpets;

And Mahaseiah, Shemahiah, Elhaza, Huzi, Johanan, Malkijah, Helam, and Hezer. Then the

singers, under Izrahia's command, raised their voices.

They also offered great sacrifices that day, and rejoiced, because God had given them great cause for joy: even the women and children rejoiced; and the joy of Jerusalem was heard from afar.

And on that day men were appointed over the treasures, the offerings, the firstfruits, and the tithes; to gather from the territory of the cities the portions ordained by the Law for the Priests and Levites; for Judah rejoiced because of the Priests and Levites who were there;

Because they had kept the charge given to them by their God, and the charge of purification. [They also appointed] singers and gatekeepers, according to the commandment of David and Solomon his son.

For formerly, in the days of David and Asaph, leaders of the singers were appointed, and songs of praise and thanksgiving to God.

That is why all the Israelites in the days of Zerubbabel and in the days of Nehemiah gave the portions of the singers and the gatekeepers, [that is], what was needed each day, and consecrated them to the Levites, and the Levites consecrated them to the children of Aaron.

At that time the Book of Moses was read aloud to all the people, and it was found written in it that the Hammonites and the Moabites were never to enter into the assembly of God.

Because they had not come to meet the children of Israel with bread and water, and had hired Balaam to curse them, but our God turned the curse into a blessing.

That is why it happened that as soon as the Law was heard, all mixture was separated from Israel.

Now, before this happened, Eliasib, the priest who had been appointed over the chambers of the house of our God, had allied himself with Tobiah;

And he had prepared a large room for him, where previously they had kept the cakes, the incense, the utensils, and the tithes of wheat, wine, and oil, which were ordained for the Levites, for the singers, and for the gatekeepers, with what was raised for the Priests.

But I was not in Jerusalem during all this: for in the thirty-second year of Artaxerxes, King of Babylon, I returned to the King; and after some time I was asked again of the King.

So I returned to Jerusalem, and then I heard of the evil that Eliashib had done concerning Tobiah, setting up a room for him in the courtyard of the house of God. This displeased me greatly; and I threw all the furniture from Tobiah's house out of the room.

And the rooms were cleaned as I had ordered, and I had the utensils of the house of God, the cakes, and the incense brought back to them.

I also heard that the Levites' portions had not been given to them; so the Levites, and the singers who performed the service, had each withdrawn to the property they had in the fields.

And I rebuked the magistrates, saying to them, "Why have they abandoned the house of God?" So I gathered them together and restored them to their places.

And all those of Judah brought the tithes of wheat, wine, and oil to the granaries.

And I appointed Selemiah the priest and Zadok the scribe as receivers of the granaries; and from among the Levites, Pedaiah; and to assist them, Hanan son of Zaccur, son of Mattaniah; because they were considered to be very faithful; and their charge was to distribute what was needed to their brothers.

My God! Remember me concerning this; and do not blot out what I have done with good and sincere affection for the house of my God, and for what is ordained to be done there.

In those days I saw some in Judah treading winepresses on the Sabbath day, and others bringing sheaves of grain, loading wine, grapes, figs, and all kinds of other loads onto donkeys, and bringing them to Jerusalem on the Sabbath day; and I commanded them

on the day they sold the provisions, [not to do so again].

Also, the Tyrians who lived in Jerusalem brought fish and many other goods, and sold them to the children of Judah in Jerusalem on the Sabbath day.

So I rebuked the leaders of Judah and said to them, "What wrong do you not do by violating the Sabbath day?"

Did not your fathers do the same thing, and is that not why our God has brought all this evil upon us and upon this city? And you increase the fierceness of [the Lord's] anger against Israel by violating the Sabbath.

Therefore, as soon as the sun had set from the gates of Jerusalem before the Sabbath, they closed the gates, by my command. I also commanded that they not be opened until after the Sabbath; and I stationed some of my men at the gates, so that no cargo would enter on the Sabbath day.

And the merchants, and those who sold all kinds of goods, spent one or two nights outside Jerusalem.

And I commanded them [to do this again], and I said to them, "Why are you spending the night in front of the wall? If you go back there, I will lay my hands on you." So from that time on, they no longer came on the Sabbath day.

I also told the Levites to purify themselves and to come and guard the gates to keep the Sabbath day holy. Therefore, O my God, remember me concerning this, and forgive me according to the greatness of your mercy.

In those days I saw Jews who had married Ashdodite, Hammonite and Moabite women; So their children spoke partly Ashdodian, and did not know how to speak Jewish; but they spoke the language of various peoples.

That is why I rebuked them and blamed them; I even beat some of them and pulled out their hair, and made them swear by [the name of] God that they would not give their daughters to the sons [of foreigners], and that they would not take any of their daughters for their sons, or for themselves.

Did not Solomon, the King of Israel, sin by this means? Although among many nations there was no King like him, and he was loved by his God, and God had established him as King over all Israel: nevertheless, foreign women caused him to sin.

Would we then allow you to do all this great evil, by committing this crime against our God, by taking foreign wives?

Now there was even one of the descendants of Jehoiada, son of Eliashib, the high priest, who was the son-in-law of Samballat Horonite, whom I drove out of my presence for that reason.

My God! Remember them, because they have defiled the priesthood, the covenant, I say, of the priesthood and of the Levites.

So I cleansed them of all foreigners, and I restored the offices to the Priests and Levites, to each according to what he had to do.

And [I commanded what should be done] concerning the wood for the offerings at the appointed times, and concerning the first fruits. My God! Remember me with kindness.

Now it came to pass in the days of Ahasuerus, who reigned from India to Ethiopia, over one hundred and twenty-seven provinces;

[It happened, I say], at that time, that King Ahasuerus was sitting on the throne of his reign in Susan, the capital city;

In the third year of his reign, he held a feast for all the principal Lords of his countries, and for his servants, so that the power of Persia and Media, [namely] the greatest Lords, and the Governors of the provinces were before him;

To show the riches of the glory of his Kingdom, and the splendor of the excellence of his greatness, for many days; [namely] one hundred and eighty days.

And at the end of those days, the King held a feast for seven days in the courtyard of the Royal Palace garden for all the people who were in Susan, the capital city, from the greatest to the least.

[The tapestries] of white, green and purple were held with cords of fine linen and

scarlet to silver rings, and to marble pillars; the beds were of gold and silver on a pavement of porphyry, marble, alabaster, and speckled marble.

And drinks were served in gold vessels, which were of various kinds; and there was plenty of royal wine, according to the king's wealth.

And the way they drank was as ordered. No one was forced; for the King had expressly commanded all his stewards to do as each person wished.

And Queen Vashti also held a feast for the women in the royal house, which belonged to King Ahasuerus.

Now on the seventh day, when the king's heart was merry with wine, he commanded Mehuman, Bizta, Harbona, Bigtha, Abagtha, Zethar, and Carcas, the seven eunuchs who served before King Ahasuerus,

Let them bring Queen Vasti before him, wearing the royal crown, so that her beauty might be shown to the people and the lords; for she was beautiful to behold.

But Queen Vasti refused to come to the command that the King had given her by the Eunuchs; and the King became very angry, and his anger burned within him.

Then the King said to the Wise Men who had knowledge of the times, (for the King communicated in this way with all those who knew the laws and the right;

And then Carsena, Sethar, Admatha, Tarshish, Meres, Marsena, and Memucan, seven lords of Persia and Media, were near him, who saw the face of the king, and they held the highest seats in the kingdom.

What is the law to be done to Queen Vashti, for not having carried out the command that King Ahasuerus sent her to perform through the eunuchs?

Then Memucan spoke in the presence of the King and the Lords, [saying]: Queen Vashti has not only acted badly against the King, but also against all the Lords, and against all the peoples who are in all the provinces of King Ahasuerus.

For the Queen's actions will become known to all women, to make them despise their husbands, when they say: King Ahasuerus commanded that the Queen be brought to him, but she did not come.

And today the Ladies of Persia and Media, having learned of the Queen's reply, will respond [in this way] to all the Lords [of the countries] of the King; and as this will be a mark of contempt, it will also be a cause for anger.

If the King therefore finds it good, let a Royal Edict be issued by him, and let it be written between the ordinances of Persia and Media, and let it be irrevocable; [namely] that Vashti shall no longer come before King Ahasuerus; and that the King shall give his Kingdom to his companion, [who shall be] better than she.

And the Edict, which the King will have made, having been known throughout his Kingdom, however great it may be, all women will honor their husbands, from the greatest to the least.

And this word pleased the King and the Lords; and the King did according to the word of Memucan.

He sent letters throughout all the King's provinces, to each province according to its own writing style, and to each people according to its own language, so that each one might be master in his own house, and speak according to the language of his people.

After these things, when King Ahasuerus' anger had subsided, he remembered Vashti, and what she had done, and what had been decreed against her.

And the young men who served the King said: Let them seek for the King young virgins, and beautiful to behold;

And let the King establish commissioners in all the provinces of his Kingdom, who assemble all the young girls, virgins and beautiful to behold, in Susan, the capital city, in the women's hotel under the charge of Hegai, the King's Eunuch, the guardian of the women, that they be given their preparations.

And the young woman who pleases the King will reign in place of Vashti. And the King was pleased with this, and he did it so.

[Now] there was in Susan, the capital city, a Jewish man, whose name was Mordecai,

son of Jair, son of Shimei, son of Kish, a Benjamite;
Which had been transported from Jerusalem, with the prisoners who had been taken captive with Jeconiah, King of Judah, whom Nebuchadnezzar, King of Babylon, had transported.

And he was nursing Hadassah, who is Esther, his uncle's daughter; for she had neither father nor mother; and the young girl was of fine stature, and very beautiful to see; and after the death of her father and mother Mordecai had taken her for his daughter.

And when the word of the King and his edict became known, and several young women had been assembled at Susan the capital city, under the charge of Hegai, Esther also was brought into the house of the King, under the charge of Hegai, guardian of the women.

When he saw the young girl, she pleased him and won his favor, so that he immediately had her preparations expedited, and he ordered her to her position and seven young girls, such as he had to order them from the King's house, and made her and all the young girls change [the apartment, and lodged] in one of the finest apartments in the women's hotel.

[But] Esther did not declare her people, nor her kinship, because Mordecai had instructed her not to declare anything.

And Mordecai walked around every day in front of the courtyard of the women's inn to find out how Esther was doing, and what would be done with her.

Now when the turn of each young woman came to enter into the presence of King Ahasuerus, having completed all that was required of her to do according to what was commanded concerning the women, for twelve months; (for this was how the days of their preparations were fulfilled, [namely] for six months, with oil and myrrh, and for [another] six months with aromatic things, and [other] preparations of women; So in this state the young girl entered towards the King;) everything she asked for was given to her to go with her from the women's quarters to the King's quarters. She would enter it in the evening, and in the morning she would return to the second women's house under the care of Sahasgaz, the King's eunuch, guardian of the concubines; [and] she would no longer enter near the King unless the King wanted her, and she was called by name.

When the turn came for Esther, daughter of Abihail, Mordecai's uncle, whom [Mordecai] had taken for her own daughter, to go to the King, she asked nothing except what Hegai, the King's eunuch, who was in charge of the women, would say; and Esther won the favor of all who saw her.

So Esther was brought to King Ahasuerus, in his royal palace, in the tenth month, which is the month of Tebeth, in the seventh year of his reign.

And the King loved Esther more than all the [other] women, and she won his favor and his goodwill more than all the virgins; and he put the crown of the Kingdom on her head, and established her as Queen in place of Vashti.

Then the King held a great feast for all the principal lords of his lands, and for his servants, [namely] the feast of Esther; and he relieved the provinces, and gave gifts according to the royal opulence.

Now while the virgins were being assembled for the second time, and Mordecai was sitting at the king's gate;

Esther did not disclose her kinship or her people, as Mordecai had instructed her; for she was doing what Mordecai told her, as when she was being raised in his house.

In those days, Mordecai was sitting at the King's gate, and Bigthan and Teres, two of the King's eunuchs who were guarding the entrance, mutinied and sought to seize King Ahasuerus.

When Mordecai learned of this, he informed Queen Esther; then Esther told the King from Mordecai.

And they inquired about it, and found [that it was true]. And the two eunuchs were

both hanged on a gallows, and this was written in the Book of Chronicles in the presence of the King.

After these things King Ahasuerus paid great honors to Haman son of Hammedatha Agagien, he exalted him, and placed his throne above all the Lords who were with him.

And all the king's servants who were at the king's gate bowed down and prostrated themselves before Haman, for the king had commanded it. But Mordecai did not bow down or prostrate himself [before him].

And the King's servants who were at the King's gate said to Mordecai, "Why are you violating the King's command?"

So it came to pass that after they had told him for several days, and he had not listened to them, they reported it to Haman, to see whether the words of Mordecai would be true; because he had declared to them that he was a Jew.

And Haman saw that Mordecai did not bow down or prostrate himself before him; and he was filled with anger.

But he did not deign to lay hands on Mordecai alone; but because it had been reported to him what nation Mordecai belonged to, he sought to exterminate all the Jews who were throughout the whole Kingdom of Ahasuerus, as being the nation of Mordecai.

And in the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, Pur was cast, that is, the lot, before Haman, for each day, and for each month, [and the lot fell on] the twelfth month, which is the month of Adar.

And Haman said to King Ahasuerus: There is a certain people scattered among the peoples, throughout all the provinces of your kingdom, and yet they keep themselves apart, whose laws are different from those of every other people, and they do not do the laws of the king, so it is not expedient for the king to let them go as they are.

If it pleases the King, let a letter be written to destroy them, and I will deliver ten thousand talents of silver into the hands of those who handle affairs, to be placed in the King's treasury.

Then the King took his ring from his hand and gave it to Haman son of Hammedatha Agagien, oppressor of the Jews.

Besides this, the King said to Haman: This money is given to you, along with the people, to do with them as you please.

And on the thirteenth day of the first month the King's secretaries were summoned; and a letter was written according to Haman's command, to the King's satraps, to the governors of each province, and to the leaders of each people; to each province according to its own writing style, and to each people according to its own language; all of it was written in the name of King Ahasuerus, and sealed with the King's signet ring.

And the letters were sent by couriers to all the King's provinces, so that all the Jews, both young and old, little children and women, would be exterminated, killed and destroyed on one day, which was the thirteenth of the twelfth month, which is the month of Adar, and their spoils would be plundered.

The patents that were written stipulated that this ordinance would be published in each province, and that it would be proposed publicly to all peoples, so that they would be ready for that day.

[Thus] the messengers, urged on by the King's command, departed. The decree was also published in Susan, the capital city. But the King and Haman were sitting and drinking, while the city of Susan was in perplexity.

But when Mordecai heard of all that had been done, he tore his clothes, covered himself with sackcloth and ashes, and went out through the city, crying out with a loud and bitter cry.

And he came right up to the front of the King's gate; (for it was not permitted to enter the King's gate wearing sackcloth).

And in every province, in the places where the word of the King and his ordinance

reached, the Jews mourned greatly, fasting, weeping, and wailing; and many lay on sackcloth and ashes.

Now Esther's ladies-in-waiting and her eunuchs came and told her these things, and the queen was greatly distressed, and she sent clothes to clothe Mordecai and to take off his sackcloth; but he did not take them.

Then Esther summoned Hath, one of the king's eunuchs, whom he had appointed to serve her, and she charged him with finding out from Mordecai what this was, and why he was doing this.

So Hatach went out to Mordecai in the city square, which was in front of the King's gate.

And Mordecai told him everything that had happened to him, and the offer of the cash that Haman had promised to deliver to the King's treasury, because of the Jews, so that they might be destroyed.

And he gave her a copy of the ordinance which had been written down, and which had been published in Susan, in order to exterminate them, to show it to Esther, and to make her understand the whole thing, and to recommend that she go to the King to ask for mercy, and to petition him for her nation.

So Hath returned and reported to Esther the words of Mordecai.

And Esther said to Hath, and commanded him to tell Mordecai:

All the King's servants and the people of the King's provinces know that no man or woman enters the King's inner court unless summoned, and that it is one of his laws to put them to death unless the King extends the golden scepter to them, for in that case they live; but it has been thirty days since I was summoned to enter the King's presence.

So Esther's words were reported to Mordecai.

And Mordecai said that this answer was given to Esther: Do not think in your heart that you alone of all the Jews have escaped into the king's house.

But if you remain completely silent at this time, the Jews will breathe and be delivered by some other means; but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?

Then Esther said that this was the answer given to Mordecai:

Go, gather together all the Jews who are found at Susan, and fast for me, and neither eat nor drink for three days, night nor day; and I and my ladies shall fast likewise; then I shall go thus to the King, which is not according to the Law; and if it should happen that I perish, let me perish.

So Mordecai went away and did as Esther had commanded him.

And it came to pass that on the third day Esther clothed herself in royal robes, and stood in the inner court of the king's palace [which was] in front of the king's house, and the king was sitting on the throne of his kingdom in the royal palace, opposite the palace gate.

Now as soon as the King saw Queen Esther standing in the courtyard, she won his favor; so the King extended to Esther the golden scepter that was in his hand; and Esther approached, and touched the tip of the scepter.

And the King said to her, "What is it, Queen Esther? And what is your request? Even if it were up to half the kingdom, it shall be given to you."

And Esther replied, "If it pleases the King, let the King and Haman come today to the feast I have prepared for him."

Then the king said, "Bring Haman quickly, to fulfill Esther's request." So the king and Haman came to the banquet Esther had prepared.

And the King said to Esther over the wine at the banquet, "What is your petition? It shall be granted to you. And what is your prayer? [If you were to ask me] up to half of the kingdom, it shall be done."

Then Esther answered, and said: My request, and my prayer is,

If I have found favor with the King, and if the King is pleased to grant my request and fulfill my petition, then let the King and Haman come to the feast that I will

prepare for them, and tomorrow I will do according to the King's word.

And Haman went out that day, joyful and cheerful. But as soon as he saw at the gate of King Mordecai, who did not rise or move for him, Haman was filled with anger against Mordecai.

However, Haman forced himself to go to his house; then he sent for his friends, and Zerez his wife.

Then Haman told them of the glory of his riches, and the excellence of his children, and all the things in which the King had exalted him, and how he had raised him above the chief Lords and Servants of the King.

Then Haman said: And even Queen Esther only brought me and the King to the feast she held, and I am invited again tomorrow by her and the King.

But all this is of no use to me, while I see Mordecai, that Jew, sitting at the King's gate.

Then Zerez, his wife, and all his friends answered him, "Let a gallows be made fifty cubits high, and in the morning tell the king to hang Mordecai on it; and go joyfully to the banquet with the king." And the idea pleased Haman, and he made the gallows. That night the King could not sleep; and he ordered that the Book of Memoirs, that is to say the Chronicles, be brought to him; and they were read in front of the King. And he found written that Mordecai had given notice [of the conspiracy] of Bigthana and Teres, two of the King's eunuchs, among those who guarded the entrance, who had sought to lay hands on King Ahasuerus.

Then the King said, "What honor and distinction has been bestowed upon Mordecai for this?" And the King's servants answered, "Nothing has been done for him."

And the King said: Who is in the court? Now Haman had come to the court of the King's palace, to tell the King to hang Mordecai on the gallows that he had prepared for him.

And the King's people answered him, "There is Haman in the courtyard," and the King said, "Let him come in."

So Haman went in, and the King said to him, "What should be done to a man whom the King delights to honor?" (But Haman said to himself, "To whom would the King wish to show more honor than to me?")

And Haman answered the King: As for the man whom the King delights in honoring, let them bring him the royal garment, which the King wears, and [let them bring him] the horse that the King rides, and let them put the royal crown on his head.

And then let this garment and this horse be given to one of the principal [and] greatest Lords who are with the King, and let the man whom the King takes pleasure in honoring be clothed in it, and let him be made to ride through the streets of the city; and let it be shouted before him: This is how one should do to the man whom the King takes pleasure in honoring.

Then the King said to Haman, "Hurry, take the garment and the horse, as you have said, and do this to Mordecai the Jew who sits at the King's gate; omit nothing of all that you have said."

So Haman took the garment and the horse, and dressed Mordecai, and made him ride through the streets of the city, and he shouted before him: This is how one should do to the man whom the King delights to honor.

Then Mordecai returned to the King's gate; but Haman quickly withdrew to his house, deeply distressed, with his head covered.

And Haman told Zerez his wife and all his friends everything that had happened to him. Then his wise men and Zerez his wife answered him: If Mordecai (before whom you have begun to fall) is of the race of the Jews, you will not prevail against him, but you will certainly fall before him.

And while they were still talking with him, the king's eunuchs came and hastened to bring Haman to the feast that Esther had prepared.

The King and Haman then came to the feast with Queen Esther.

And the King said to Esther again on the second day, at the wine reception: What is

your petition, Queen Esther? and it shall be granted to you; and what is your prayer? even to the half of the kingdom, it shall be done.

Then Queen Esther answered, and said: If I have found favor in your sight, O King! and if the King is pleased, let my life be given to me at my request, and let my people be given to me at my prayer.

For we were sold, I and my people, to be exterminated, killed, and destroyed. If we had been sold to be servants, I would have remained silent; although the oppressor would not repay the King for the harm it would cause.

And King Ahasuerus spoke and said to Queen Esther: Who is this man, and where is he, who has been so rash as to do this?

And Esther replied: "The oppressor and the enemy is this wicked Haman here." Then Haman was troubled by the presence of the King and Queen.

And the angry King rose from the wine of the banquet, and entered the garden of the palace; but Haman remained, in order to pray for his life to Queen Esther; for he saw well that the King was determined to destroy him.

Then the King returned from the palace garden to the place where the wine for the reception had been served; (now Haman had thrown himself on the bed where Esther was) and the King said: Would he still dare to force the Queen in this house before my very eyes? As soon as the word left the King's mouth, Haman's face was covered.

And Harbona, one of the eunuchs, said in the presence of the King: "Look, the gallows that Haman made for Mordecai, who gave this good advice to the King, is already erected in Haman's house, fifty cubits high." And the King said: "Hang him on it." And they hanged Haman on the gallows he had prepared for Mordecai; and the king's anger was appeased.

That same day King Ahasuerus gave Queen Esther the house of Haman, the oppressor of the Jews. And Mordecai stood before the King, for Esther had declared what was his. And the King took back his signet ring which he had taken from Haman, and gave it to Mordecai; and Esther appointed Mordecai over the house of Haman.

And Esther continued to speak in the presence of the King, and throwing herself at his feet she wept, and she begged him to let the malice of Haman Agagien, and what he had plotted against the Jews, have no effect.

And the King extended the golden scepter to Esther. Then Esther arose and stood before the King.

And she said: If it pleases the King, and if I have found favor in his sight, and if the matter seems reasonable to the King, and if I am pleasing to him, let a letter be written to revoke the letters concerning the plot of Haman son of Hammedatha Agagien, which he had written to destroy the Jews who are in all the King's provinces.

For how could I see the evil that would befall my people, and how could I see the destruction of my relatives?

And King Ahasuerus said to Queen Esther and to Mordecai the Jew, "Behold, I have given the house of Haman to Esther, and he was hanged on the gallows, because he had stretched out his hand against the Jews."

Therefore, you may write in the King's name on behalf of the Jews as you please, and seal the writing with the King's signet ring; for the writing, which is written in the King's name and sealed with the King's signet ring, cannot be revoked.

And at that same time, on the twenty-third day of the third month, which is the month of Sivan, the King's secretaries were summoned, and a letter was written to the Jews, as Mordecai commanded; and to the satraps, and to the governors, and to the principals of the provinces, which were from India to Ethiopia, [namely] one hundred and twenty-seven provinces, to each province according to its own writing style, and to each people according to its own language, and to the Jews according to their own writing style, and according to their own language.

So they wrote letters in the name of King Ahasuerus, and sealed them with the king's ring; then they sent them by messengers, riding on horses, camels, and mules;

[Knowing] that the King had granted to the Jews who were in each city to assemble,

and to defend themselves for their lives, in order to exterminate, kill, and destroy any assembly of people, of any people and of any province whatsoever, who might be found armed to oppress the Jews, [to exterminate] them and their little children, and their wives, and to plunder their spoils.

On one day in all the provinces of King Ahasuerus; [namely], the thirteenth [day] of the twelfth month, which is the month of Adar.

The patents that were written stated that this ordinance would be published in every province and publicly proposed to all peoples, so that the Jews would be ready on that day to take revenge on their enemies.

[Thus] the couriers, mounted on horses [and] mules, set out, hurrying and rushing for the word of the King; the ordinance was also published in Susan, the capital city.

And Mordecai came out from before the King in royal robes of purple and white, with a great crown of gold, and a robe of fine linen and scarlet; and the city of Susan shouted for joy, and was filled with gladness.

And there was prosperity, joy, gladness, and honor for the Jews.

And in every province and in every city, in the places where the word of the King and his ordinance had reached, there was gladness and joy for the Jews, feasts and days of celebration; and even many of the peoples of the countries became Jews, because the fear of the Jews had seized them.

The twelfth month, therefore, which is the month of Adar, on the thirteenth day of this month, on which the word of the King and his ordinance was to be executed, on the day that the enemies of the Jews hoped to be masters of it, instead of the opposite happening, [namely] that the Jews would be masters of those who hated them;

The Jews gathered in their cities throughout all the provinces of King Ahasuerus to lay hands on those who were seeking their destruction; but no one could stand firm against them, because the fear of them had seized all the peoples.

And all the principal men of the provinces, and the satraps, and the governors, and those who handled the king's affairs, supported the Jews, because the fear of Mordecai had seized them.

For Mordecai was great in the King's house, and his fame spread throughout all the provinces; because this man Mordecai was increasing in stature.

So the Jews struck down all their enemies with the sword, and made a great slaughter of them, so that they treated those who hated them according to their desires.

And even in Susan, the capital city, the Jews killed and caused the deaths of five hundred men.

They also killed Parsandata, Dalphon, and Aspatha.

Poratha, Adalia, Aridatha.

Parmastha, Arisai, Aridai, and Vajezatha;

Ten sons of Haman, son of Hammedatha, the oppressor of the Jews; but they did not lay their hands on the plunder.

And on that day the number of those who had been killed in Susan, the capital city, was reported to the King.

And the King said to Queen Esther: In Susan the capital city, the Jews have killed and destroyed five hundred men, and the ten sons of Haman, what have they done to the rest of the King's provinces? However, what is your petition? And it shall be granted to you; and what is your prayer? And it shall be done.

And Esther answered: If it pleases the King, let it be permitted again tomorrow for the Jews who are at Susan to do as was commanded today, and let the ten sons of Haman be hanged on the gallows.

And the King commanded that it be done thus; so the ordinance was published in Susan, and the ten sons of Haman were hanged.

The Jews who were in Susan gathered together again on the fourteenth day of the month of Adar, and killed three hundred men in Susan; but they did not lay their hands on the plunder.

And the rest of the Jews who were in the King's provinces gathered together and defended themselves for their lives, and they had rest from their enemies, and killed seventy-five thousand men of those who hated them; but they did not lay their hands on the plunder.

[This took place] on the thirteenth day of the month of Adar, but on the fourteenth of the same [month] they rested, and they celebrated it as a day of feasting and joy.

And the Jews who were in Susan assembled on the thirteenth and fourteenth days of the same month, but they rested on the fifteenth, and celebrated it as a day of feasting and joy.

That is why the Jews of the towns, who live in unwall'd cities, spend the fourteenth day of the month of Adar in rejoicing, in feasting, as a day of celebration, and in sending gifts to one another.

For Mordecai wrote these things, and sent the letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far;

Ordering them to celebrate on the fourteenth day of the month of Adar, and on the fifteenth day of the same [month] each year.

According to the days when the Jews had rest from their enemies, and according to the month when their distress was turned into joy, and their mourning into a day of celebration, so that they might celebrate them as days of feasting and joy, and by sending gifts to one another, and presents to the poor.

And each of the Jews submitted to do what had been begun, and what Mordecai had written to them.

Because Haman son of Hammedatha Agagien, the oppressor of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, that is, the lot, to defeat them, and to destroy them.

But when Esther came before the King, he commanded by letters that the wicked plot that [Haman] had made against the Jews should fall back on his own head, and that he and his sons should be hanged on the gallows.

That is why these days are called Purim, from the name of Pur. And according to all the words of this dispatch, and according to what they had seen concerning it, and what had happened to them,

The Jews established and submitted themselves, they and their descendants, and all who would join them, to observe these two days in their season every year, according to what had been written.

And [they ordained] that the memory of these days should be celebrated and solemnized in every age, in every family, in every province and in every city; and that these days of Purim should not be abolished among the Jews, and that the memory of these days should not be erased in their posterity.

Queen Esther, daughter of Abihail, along with Mordecai the Jew, wrote everything that was required to authorize this Purim patent, for the second time.

And letters were sent to all the Jews in the 127 provinces of the Kingdom of Ahasuerus, with words of peace and truth;

To establish these days of Purim in their season, as Mordecai the Jew, and Queen Esther had established it; and as they had established them for themselves, and for their posterity, to be monuments of [their] fasts, and of their cry.

Thus Esther's edict authorized that decree of Purim; as it is written in this Book.

Then King Ahasuerus imposed a tribute on the land and on the islands of the sea.

Now, as for all the exploits of his strength and power, and as for the description of the magnificence of Mordecai, with which the King honored him, are these things not written in the Book of the Chronicles of the Kings of Media and Persia?

For Mordecai the Jew was second only to King Ahasuerus, and he was great among the Jews, and pleasing to the multitude of his brethren, procuring good for his people, and speaking for the prosperity of all his descendants.

In the land of Huz there was a man called Job; and that man was blameless and

upright, fearing God, and turning away from evil.

He had seven sons and three daughters.

And his livestock consisted of seven thousand sheep, three thousand camels, five hundred pairs of oxen, and five hundred donkeys, with a large number of servants; so that this man was the most powerful of all the Orientals.

Now his sons would go and hold feasts in each other's houses, each on his own day, and they would send and invite their three sisters to eat and drink with them.

Then, when the days of their feasting were over, Job would send word to them and consecrate them, and rising early in the morning, he would offer burnt offerings according to the number of his children; for Job said, "Perhaps my children will have sinned and blasphemed against God in their hearts." And Job always did this.

Now it came to pass one day that the children of God came to present themselves before the Lord, and Satan also came in among them.

The Lord said to Satan, "Where have you come from?" And Satan answered the Lord, saying, "I have been running here and there on the earth, and walking around on it."

And the Lord said to him, "Have you not considered my servant Job, who has no equal on earth, a blameless and upright man, one who fears God and turns away from evil?"

And Satan answered the Lord, saying, "Does Job fear God in vain?"

Have you not put a wall all around him, and around his house, and around everything that belongs to him? You have blessed the work of his hands, and his livestock has greatly multiplied on the earth.

But now stretch out your hand and touch everything that belongs to him; [and you will see] if he does not blaspheme you to your face.

And the Lord said to Satan, "Very well, all that he has is in your power; only do not lay a hand on him." And Satan went out from the presence of the Lord.

So it came to pass one day, as the sons and daughters [of Job] were eating and drinking in the house of their eldest brother,

A messenger came to Job and said, "The oxen were plowing, and the donkeys were grazing nearby;

And those from Sheba rushed upon them, and took them, and struck down the servants with the edge of the sword; and I alone escaped to tell you.

While he was still speaking, another came and said, "The fire of God fell from heaven and burned up the sheep and the servants and consumed them; and I alone have escaped to tell you."

While he was still speaking, another arrived and said, "The Chaldeans, arranged in three bands, fell upon the camels, and captured them, and struck the servants with the edge of the sword; and I alone have escaped to tell you."

While he was still speaking, another came and said, "Your sons and daughters used to eat and drink in their eldest brother's house,

And behold, a great wind arose from beyond the desert, and struck the four corners of the house, and it fell upon those young men, and they died; and I alone escaped to tell you.

Then Job arose, tore his robe, shaved his head, and fell to the ground in worship.

And he said, "Naked I came from my mother's womb, and naked I will return there. The Lord gave him, and the Lord has taken him away; blessed be the name of the Lord!"

In all this Job did not sin, nor did he attribute anything to God that was unworthy of him.

Now it came to pass one day that the children of God came to present themselves before the Lord, and Satan also came in among them to present himself before the Lord.

And the Lord said to Satan, "Where have you come from?" And Satan answered the Lord, saying, "I have been running on the earth and walking around on it."

And the Lord said to Satan, "Have you not considered my servant Job, who has no equal on earth, a truthful and upright man, one who fears God and turns away from evil? He

still maintains his integrity, though you have incited me against him to destroy him without cause."

And Satan answered the Lord, saying, "Each of you will give skin for skin, and all that you have for your life."

But now stretch out your hand and strike his flesh and bones, [and you will see] if he does not blaspheme to your face.

And the Lord said to Satan, "Behold, he is in your hand; only do not touch his life."

So Satan went out from the presence of the Lord, and struck Job with painful boils from the sole of his foot to the crown of his head.

And Job took a test to scrape himself off; and sat upon the ashes.

And his wife said to him: Will you still retain your integrity? Bless God, and die.

And he answered her, "You speak like a foolish woman. What! Shall we receive good things from God, and not bad things?" In all this Job did not sin with his lips.

Now three of Job's close friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Nahamathite, having heard of all the evils that had befallen him, came each from the place of their dwelling, having agreed together on a day to come and condolence to him, and to comfort him.

And lifting their eyes from afar they did not recognize him, and raising their voices they wept; and they tore each of their cloaks, and scattered dust on their heads [by throwing it] toward the heavens.

And they sat on the ground with him for seven days and seven nights, and none of them said anything to him, because they saw that his pain was very great.

After that, Job opened his mouth and cursed his day.

For when he spoke, he said:

May the day on which I was born perish, and the night on which it was said, "A male child is born!"

May that day be nothing but darkness; may God not seek it from on high, and may it not be illuminated by light!

May darkness and the shadow of death defile him; may clouds remain upon him; may he be made dreadful like the day of those for whom life is bitter!

Let darkness cover that night; let it not rejoice to be among the days of the year, nor be counted among the months!

So, let this night be solitary, let no one rejoice in it!

Let those who are accustomed to cursing the days and those who are ready to renew their mourning, curse it!

May the stars of her twilight be obscured; may she wait for the light, but there may be none, and may she not see the rays of the dawn of day!

Because she did not close the womb that bore me, and she did not hide the torment from my eyes.

Why did I not die in the womb; why did I not expire as soon as I came out of [my mother's] womb!

Why were my knees received? Why were my breasts presented to me so that I might suckle them?

For now I would be lying down, resting, and sleeping; and there would have been rest for me,

With the Kings and Governors of the earth, who build themselves solitudes;

Or with the princes who had gold, [and] who filled their houses with silver.

Or that I had been like a hidden stillborn child, like little children who have not seen the light!

There the wicked no longer torment [anyone], and there those who have lost their strength rest.

Likewise, those who had been in chains enjoy rest there, and no longer hear the voice of the tax collector.

The small and the great are there; [and there] the slave is no longer subject to his

master.

Why is light given to the wretched, and life to those whose hearts are bitter?
Those who await death, and it does not come, and who seek it more than treasures;
Who would be filled with joy and gladness if they had found the tomb?

[Why, I say, is light given] to the man from whom the way is hidden, and whom God has enclosed on all sides?

For before I eat, my sigh comes, and my roars flow like waters.

Because what I feared most happened to me, and what I dreaded came to pass.

I have had no peace, no rest, no calm, since this trouble came to me.

Then Eliphas Temanites spoke up and said:

If we start talking to you, will you get angry? But who could stop talking?

There you go, you've taught several, and you've strengthened the loose hands.

Your words have strengthened those who were faltering, and you have fortified the knees that were bending.

And now that this has happened to you, you're angry! It has affected you, and you're all troubled.

Has not your piety been your hope? And the integrity of your ways your expectation?

Please remember, in your mind, where is the innocent person who ever perished, and where have righteous men ever been exterminated?

But I have seen that those who plow iniquity and sow insults reap them.

They perish by the breath of God, and they are consumed by the wind from his nostrils.

[He stifles] the roar of the lion, and the cry of a great lion, and he pulls out the teeth of the lion cubs.

The lion perished for lack of prey, and the cubs of the old lion were scattered.

But as for me, a word was spoken to me in secret, and my ear heard a little of it.

During the various thoughts and visions of the night, when a deep sleep overtakes men,

A fear and a trembling seized me that astonished all my bones.

A spirit passed before me, [and] my hair stood on end.

He stood there, but I did not know his face; a representation was before my eyes, and I heard a low voice [saying]:

Will man be more just than God? Will man be purer than his Maker?

Behold, he does not trust in his servants, but gives light to his angels:

How much less will it be for those who dwell in houses of clay; for those whose foundation is in the dust, and who are consumed at the sight of a worm?

From morning till night they are broken, and, without anyone noticing, they perish forever.

Has not the excellence that was in them been taken away? They die without being wise.

Cry out now; will anyone answer you? And to which of the saints will you turn?

Surely anger kills the madman, and spite kills the fool.

I saw the madman taking root, but I immediately cursed his dwelling.

Far from finding safety, her children are crushed at the gates, and no one delivers them.

Their harvest is devoured by the hungry, who even snatches it from among the thorns; and the thief swallows up their possessions.

But torment does not come from the dust, and labor does not sprout from the earth;

Although man is born to be restless, like sparks to fly upwards.

But I would turn to the Mighty God, and I would address my words to God,

Who does things so great that they cannot be fathomed, [and] so many wonderful things that it is impossible to count them.

Who sends rain upon the face of the earth, and who sends waters upon the fields.

He who raises up those who are low, and who makes those who mourn safe in a high retreat.

It dispels the thoughts of cunning men, so that they cannot succeed in their schemes.

He catches the wise in their cunning, and the counsel of the wicked is overthrown. By day they encounter darkness, and they grope their way at midday, as if it were night.

But he delivers the poor from [their] sword, from their mouth, and from the hand of the powerful man.

Thus the poor man's hope comes to pass, but wickedness has its mouth shut.

Behold, how blessed is he whom God punishes! Therefore, do not reject the punishment of the Almighty.

For it is he who inflicts the wound, and who binds it up; he injures, and his hands heal.

He will deliver you from six afflictions, and in the seventh no harm will touch you.

In times of famine he will protect you from death, and in times of war [he will preserve you] from the sword.

You will be safe from the scourge of the tongue, and you will not fear plunder when it comes;

You will laugh during plunder and famine, and you will not be afraid of wild beasts.

You will even be at peace with the stones of the field, you will be at peace with the wild beasts.

You will know that prosperity will be in your tent; you will provide for your dwelling, and you will not be deceived there.

And you will see your offspring and descendants grow like the grass of the earth.

You will enter the grave in old age, like a heap of sheaves gathered in its season.

There you have it, we have examined this, and it is so; listen to it, and know it for your own good.

But Job answered, and said:

Would to God that my indignation were properly weighed, and that my calamity were placed together in a balance!

For it would be heavier than the sand of the sea; therefore my words are swallowed up.

Because the arrows of the Almighty are within me; my spirit sucks their venom; the terrors of God rise up in battle against me.

Will the wild donkey bray for grass, and the ox low for fodder?

Can we eat bland food without salt? Can we find flavor in the white of an egg?

But for me, things I wouldn't even want to touch are filth that I have to eat.

Would to God that what I ask for would come to me, and that God would give me what I expect;

And that God would want to crush me, and [that he would] let go of his hand to finish me off!

But I still have this consolation, although the pain consumes me, and does not spare me, that I have not kept silent about the words of the Saint.

What is my strength, that I can endure [such great evils]? And what is [its] end, that I can prolong my life?

Is my strength the strength of stone, and my flesh of steel?

Am I not deprived of help, and is not all support far from me?

To him who melts [under the heat of evil, is due] the compassion of his friend; but he has abandoned the fear of the Almighty.

My brothers have missed me like a torrent, like the rushing course of passing torrents;

Which cannot be seen because of the ice, and on which the snow piles up;

Which, when the heat hits them, faint; when they feel the heat, they disappear from their place;

Those which, winding here and there along the paths, are reduced to nothing, and are lost.

The troops of travelers from Tema were thinking about it, those who go to Seba were expecting it;

[But] they are ashamed that they hoped for it; they went there, and they were ashamed.

Indeed, you have become useless to me; you have seen my astonishing calamity, and you have been horrified by it.

Did I tell you: Bring me gifts from your possessions?

And deliver me from the hand of the enemy, and redeem me from the hand of the terrible?

Teach me, and I will be silent; and make me understand where I have erred.

Oh, how powerful are words of truth! But what is the purpose of your censorship?

Do you think that words alone are enough to censure; and that the words of one who is without hope are nothing but wind?

You even attack an orphan, and you stab your close friend.

But now I beg you, look at me closely, if I am lying in your presence!

Please come back, [and] let there be no injustice [in you]; yes, come back again; for I am not guilty in this.

Is there iniquity in my tongue? And does my palate not know how to discern my calamities?

Is there not a time of war limited to man on earth? And are not his days like the days of a mercenary?

Like a servant longs for the shade, and like a worker waits for his wages;

Thus, months were given to me as my portion, bringing me nothing; and nights of labor were assigned to me.

When I lie down, I say, when shall I get up? And when will the night be done? And I am full of anxiety until the break of day.

My flesh is covered with worms and heaps of dust; my skin is cracking and dissolving.

My days have passed more lightly than a weaver's shuttle, and they are consumed without hope.

Remember, [O Eternal One!] that my life is but a wind, and that my eye will never again see good.

The eyes of those who look at me will no longer see me; your eyes will be on me, and I will be no more.

[As] the cloud dissipates and departs, so he who goes down to the grave will not come up again.

He will never return to his home, and his place will no longer recognize him.

Therefore I will not restrain my mouth; I will speak in the anguish of my spirit, I will discourse in the bitterness of my soul.

Am I a sea, or a whale, that you put guards around me?

When I say: My bed will relieve me; rest will lessen some of my complaint;

Then you astonish me with dreams, and you trouble me with visions.

That is why I would choose to be strangled and die, rather than [keep] my bones.

I am weary [of life, too] shall I not live forever. Depart from me, for my days are but vanity.

What is it about [mortal] man that you regard him as something great? And that you cherish him?

And that you visit it every morning; that you experience it at every moment?

How long will you not leave me? Will you not allow me to swallow my saliva?

I have sinned; what shall I do to you, Keeper of men? Why have you made me your target; and why am I a burden to myself?

And why do you not take away my sin, and do you not blot out my iniquity? For soon I will sleep in the dust; and if you seek me [in the morning], I will be no more.

Then Bildad Suhite spoke up and said:

How long will you speak like this, and will the words of your mouth be like a rushing wind?

Would the Mighty God overturn justice, and would the Almighty overturn righteousness?

If your children have sinned against him, he has also delivered them into the hand of their sin.

[But] if you seek the [God] Mighty early in the morning, and ask for mercy from the Almighty;

If you are pure and upright, surely he will awaken for you, and make the dwelling of your righteousness prosper.

And your beginning will have been small, but your final condition will be greatly increased.

For I beg you, inquire into the previous generations, and apply yourself to learning carefully about their fathers.

For we are but of yesterday, and we know nothing; for our days on earth are like a shadow.

Will not these teach you, will not speak to you, and will not bring forth words from their hearts?

Will the rush grow without silt? Will the marsh grass grow without water?

Will it not wither even before any other herb, though it is still green, and is not picked?

So it will be with the ways of all who forget the Mighty God; and the hope of the hypocrite will perish.

His hope will be frustrated, and his confidence will be [like] a spider's web.

He will lean on his house, but it will not be firm; he will grasp it with his hand, but it will not stand.

But [the upright man] is full of vigor when exposed to the sun, and his shoots grow over his garden.

Its roots intertwine near the fountain, and it embraces the stone building.

Shall we cause him to be no longer in his place, and [the place where he was] to renounce him, [saying]: I did not see you?

Behold, what joy he has in his way, even from the dust others will spring up.

Behold, the Mighty [God] does not reject the blameless man; but he does not support the hand of the wicked.

So that he will fill your mouth with laughter, and your lips with songs of joy.

Those who hate you will be clothed with shame, and the tabernacle of the wicked will be no more.

But Job answered, and said:

Certainly I know that this is so; and how could mortal man justify himself before the Mighty God?

If [God] wants to plead with him, he cannot answer him on a single one of a thousand articles.

[God] is wise in heart and mighty in power. Who has opposed him and fared well?

He moves mountains, and when he overturns them in his fury, they know nothing of it.

It stirs up the earth in its place, and its pillars are shaken.

He speaks to the sun, but the sun does not rise; and it is he who holds the stars under his seal.

He alone stretches out the heavens; he treads upon the heights of the sea;

Who made the chariot, and Orion, and the Poussinière, and the signs that are in the depths of the South;

Who does things so great that they cannot be fathomed; and so many wonderful things that they cannot be counted.

Behold, he will pass by me, but I will not see him; and he will pass by again, but I

will not perceive him.

If he steals, who will make him return it? And who will say to him, "What are you doing?"

God does not withdraw his anger, and the proud men who come to the aid are struck down by him.

How much less would I answer him, and how much less would I adjust my words against him?

I will not answer him, even if I were just, [but] I will ask for mercy from my judge.

If I call upon him, and he answers me, [still] shall I not believe that he has listened to my voice.

For he crushed me in the midst of a whirlwind, and he added wound upon wound, without my deserving it.

It doesn't allow me to catch my breath, but it fills me with bitterness.

If it is a question of who is the strongest, behold, he is strong; and if it is a question of going to court, who will bring me to trial?

If I justify myself, my own mouth will condemn me; [if I make myself] perfect, he will convict me of guilt.

When I was perfect, I wouldn't care about living, I would disdain life.

Everything comes down to one; that is why I said that it consumes both the righteous and the wicked.

[At least] if the plague [with which it strikes] caused immediate death; [but] it laughs at the ordeal of the innocent.

[It is through him that] the earth is given into the hands of the wicked; it is he who covers the faces of the judges of the [earth]; and if it is not he, who then is it?

But my days have passed more quickly than a messenger; they fled from it, and saw no good.

They passed by [like] mail boats; like an eagle flying after its prey.

If I say: I will forget my complaint, I will renounce my anger, I will be strong;

I am terrified by all my torments. I know that you will not judge me innocent.

I will be found wicked; why should I work in vain?

If I wash myself in snow water, and cleanse my hands in purity,

Then you will plunge me into a ditch, and my clothes will horrify me.

For he is not a man like me, that I should answer him, [and] that we should go together into judgment.

[But] there was no one who knew about the cause that would be between us, [and] who laid hands on us both.

Let him remove his rod from me, and let the fear I have of him no longer trouble me.

I will speak, and I will not be afraid; but in the state I am in, I am not myself.

My soul is weary of my life; I will give myself over to my complaint, I will speak in the bitterness of my soul.

I will say to God: Do not condemn me; show me why you are pleading against me?

Do you delight in oppressing me, and in scorning the work of your hands, and in blessing the designs of the wicked?

Do you have eyes of flesh? Do you see as a [mortal] man sees?

Are your days like the days of man [mortal?]? Are your years like the days of man?

That you seek out my iniquity, and that you inquire into my sin!

You know that I have not committed a crime, and that there is no one who can deliver me from your hand.

Your hands formed me, and they arranged all the parts of my body; and you would destroy me!

Remember, I pray you, that you formed me like clay, and that you will turn me back into dust.

Didn't you melt me like milk? And didn't you curdle me like cheese?
 You clothed me with skin and flesh, and you made me of bones and sinews.
 You gave me life, and you have shown mercy to me, and [by] your continual care you
 have preserved my spirit.
 And yet you kept these things in your heart; but I know that they were with you.
 If I have sinned, you have also noticed me; and you have not held me free from my
 iniquity.
 If I have done wickedly, woe to me! If I have been righteous, I will not lift my head
 high. I am filled with shame; but look at my affliction.
 It is increasing; you chase after me, like a great lion, and you return; you show
 yourself wonderful against me.
 You renew your witnesses against me, and your indignation increases against me. Fresh
 troops come against me.
 And why did you bring me forth from the womb? Why did I not perish there, so that no
 eye might have seen me!
 And that I had been as though I had never been, and that I had been carried from [my
 mother's] womb to the grave!
 Are not my days few? Cease then and withdraw from me, and [allow] me to grow a little
 stronger.
 Before I go to the place from which I will never return; to the land of darkness and
 the shadow of death;
 Land of great darkness, like the darkness of the shadow of death, where there is no
 order, and where nothing shines but darkness.
 Then Zophar Nahamathite spoke up and said:
 Will we not respond to so much talk, and [will it be necessary] only to be a great
 talker, to be justified?
 Will your lies silence people? And when you have mocked them, will no one be able to
 shame you?
 For you have said: My teaching is pure, and I am clean before your eyes.
 But certainly, it would be desirable for God to speak, and to open his lips [to
 argue] with you.
 For he would reveal to you the secrets of wisdom, [namely], that he should redouble
 the conduct that he maintains towards you; know therefore that God requires of you
 much less than your iniquity [deserves].
 Will you find [the depths of] God by searching Him? Will you know the Almighty
 perfectly?
 These are the heights of heaven, what will you do there? These are things deeper than
 the depths, what will you understand there?
 Its extent is longer than the earth, and wider than the sea.
 If he stirs, and tightens, or gathers, who can turn him away?
 For he knows treacherous men, and having seen oppression, will he not take heed?
 But the senseless man becomes intelligent, although man is born like a wild donkey.
 If you prepare your heart, and stretch out your hands towards him;
 If you remove from yourself the iniquity that is in your hand, and if you do not
 allow wickedness to dwell in your tents;
 Then you will certainly be able to lift up your face, [as being] spotless; you will
 be steadfast, and you will not fear anything.
 You will forget [your] works, and you will not remember them any more than the waters
 [that] have flowed away.
 And the time [of your life] will rise higher than at noon; you will shine, [and] be
 like the very morning.
 You will be full of confidence, because there will be hope [for you]; you will dig,
 and you will rest securely.
 You will lie down, and no one will frighten you, and many will court you.
 But the eyes of the wicked will be consumed, and there will be no refuge for them,

and their hope will be to breathe their last.

But Job answered, and said:

Truly, you are a whole people; and will wisdom die with you?

I have just as much common sense as you, and I am not inferior to you; and who does not know such things?

I am a man ridiculed by his friends, [but] he who calls upon God, and God will answer him. A righteous and upright man is mocked.

He whose feet are ready to slip, according to the thought of one who is at ease, is a torch that is no longer taken into account.

It is the tents of thieves that prosper, and those who provoke the Mighty God to anger are assured, and they are those to whom God entrusts everything.

And indeed, I beg you, ask the animals, and [each of them] will teach you; or the birds of the air, and they will tell you;

Or speak to the earth, and it will teach you; even the fish of the sea will tell you;

Who is there who does not know all these things, [and] that it is the hand of the Lord that has done this?

[For it is he] in whose hand is the life of all that lives, and the spirit of all human flesh.

Does not the ear discern speech, just as the palate savors meat?

Wisdom resides in the elderly, and understanding [is the fruit] of a long life.

But in him are wisdom and strength; to him belong counsel and understanding.

Behold, he will demolish it, and it will not be rebuilt; if he shuts it on anyone, it will not be opened.

Behold, he will hold back the waters, and everything will become dry; he will release them, and they will overturn the earth.

In him are strength and understanding; to him belongs the one who goes astray, and the one who leads him astray.

He strips the advisors, and he deprives the judges of their senses.

He loosens the belts of kings, and he fastens their loins with straps.

He strips those in authority naked, and he overthrows the strong.

He silences those who are most confident in their speeches, and he deprives the elders of their senses.

He spreads contempt on the leaders; he weakens the belt of the strong.

It brings to light the things that were hidden in darkness, and it brings to light the shadow of death.

He multiplies nations and destroys them; he scatters nations to and fro, and then brings them back.

He takes away the heart of the leaders of the peoples of the earth, and makes them wander in deserts where there is no path.

They grope in the darkness, without any light, and he makes them stagger like drunken people.

Behold, my eye has seen all these things, [and] my ear has heard them and heard them.

As you know, I know them too; I am not inferior to you.

But I will speak to the Almighty, and I will take pleasure in telling my reasons to the Mighty God.

And indeed you invent lies; you are all useless doctors.

Would to God that you remained entirely silent; and that would be considered wisdom.

Now listen to my reasoning, and pay attention to the defense on my lips:

Would you allege unjust things in favor of the Mighty God, and would you say some falsehood about him?

Will you show him any consideration if you plead the cause of the Mighty God?

Will he take it well if he probes you? Will you play with him as one plays with a

mortal man?

He will certainly censor you, even if you secretly show favoritism.

Will not His majesty terrify you? And will not his terror fall upon you?

Your memorable speeches are sentences of ashes, and your eminences are eminences of mud.

Be silent before me, and let me speak; and let whatever may happen to me be.

Why do I carry my flesh between my teeth, and hold my soul in my hands?

Even if he kills me, I will still hope [in him]; and I will defend my conduct in his presence.

And what's more, he himself will be my deliverance; but the hypocrite will not come before his face.

Listen carefully to my speeches, and pay attention to what I am about to tell you.

There, as soon as I have deduced my right in order, I know that I will be justified.

Who wants to argue with me? For if I remain silent now, I shall die.

Only do not do these two things to me, [and] then I will not hide from your face;

Take your hand away from me, and let your fear not trouble me.

Then call me, and I will answer; or I will speak, and you will answer me.

How many iniquities and sins have I committed? Show me my crime and my sin.

Why do you hide your face, and consider me your enemy?

Will you exert your strength against a leaf that the wind carries away? Will you pursue dry stubble?

That you would pronounce bitter judgments against me, and make me bear the punishment for the sins of my youth?

And that you place my feet among the vines, and observe all my paths? And that you follow the traces of my feet?

For he [whom you pursue in this way] goes away in pieces like rotten wood, and like a garment eaten by moths.

The man born of woman is short-lived, and full of restlessness.

It springs up like a flower, then it is cut down, and it flees like a shadow that does not stop.

However, you have opened your eyes to him, and you are implicating me in your presence.

Who will bring the pure out of the impure? No one.

A man's days are determined, the number of his months is in your hands; you have prescribed his limits, and he shall not pass beyond them.

Withdraw from him, so that he may have rest, until, like a mercenary, he has finished his day.

For if a tree is cut down, there is hope, and it will grow again, and will not lack shoots;

Although its root has grown old in the earth, and its trunk is dead in the dust;

As soon as it senses water, it will sprout again and produce branches, like a newly planted tree.

But man dies, and loses all his strength; he expires; and then where is he?

[As] the waters flow from the sea, and a river dries up and runs dry;

So man lies on the ground and does not rise again; until there are no more heavens they will not awake, nor will they be awakened from their sleep.

Oh, that you would hide me in a pit beneath the earth, that you would conceal me there until your anger had passed, [and] that you would grant me a time; after which you would remember me!

If a man dies, will he live again? I will [therefore] wait every day of my struggle, until change comes to me.

Call to me, and I will answer you; do not despise the work of your hands.

But now you count my steps, and you do not excuse any of my sins.

My sins are sealed away as if in a suitcase, and you have sewn my iniquities

together.

For [as] a mountain falls and crumbles, and [as] a rock is removed from its place;
And as the waters wear down the stones, and carry away the dust of the earth with all
that it has produced, so you destroy the hope of mortal man.

You always prove stronger than him, and he goes away; [and] having changed his
countenance, you send him far away.

His children will be advanced, and he will not know it; or they will be humbled, and
he will not care.

Only his flesh, [while it is] on him, has pain, and his soul grieves [while it is] in
him.

Then Eliphaz Temanites spoke up and said:

Will a wise man utter in his answers knowledge as light as the wind, vain opinions;
and will he fill his belly with the wind from the East?

Arguing with speeches that serve no purpose, and with words from which no benefit can
be derived?

Surely you abolish the fear [of God], and you gradually destroy the prayer that
should be offered to the Mighty [God].

For your mouth has made known your iniquity, and you have chosen a deceitful
language.

It is your own mouth that condemns you, not me; and your lips testify against you.

Were you the first man born? Or were you formed before the mountains?

Have you been instructed in the secret counsel of God, and do you alone possess
wisdom?

What do you know that we don't know? What knowledge do you have that we don't have?

There are also among us men with white hair, and people of very great old age, there
are even some older than your father.

Do the consolations of the Mighty God seem too small to you? And do you have
something hidden within yourself?

What is it that breaks your heart, and why are you blinking?

That you breathe out your breath against the Mighty God, and that you utter such
words from your mouth?

What does it matter to a mortal man to be pure, or to one born of a woman to be
righteous?

Behold, [the mighty God] does not trust in his saints, and the heavens are not found
pure before him;

And how much more is the man who drinks iniquity like water, how abominable and
unclean?

I will teach you, listen to me, and I will tell you what I have seen;

To know what the wise men have declared, and have not hidden; what they had
[received] from their fathers;

They alone were given the land, and the stranger has not passed among them.

The wicked man is [as] in child labor all his days, and a [small] number of years is
reserved for the violent man.

A cry of terror is in his ears; in the midst of peace [he believes] that the
destroyer is hurling itself upon him.

He does not believe he can emerge from the darkness; and he is always watched by the
sword.

He runs after the bread, [saying]: where is it? He knows that the day of darkness is
very near, and he touches it as with his hand.

Anguish and adversity terrify him, and each overwhelms him, like a king prepared for
battle.

Because he raised his hand against the Mighty [God], and stiffened his stance against
the Almighty;

He will jump at his collar, [and] on the thickness of his big shields.

Because the fat will have covered her face, and it will have made folds on her

stomach.

And that he will have lived in the destroyed cities, and in houses where no one remained, and which were reduced to heaps of stones.

But he will not be any richer, for his possessions will not last, nor will their accumulation spread over the earth.

He will not be able to escape from the darkness; the flame will wither his still tender branches; he will depart by the breath of the mouth of the [Almighty].

Therefore, let him not rely on the vanity by which he was seduced, for his change will be of no use to him.

It will be over for him before his time; his branches will never turn green again.

Its sour grapes will be plucked from it as from a vine; and its buds will be made to fall off as from an olive tree.

For the band of hypocrites will be desolate; the fire will devour the tents of [those who receive] gifts.

They conceive of labor, and they give birth to torment, and they plot frauds in the heart.

But Job answered, and said:

I have often heard such talk; you are all tiresome comforters.

Will there be no end to words as light as the wind, and what do you think you're doing to reply like that?

Would I speak as you do, if you were in my place? Would I gather words against you, or shake my head against you?

I would strengthen you with my words, and the movement of my lips would ease [your pain].

If I speak, my pain will not be relieved; and if I remain silent, what will I suffer less?

Indeed, he has now overwhelmed me; you have devastated my entire troop;

You have covered me with wrinkles, which are a testimony [of the evils I suffer]; and a thinness has arisen in me which also testifies to it on my face.

His fury tore me apart, he declared himself my enemy, he gnashes his teeth at me, and having become my enemy he gleams with his eyes against me.

They open their mouths against me, they slap me on the cheek to insult me, they gang up together against me.

The Mighty God has confined me with the unjust; he has made me fall into the hands of the wicked.

I was at rest, and he crushed me; he seized me by the collar, and broke me, and made me a mound for himself.

His archers surrounded me, he pierced my back, and did not spare me; he poured my gall on the ground.

He broke me by inflicting wound upon wound, he ran at me like a powerful man.

I sewed a sack onto my skin, and I tarnished my glory in the dust.

My face is covered in mud from crying, and a shadow of death hangs over my eyelids;

Although there is no iniquity in my hands, and my prayer is pure.

O earth! Do not hide the blood I have shed; and let there be no place for my cry.

But now behold, my witness is in heaven, my witness is in the high places.

My friends are haranguers; but my eye melts into tears before God.

Oh, if only man reasoned with God as a man with his closest friend!

For the years of my account will [end], and I am entering a path from which I will not return.

My spirits are fading, my days are about to end, the grave [awaits me].

Indeed, there are only mockers around me, and my eye watches all night over the sorrows they cause me.

Give me, I pray you, [give me] a guarantee from you; [but] who will touch my hand?

Because you have hidden understanding from their hearts, therefore you will not raise them up.

And even the eyes of the children of the one who speaks flatteringly to his close friends will be consumed.

He has set me to be the people's fable, and I am [like] a drum before them.

My eye is clouded with despair, and all the members of my body are like a shadow.

Upright men will be astonished by this, and innocence will awaken against the hypocrite.

However, the righteous will stand firm in their way, and the one who has clean hands will be strengthened.

Therefore, all of you, turn back and come again, I beg you; for I find no wise person among you.

My days are past, my plans are broken, [and] the thoughts of my heart [are dissipated].

They turn me into night, and make light near darkness.

Indeed, I have nothing left to wait for but the tomb, which will be my home; I have made my bed in the darkness.

I cried out to the pit: you are my father; and to the worms: you are my mother and my sister.

And where will the things I have awaited be, and who will see those things that have been the subject of my expectation?

They will descend to the bottom of the grave; indeed, they will rest together [with me] in the dust.

Then Bildad Suhite spoke up and said:

When will you finish these speeches? Listen, and then we'll talk.

Why are we regarded as beasts, [and] why do you consider us unclean?

[O you!] who tears yourself apart in your fury, will the earth be abandoned because of you, [and] will the rocks be removed from their place?

Surely, the light of the wicked will be extinguished, and the spark of their fire will not shine.

The light will be darkened in each of their tents, and the lamp [that shone] above them will be extinguished.

His forces will be tightened, and his council will overthrow him.

For his feet will be caught in the nets, and he will walk on the snares.

The shoelace will catch his heel, and the thief who seizes it will have the upper hand.

His trap is hidden in the earth, and his trap is hidden on his path.

Terrors will besiege him on all sides, and make him trot here and there on his feet.

His strength will be famished, and calamity will always be at his side.

The firstborn of death will devour what sustains its skin, it will devour, [I say], what sustains it.

The things in which he placed his trust will be torn from his tent, and he will be led to the King of terrors.

People will live in his tent, though it will no longer belong to him; and sulfur will be scattered on his pleasure house.

Its roots will dry out below, and its branches will be cut off at the top.

His memory will perish on earth, and his name will no longer be spoken of in the public squares.

He will be driven from the light into darkness, and he will be exterminated from the world.

He will have neither son nor grandson among his people, nor will he have anyone to survive him in his dwellings.

Those who come after him will be astonished at his day; and those who came before him will be horrified by it.

Surely such will be the dwellings of the wicked, and such will be the place of him who has not acknowledged the Mighty [God].

But Job answered, and said:
How long will you afflict my soul, and overwhelm me with words?
You have already tried ten times to shame me. Aren't you ashamed to be so hard on yourself against me?
But if it were true that I had sinned, the fault would be mine.
But if you absolutely want to speak haughtily against me, and reproach me for my disgrace;
Know then that it is God who has overthrown me, and who has spread his net around me.

Behold, I cry out because of the violence done to me, and I am not heard; I cry out, and there is no justice.
He has closed my way so that I cannot pass; and he has put darkness on my paths.
He has stripped me of my glory, he has taken the crown from my head.
He has destroyed me on all sides, and I am going away; he has destroyed my hope like that of a tree [that is uprooted].
He flew into a rage against me and treated me like one of his enemies.
His troops came together, and they prepared their way against me, and camped around my tent.
He has removed my brothers from me; and those who knew me have gone far from me.
My loved ones have abandoned me, and those I knew have forgotten me.
Those who stayed in my house and my maids regarded me as a stranger, [and] considered me a foreigner.
I called to my servant, but he did not answer me, though I begged him with my own mouth.
My breath has become odious to my wife; though I beg her by the children of my womb.

Even the little ones despise me, and if I stand up they speak against me.
All those to whom I confided my secrets abhorred me; and all those whom I loved turned against me.
My bones are attached to my skin and flesh, and only the skin of my teeth remains intact.
Have pity on me, have pity on me, you my friends; for the hand of God has struck me.

Why do you pursue me like the Mighty God, without being able to satisfy your hunger for my flesh?

Would to God that my words were now written down! Would to God that they were engraved in a book;

With a touch of iron, and on lead, [and] that they were hewn from a rock in perpetuity!

For I know that my Redeemer lives, and that he will remain at the end on earth.

And when, after my skin has been eaten away, this will be eaten away, I will see God in my flesh.

I myself will see it, and my eyes will see it, and not another. My loins are wasting away within me.

You should rather say: Why do we persecute him? since the basis of my words is found in me.

Be afraid of the sword; for the fury [with which you persecute me] is [among] the iniquities that attract the sword; therefore know that there is a judgment.

Then Zophar Nahamathite spoke up and said:

It is because of this that my various thoughts compel me to respond, and that this promptness is within me.

I heard the rebuke you want to shame me for, but my mind will draw the answer from my intelligence.

Don't you know that from time immemorial, [and] ever since [God] placed man on the earth,

The triumph of the wicked is short-lived, and the joy of the hypocrite is but a moment?

Even if its height were to reach to the heavens, and its head to the clouds,
He will perish forever like his dung; and those who have seen him will say: Where is he?

It will have flown away like a dream, and will not be found; and it will flee like a vision of the night.

The eye that saw it will see it no more; and its place will behold it no more.
His children will court the poor; and his hands will restore what he has stolen by violence.

Her bones will be full of the punishment [for the sins] of her youth, and she will rest with him in the dust.

If evil is sweet to his mouth, and if he hides it under his tongue;

If he spares him, and does not reject him, but keeps him in his palace;

What he eats will turn into asp gall in his guts.

He has swallowed up the riches, but he will vomit them up, and the Mighty [God] will throw them out of his belly.

He will suck the asp's venom, and the viper's tongue will kill him.

He will not see the streams of the rivers, nor the torrents of honey and butter.

He will return [what he has acquired through] vexations, and he will not swallow it up; [he will return it] according to its true value, and he will not rejoice in it.

Because he will have trampled on the poor and abandoned them, he will have ruined his house, far from building it up.

Certainly he will feel no satisfaction in his stomach, and he will save nothing of what he so desired.

He will have nothing left to eat, which is why he will no longer expect anything good from him.

After the measure of his possessions has been filled, he will be in misery; all the hands of those he has oppressed will fall upon him.

If he has had enough to fill his stomach, [God] will make him feel the heat of his anger, and [it] will rain down upon him [and] upon his flesh.

If he flees from the iron weapons, the bronze bow will pierce him.

The arrow aimed at him will come out through his body, and the gleaming iron will come out of his gall; all kinds of terror will walk upon him.

All darkness will be confined within its most secret dwellings; a fire that has not been kindled will consume it; the man who remains in his tent will be miserable.

The heavens will uncover his iniquity, and the earth will rise up against him.

The income from his house will be diverted; everything will flow away on the day of God's wrath [against him].

This is the portion that God reserves for the wicked man, and the inheritance that he will have from God for his words.

But Job answered, and said:

Listen carefully to my speech, and that will serve as consolation from you.

Bear with me, and I will speak, and after I have spoken, mock me.

Is my speech addressed to a man? If so, how could my mind not fail?

Look at me, and be amazed, and put your hand over your mouth.

When I think about [my condition], I am quite astonished, and a trembling seizes my flesh.

Why do villains live, [and] grow old, and even why are they the most powerful?

Their race remains in their presence with them, and their offspring rise before their eyes.

Their homes enjoy peace, free from fear; the rod of God is not upon them.

Their cow conceives, and does not fail; their young cow gives birth to her calf, and does not abort.

They bring out their little ones before them, like a flock of sheep, and their

children jump.

They jump to the sound of the drum and the violin, and rejoice to the sound of the organ.

They spend their days in pleasure, and in a moment they descend to the grave.

However, they said to the Mighty God: Depart from us; for we do not care for the knowledge of your ways.

Who is the Almighty that we should serve him? And what good will we gain from having invoked him?

Behold, their good is not in their power. May the counsel of the wicked be far from me!

How often does it happen that the lamp of the wicked is put out, and the storm comes upon them! [God] will distribute to them their portions in his anger.

They will be like straw exposed to the wind, and like chaff that is blown away by the whirlwind.

God will reserve for the children of the wicked the punishment for his violence; he will repay them, and he will know it.

His eyes will see his ruin, and he will drink [the cup of] the wrath of the Almighty.

And what pleasure will he have in his home, which he leaves behind, since the number of his months will have been taken away?

Would one teach knowledge to the Almighty, to him who judges those who are exalted?

One dies in his full vigor, peaceful and at rest;

His vessels are filled with milk, and his bones are nourished with marrow.

And the other dies in the bitterness of his soul, having never enjoyed a good meal.

And yet they are also lying in the dust, and the worms cover them.

There you have it, I know your thoughts, and the judgments you make against me.

For you say: Where is the house of this powerful man, and where is the tent in which the wicked dwelt?

Have you never inquired about the travelers, and have you not learned from the reports they have given you?

Is the wicked reserved for the day of ruin, for the day when wrath is sent?

But who will rebuke him for his conduct? And who will repay him for the evil he has done?

He will nevertheless be carried to the tomb, and he will remain in the tomb.

The hillocks of the valleys are pleasing to him; and everyone follows him in a line, and countless people march before him.

How then can you offer me vain consolations, since there is always prevarication in your answers?

Then Eliphaz Temanites spoke up and said:

Will man bring any profit to the Mighty God? Rather, a wise man brings profit to himself.

Does the Almighty receive any pleasure if you are righteous? Or any gain if you walk in integrity?

Does he rebuke you, [and] enter into judgment with you because of the fear he has of you?

Is not your wickedness great? And are not your injustices endless?

For you have taken your brothers' pledge without cause; you have stripped the naked of their robes.

You did not give water to drink to the one who was weary [from the journey]; you withheld your bread from the one who was hungry.

The land belonged to the powerful man, and the one who was respected lived there.

You sent the widows away empty-handed, and the arms of the orphans were broken.

That is why the nets are stretched around you, and why a sudden fear terrifies you.

And darkness [is all around you], so that you cannot see; and the overflowing waters cover you.

Does not God dwell in the highest heavens? Look then at the height of the stars;
[and] how high they are.
But you said: What does the Mighty One [God] know? Will he judge through the dark clouds?
The clouds hide us from his sight, and he sees nothing; he walks around the circle of the heavens.
[But] have you not noticed the old path in which unjust men have walked?
[And did you not notice] that they were cut off before the time; and that on which they relied has flowed away like a river.
They said to the Mighty God: "Depart from us." But what was the Almighty doing to them?
He had filled their house with possessions. May the counsel of the wicked be far from me!
The righteous will see it and rejoice, and the innocent will mock them.
Certainly our state has not been abolished, but fire has consumed their excellence.
Cling to him, I beg you, and remain at rest; by this means good will come to you.
Receive, I pray you, the law from his mouth, and lay up his words in your heart.
If you return to the Almighty, you will be restored. Drive iniquity far from your tent.
And you will place gold on the dust, and the gold of Ophir on the rocks of the streams.
And the Almighty will be your gold, and the silver of your strength.
For then you will find your delight in the Almighty, and you will lift up your face to God.
You will sway him with your prayers, and he will answer you, and you will grant him your vows.
If you have any plan, it will succeed, and light will shine upon your ways.
When someone has been humbled, and you have said, "Let him be exalted," then [God] will deliver the one who kept his eyes downcast.
He will deliver the one who is not innocent, and he will be delivered by the purity of your hands.
But Job answered, and said:
Even today my complaint is full of bitterness, and the hand that struck me weighs heavily [on me] beyond my groaning.
Oh, if I knew how to find him, I would go all the way to his throne.
I would present my case before him, and I would fill my mouth with evidence.
I would know what he would answer me, and I would hear what he would say to me.
Would he contest with me by the greatness of [his] strength? No; he would only propose [his reasons] against me.
That is where an upright man would reason with him, and where I would be freed forever from my judge.
So, if I go forward, he is not there; if I go backward, I will not see him there.
If he makes himself heard on the left, I cannot grasp him; he hides on the right, and I do not see him there.
[But] when he has known the way I have taken, [and] when he has tested me, I will come forth like gold [comes forth from the crucible].
My foot has followed in his footsteps; I have kept to his path, and I have not turned aside from it.
I have not strayed so far from the command of his lips; I have held fast to the words of his mouth, more than my usual provision.
But if he has made a plan, who can turn him away from it? And what his soul desires, he does.
He will therefore complete what he has resolved concerning me; and there are many such things in him.
That is why I am troubled because of his presence; and when I consider him, I am

afraid because of him.

For the Mighty One has melted my heart, and the Almighty has astonished me;
However, I have not been cut off from the darkness; and he has hidden the darkness behind me.

How could the times [of vengeance] not be hidden [from the wicked] by the Almighty, since even those who know Him do not perceive the days of His [punishment upon them]?

They move the boundary markers back, they plunder the animals of the herd, and then they make them go out to pasture.

They take the orphans' donkey, they take the widow's ox as a pledge.

They remove the poor from the road, and the wretched of the land [are forced to] hide.

Behold, [there are some who are like] wild donkeys in the desert; they go out to do their work, rising up early in the morning for the prey; the desert provides them with bread for their children.

They will cut the fodder in the fields, but it will be only very late that they will go and ravage the vineyard of the wicked.

They make those they have stripped spend the night without clothing, and who have nothing to cover themselves with during the cold;

Those who are soaked by the heavy mountain rains, and who, having no refuge, sleep in the hollows of the rocks.

They take the child away from the breast, and take pledges from the poor man.

They strip the man they have robbed, and they take away from those who had nothing to eat what they had gleaned.

Those who make oil within their walls, and those who tread the grapes in the vats, suffer from thirst.

They make the people in the city groan, [and] the soul of those they have killed cries out; and yet God does nothing unworthy of him.

They are among those who oppose him to the light; they have not known his ways, nor have they remained in his paths.

The murderer rises at daybreak, and he kills the poor and the needy, and at night he is like a thief.

The eye of the adulterer watches in the evening, saying: No eye will see me; and it covers its face.

They break through the darkness the houses they had marked by day; they hate the light.

For the morning light is like the shadow of death to all of them; if anyone recognizes them, it is a deadly fear to them.

He will pass by faster than the surface of the waters; their portion will be cursed on the earth; he will not see the path of the vineyards.

[As] drought and heat consume the snow waters, [so] the tomb [will ravish] the sinners.

The womb [that carried him] will forget him; the worms will eat [his] body which was so dear to it; he will no longer be remembered; the unjust will be broken like wood.

He mistreated the barren woman who could not bear children; and he did no good to the widow;

And he attracted the powerful by his strength; when he rose up, his life was not assured.

[God] gives him the means to be assured, and he relies on that; however, his eyes watch their ways.

They are raised up in a short time, and then they are no more; they are brought down, they are carried away like all the others, and are cut off like the tip of an ear of corn.

If that is not the case, who will convince me that I am lying, and who will refute my

words?

Then Bildad Suhite spoke up and said:

Kingdom and terror belong to God; he maintains peace in his high places.

Can his armies be counted? And on whom does his light not rise?

And how can mortal man justify himself before the Mighty God? And how can one born of woman be pure?

Behold, [one may go] to the moon, and it shall not shine; the stars shall not be pure before his eyes.

How much less man, who is but a worm; and the son of man, who is but a worm!

But Job answered, and said:

Oh, how great you have been to the man deprived of strength; and how you have upheld the arm that had no strength.

Oh! how you have given [good] advice to the man who lacked wisdom; and you have shown him understanding.

To whom did you speak these words? And whose spirit has departed from you?

Inanimate things are formed below the waters, and also the [fish] that live in the waters.

The abyss is exposed before him, and the chasm has no cover.

He spreads the north wind over the void, and he suspends the earth over nothingness.

He holds the waters in his clouds, and the cloud does not split beneath them.

He maintains the exterior of [his] throne, and he spreads his cloud over it.

He marked out boundaries on the waters all around, until there was neither light nor darkness.

The pillars of heaven trembled and were astonished at his threat.

He cleaves the sea with his power, and he strikes the rising waves with his intelligence.

He adorned the heavens with his Spirit, and his hand formed the serpent crossing.

These are the edges of its roads; but how small is the portion we know of it? And who can comprehend the resounding roar of its power?

And Job continued, resuming his sententious discourse, and said:

The Mighty God, who has set aside my rights, and the Almighty who has filled my soul with bitterness, lives,

For as long as there is breath in me, and the Spirit of God is in my nostrils,

My lips will not utter anything unjust, and my tongue will not speak a false word.

God forbid that I should recognize you as righteous! As long as I live, I will not abandon my integrity.

I have kept my righteousness, and I will not forsake it; and my heart will not reproach me in my days.

May it be to my enemy as to the wicked; and to him who rises against me, as to the unjust!

For what will be the expectation of the hypocrite, when God takes his soul from him, if he has indulged in committing extortion?

Will the Mighty God hear his cries when calamity comes upon him?

Will he find his delight in the Almighty? Will he call upon God at all times?

I will teach you the works of the Mighty One, and I will not hide from you what is with the Almighty.

There you have it, you have all seen [these things], and how is it that you [allow yourselves] to indulge in vain thoughts?

This will be the portion of the wicked man, which the Mighty God reserves for him, and the inheritance which the violent receive from the Almighty;

If his children multiply, it will be for the sword; and his descendants will not even have enough bread.

Those who remain will be well buried after their death, but their widows will not mourn them.

Even if he were to heap up silver like dust, and heap up clothes like mud,
He will hoard them, but the righteous will wear them, and the innocent will share the money.

He built himself a house like a moth, and like the keeper of the vineyards builds his hut.

The rich man will fall, and he will not be raised up; he will open his eyes, and he will find nothing.

Terrors will overwhelm him like floods; the whirlwind will sweep him away by night.
The east wind will carry it away, and it will go away; it will sweep it away, I say, from its place like a whirlwind.

The Almighty will attack him and will not spare him; [and being pursued] by his hand, he will not cease to flee.

They will clap their hands against him, and they will hiss at him from the place where he used to sit.

Certainly silver has its vein, and gold has a place [from which it is extracted] to refine it.

Iron is extracted from dust, and when stone is melted, it yields bronze.

He has brought darkness to an end, so that the ends of all things are revealed, even the most hidden stones, which are in the shadow of death.

The torrent, overflowing from near an inhabited place, flows into places where no one sets foot anymore, [but its waters] dry up and flow away through [the work] of men.

It is from the earth that the bread comes forth, and underneath it is overturned, [and it is] on fire.

Its stones are the place from which sapphires are extracted; gold dust is also found there.

The bird of prey did not know its path, and the eye of the kite did not look at it.

The lion's fans did not march there, the old lion did not pass by there.

[The man] puts his hand to the stones, and overturns mountains down to their roots.

He makes the streams pass through the split rocks, and his eye sees all that is precious there.

He stops the flow of rivers, and he draws out and exposes to the light what is hidden.

But where will wisdom be found? And where is the place of intelligence?

Man does not know his worth, and it is not found in the land of the living.

The abyss says, "It is not in me," and the sea says, "It is not with me."

It is not sold for fine gold, nor can it be bought by the weight of silver.

It cannot be exchanged for the gold of Ophir, nor for precious Onyx, nor for Sapphire.

Neither gold nor diamonds can approach its price, and it cannot be given in exchange for a vase of fine gold.

They will not speak of coral or precious stones; and the price of wisdom is higher than that of pearls.

Ethiopian topaz will not approach its price, nor will it be exchanged for pure gold.

Where then does wisdom come from? And where is the place of intelligence?

It is covered from the sight of every living man, and it is hidden from the birds of the air.

The abyss and death say: We have heard with our own ears about her.

God knows the way, and knows where she is.

For it is he who sees to the ends of the earth, and who looks under all the heavens.

When he put the weight to the wind, and weighed the waters by measure;

When he prescribed a law to the rain, and the way to the lightning of thunder;

Then he saw it, and revealed it; he prepared it, and even he searched it to its depths.

Then he said to the man, "Behold, the fear of the Lord is wisdom, and to turn away from evil is understanding."

And Job, continuing, resumed his sententious discourse, and said:

Oh! who would make me be as I once was, as I was in those days when God kept me.

When he shone his lamp upon my head, and when I walked in darkness, [illuminated] by his light.

As I was in the days of my autumn, when the secret of God was in my tent.

When the Almighty was still with me, and my people around me.

When I washed my feet in butter, and streams of oil flowed for me from the rock.

When I went out towards the gate through the city, and had a seat prepared for me in the square,

The young men who saw me hid, the old men got up and stood.

The leaders refrained from speaking, and put their hands over their mouths.

The drivers held their voices, and their tongues were tied to the roofs of their mouths.

The ear that heard me said I was blessed, and the eye that saw me testified in my favor.

For I delivered the afflicted who cried out, and the orphan who had no one to help him.

The blessing of the one who was about to perish came upon me, and I made the heart of the widow sing for joy.

I was clothed with righteousness, it served as my garment, and my justice was like a cloak and a tiara.

I served as eyes to the blind man, and feet to the lame man.

I was the father of the poor, and I diligently inquired into the cause which was unknown to me.

I broke the unjust man's big teeth, and I snatched the prey from between his teeth.

That is why I said: I will die in my bed, and I will multiply my days like grains of sand.

My roots were open to the waters, and the dew remained all night on my branches.

My glory was renewed within me, and my bow was strengthened in my hand.

They listened to me, and waited [until I had spoken]; and when I had given my opinion, they remained silent.

They did not reply after what I said, and my word fell upon them [like dew].

They were waiting for me like one waits for rain; they opened their mouths, as if after the rain of the last season.

Was I laughing with them? They did not believe it; and they did not make the serenity of my face disappear.

Did I want to go with them? I was sitting at the high end, I was among them like a King in his army, and like a man who comforts the afflicted.

But now those who are younger than me mock me; [those same ones] whose fathers I would not have deigned to put with the dogs of my flock.

And indeed, what good would the strength of their hands have done me? Old age had perished in them.

From famine and hunger they kept apart, fleeing to arid, dark, desolate, and deserted places.

They cut wild grasses near the shrubs, and juniper roots for fuel.

They were driven out from among men, and people shouted after them as if they were thieves.

They lived in the hollows of the torrents, in the holes in the earth and rocks.

They were making noise among the bushes, and they were gathering among the thistles.

They are men of nothingness, and without name, who have been brought lower than the earth.

And now I am the subject of their song, and the topic of their conversation.

They abhor me; they stay far from me; and they are not afraid to spit in my face.
Because [God] loosened my rope and afflicted me, they shook the brake before me.
Young men, newly born, stand at my right; they push my feet, and I am the target of their malice.
They ruin my path, they increase my affliction, without anyone needing to help them.

They come [against me] as if through a wide breach, and they have rushed [at me] because of my desolation.
Terrors have turned against me, [and] like a wind they pursue my soul; and my deliverance has vanished like a cloud.
That is why now my soul melts within me; the days of affliction have overtaken me.
He pierced my bones by night, and my arteries have no respite.
He has changed my garment by the greatness of his power, and he clings to me closely, like the opening of my tunic.
He threw me into the mud, and I am like dust and ashes.
I cry out to you, but you do not answer me; I stand, but you do not look at me.
You are without compassion for me; you treat me as an enemy by the force of your hand.
You raised me up [as] on the wind, and you made me ride on it as on a chariot, and then you melt all my substance.
So I know that you will lead me to death and into the house assigned to all the living.
But he will not reach out his hand to the tomb. When he has killed them, will they cry out?
Did I not weep for him who was having a bad day; and was not my soul grieved because of the poor?
However, when I expected good, evil came to me; and when I hoped for light, darkness came.
My insides are in great turmoil, and cannot be calmed; the days of affliction have preceded me.
I walk all blackened, but not by the sun; I get up, I shout in the middle of the assembly.
I became the brother of dragons, and the companion of owls.
My skin has turned black on me, and my bones are dried up by the heat [that consumes me].
That is why my harp has turned into lamentations, and my organs into mournful sounds.

I had made peace with my eyes; how could I have fixed my gaze on a virgin?
And what would have been the portion that God would have sent me from on high, and what would have been the inheritance that the Almighty would have sent me from the high places?
Is not perdition for the unjust, and strange accidents for the workers of iniquity?
Has he not himself seen my ways, and has he not counted all my steps?
If I have walked in falsehood, and if my foot has hastened to deceive,
Let me be weighed in fair scales, and God will know my integrity.
If my steps have turned aside from the [right] path, and if my heart has followed my eyes, and if some stain has clung to my hands,
Let me sow, and let another eat [what I have sown]; and let all that I have caused to grow be uprooted!
If my heart has been seduced by some woman, and if I have lain in wait at my neighbor's door,
Let my wife be dishonored by another, and let her be prostituted to others!
Since it is a premeditated act of wickedness, one of those iniquities which are all judged.
Because it is a fire that devours until it consumes, and which would have uprooted

all my income.

If I have refused to grant justice to my male or female servant when they have disputed with me;

For what would I have done, when the Mighty God had risen up? And when he had asked me to account for it, what would I have answered him?

He who formed me in the womb, did he not also make them? And did he not form us all in the same way in the womb?

If I have denied the poor what they desired; if I have caused the widow's eyes to fail;

If I have eaten my own morsels, and the orphan has not eaten any;

(For from my youth he was brought up with me, as [with his father], and from my mother's womb I led the orphan.)

If I have seen a man perish for lack of clothing, and the poor for lack of covering;

If his loins have not blessed me, and he has not been warmed by the wool of my lambs;

If I raised my hand against the orphan, when I saw at the door that I could help him;

May the bone in my shoulder fall out and may my arm be broken and separated from the bone to which it is joined!

For I was afraid of the storm of the [God] Mighty, and I could not [stand] before his majesty.

If I have put my hope in gold, and if I have said to fine gold: You are my trust;

If I rejoiced that my possessions were multiplied, and that my hand had found them abundantly;

If I have looked at the sun when it shone brightest, and the moon walking nobly;

And if my heart has been secretly seduced, and if my hand has kissed my mouth;

(This is also a fully judged iniquity; for I would have denied the God who is above.)

If I rejoiced at the misfortune of him who hated me; if I leaped for joy when harm came to him.

I did not even allow my tongue to sin, by calling for its death with an imprecation.

And the people of my house did not say, "Who will give us some of his flesh? We cannot be satisfied with it."

The stranger did not spend the night outside; I opened my door to the passerby.

If I have hidden my sin like Adam, to cover my iniquity by flattering myself.

Although I could inspire fear in a great multitude, nevertheless the least in families inspired fear in me, and I remained silent, and did not leave the door.

Oh, if only someone would hear me! My only desire is that the Almighty would answer me, and that my adversary would write [against me].

If I do not wear it on my shoulder, and if I do not fasten it like a crown.

I would tell him about every step I took, I would approach him as if he were a Prince.

If my land cries out against me, and if its furrows weep;

If I ate its fruit without money; if I tormented the spirit of those who possessed it.

Let her produce thorns for me instead of wheat, and tares instead of barley. This is the end of the words of Job.

Then these three men stopped answering Job, because he considered himself a righteous man.

And Elihu son of Barachel, the Buzite, of the family of Ram, was filled with anger against Job, because he was justifying himself more than he was justifying God.

His anger was also kindled against his three friends, because they had not found anything to answer, and yet they had condemned Job.

Now Elihu had waited until Job had spoken, because they were all older than he. But when Elihu saw that there was no answer from the mouths of these three men, he was consumed with anger.

Therefore Elihu son of Barachel Buzite spoke up and said: I am younger than you, and you are very old; therefore I was afraid and I was afraid to tell you my opinion. I said [to myself]; the days will speak, and the multitude of years will reveal wisdom.

The mind is indeed in man, but it is the inspiration of the Almighty that makes them intelligent.

The powerful are not always wise, and the elders do not always understand the law. That's why I say: Listen to me, and I'll give my opinion too.

Behold, I waited until you had spoken; I listened to all that you wished to say, until you had examined the speeches.

I have, I say, considered you well, and behold, there is not one of you who has convinced Job, and who has answered his words.

So that it does not happen to you to say: We have found wisdom; [knowing], that it is the Mighty [God] who pursues him, and not a man.

But since he did not tailor his speeches against me, I will not answer him according to your words.

They were astonished, they stopped responding, they were silenced.

And I waited until they said nothing more; for they remained silent, and they did not reply again;

I will therefore answer for myself and give my opinion.

Because I am heavy with talking, and the spirit with which I feel filled presses upon me.

Behold, my belly is like a wine vessel without air; and it would burst like new vessels.

I will speak, and I will set myself free; I will open my lips, and I will answer. God forbid that I should show favoritism, I will not use veiled words when speaking to a man.

For I do not know how to use veiled words; he who made me would take me away at once.

Therefore, Job, please listen to my speech, and pay attention to all my words.

Now, here I am, opening my mouth, my tongue speaking in my palate.

My words will correspond to the uprightness of my heart, and my lips will speak pure doctrine.

The spirit of the Mighty God made me, and the breath of the Almighty gave me life.

If you can, answer me, stand up against me, remain steadfast.

Behold, I am for the Mighty [God]; as you have spoken; I too was formed from the earth [just like you].

Behold, my fear will not trouble you, and my hand will not fall upon you.

In any case, you said, and I heard you, and I heard the voice of your words, [saying]:

I am pure, [and] without sin; I am clean, and there is no iniquity in me.

Behold, he has sought to break with me; he considers me his enemy.

He has put my feet to the vines, he spies on all my paths.

Behold, I tell you that in this you have not been just; for God will always be greater than man [mortal].

Why then did you plead against him? For he does not give an account of all his actions.

Although the Mighty God speaks once, and a second time to him who did not heed the first;

Through dreams, through visions of the night, when deep sleep falls upon men, and when they sleep in their beds;

Then he opens men's ears, and seals their punishment.

In order to turn man away from [evil] action, and to humble man's pride.
 [Thus] he secures his soul from the pit, and his life from the sword.
 The man is also punished with pains in his bed, and all his bones [are broken].
 So his life made him loathe bread, and his soul despised desirable meat.
 His flesh is so consumed that it is no longer visible; and his bones are so broken
 that nothing can be discerned about them.
 His soul is approaching the grave, and his life, the things that bring death.
 If there is a messenger for that man, who speaks on his behalf, (one among a
 thousand) who shows that man his duty,
 Then he will have pity on him, and will say: Protect him, so that he does not go down
 to the pit; I have found a way to atone.
 His flesh will become more delicate than it was in his childhood, and he will be
 rejuvenated.
 He will move God with his prayers, and God will be gracious to him, and will let him
 see his face with joy, and will grant him his justice.
 He will look at men and say: I had sinned, I had perverted justice, and it had not
 benefited me.
 [But God] has guaranteed my soul, so that it will not pass through the pit, and my
 life sees the light.
 Behold, the Mighty God does all these things, two and three times toward man;
 To raise his soul from the grave, so that it may be illuminated by the light of the
 living.
 Pay attention, Job, listen to me; be silent, and I will speak.
 And if you have something to say, answer me, speak; for I desire to vindicate you.
 Otherwise, listen to me, be silent, and I will teach you wisdom.
 Elihu then spoke again, and said:
 You wise men, listen to my words; you who have understanding, give ear to me.
 For the ear judges speeches, just as the palate savors what one eats.
 Let us choose [what we shall dispute as in] judgment, [then] we shall know among
 ourselves what is good.
 For Job said: I am righteous, and yet the Mighty One has rejected my right.
 Would I lie to my own justice? My arrow is deadly, without my having committed any
 crime.
 [But] where is there a man like Job who swallows mockery like water?
 Who walks in the company of workers of iniquity, and who associates with the wicked?

For [Job] said, it is of no use to a man to please God.
 Therefore, you who have understanding, listen to me. God forbid that there should be
 wickedness in the Mighty One, and injustice in the Almighty!
 For he will repay a man according to his deeds, and he will cause each one to find
 what is right in his way.
 Surely, the Mighty One does not call [the good man] wicked, and the Almighty does not
 overturn justice.
 Who entrusted the earth to him? Or who placed the entire habitable earth there?
 If [God] were to pay close attention to him, he would withdraw his spirit and his
 breath.
 All flesh would perish together, and man would return to dust.
 So if you have understanding, listen to this; pay attention to what you hear from me.

How can someone who does not desire justice judge the world? And will you condemn as
 wicked someone who is supremely righteous?
 Shall we call a king a scoundrel? And princes wicked?
 [How much less will it be said to him] who has no regard for the person of the great,
 and [who] does not know the rich to prefer them to the poor, because they are all the
 work of his hands.

They will die in a moment, and at midnight a whole people will be filled with terror and will pass away; and the stronghold will be taken away without any hand striking it.

For his eyes are on everyone's paths, and he watches all their steps.

There is no darkness or shadow of death where the workers of iniquity can hide.

But he does not accuse man against justice when man comes to plead with the Mighty God.

He breaks down powerful men by incomprehensible means, and establishes others in their place.

Because he knows their works, he overthrows them at night, and they are broken.

Because they are mean, he crumples them up in front of everyone.

Because they have thus turned away from him, and have not considered any of his ways;

So they brought the cry of the poor man up to him, and he heard the clamor of the afflicted.

If he gives rest, who can cause trouble? If he hides his face from someone, who can look on him, whether it be a whole nation or just one man?

So that the hypocrite may not reign, lest he become a snare for the people.

Surely, you should have said to the Mighty God: I have suffered; but I will sin no more;

And you, [Lord!] teach me what is beyond what I see; and if I have done wrong, I will not continue.

[But] will not God reward you, since you rejected his punishment, when you made the choice you made? As for me, I [do not know what to say to that]; but you, if you have something to say, speak.

People of good sense will agree with me, and every wise man will agree,

That Job did not speak with knowledge, and that his words were not with understanding.

Ha! my father, let Job be tested until he is overcome, since he has answered like the wicked.

For [otherwise] he will add sin upon sin, he will clap his hands among us, and speak more and more against the [Mighty] God.

Elihu continued his speech, and said:

Did you think you were making your case good, [when] you said: My justice [is] above that of the [Mighty] God?

If you ask what benefit it will bring you, [saying]: What will I gain from it, as well as from my sin?

I will answer you in these terms, and to your friends who are with you.

Look up at the heavens and contemplate them; see the clouds, they are higher than you.

If you sin, what harm do you do to God? And when your sins multiply, what harm will he receive?

If you are just, what do you give him? And what does he receive from your hand?

It is to a man like yourself that your wickedness [can harm]; and it is to the son of a man that your righteousness [can be useful].

The oppressed are made to cry out because of the magnitude [of the evils done to them]; they cry out because of the violence of the powerful.

And we do not say: where is the God who made me, [and] who gives me something to sing about during the night;

What makes us more enlightened than the animals of the earth, and more intelligent than the birds of the air?

So people cry out because of the pride of the wicked, but God does not listen to them.

However [you must not say] that it is in vain; that the Mighty [God] does not listen, and that the Almighty pays no attention to it.

Even less should you tell him; you do not see him; for the judgment is before him; therefore wait for it.
But now, what his anger accomplishes is nothing, and he has not yet come to know all the things that you have done.
So Job opened his mouth without reason [to complain], and he heaped words upon words, without knowledge.
Elihu continued [speaking], and said:
Wait for me a little while, and I will show you that there are still other reasons for God's cause.
I will draw my reasons from afar, and I will defend the justice of the one who made me.
For surely there will be nothing false in anything I say, and he who is with you is infallible in his reasons.
Behold, God is full of strength, but he does not despise anyone, even though he is mighty in strength of heart.
He does not allow the wicked to live, and he grants justice to the afflicted.
He does not take his eyes off the righteous, even [he places the righteous] on the throne with kings, and [he] makes them sit there forever, and they are exalted.
Even if they are bound in chains, and if they are prisoners in the bonds of affliction,
He shows them what they have done, and he [makes them aware] that their sins have increased.
Then he opened their ears to make them wise; and he told them to turn away from iniquity.
If they listen to him and serve him, they will happily end their days and their years in pleasures;
But if they do not listen, they will fall by the edge of the sword, and they will die for not having been wise.
And those who are hypocritical in their hearts bring wrath upon themselves; they will not cry out when he has bound them.
Their person will die while still in its prime; and their life will end among those who prostitute themselves to fornication.
[But] he draws the afflicted out of their affliction, and opens their ear in their oppression.
That is why he would have pulled you out of anguish, to set you free, there would have been nothing to constrain you, and your table would have been covered with rich meats.
But you have fulfilled the judgment of the wicked, but judgment and justice will stand.
Surely [God] is angry; beware lest he plunge you into affliction, for then there will be no ransom so great that it can deliver you.
Would he care for your riches? He would not care for your gold, nor for all your great power.
Do not sigh after the night in which peoples vanish from their place;
And beware of returning to iniquity; for you have chosen it, for you have grieved as you have done.
Behold, the Mighty One exalts men by his power; and who is there that teaches like him?
Who prescribed for him the path he should follow? And who said to him, "You have done wrong?"
Remember to celebrate his work, which men see.
Every man sees it, everyone can see it from afar.
Behold, the Mighty One is great, and we do not know him; and as for the number of his years, he cannot be fathomed.
Because it breaks the water into small drops, they spread the rain according to the

vapor that contains it.

And the clouds cause it to be distilled and dripped upon men in abundance.

And who could comprehend the [great] expanse of the cloud, and the resounding sound of its tabernacle?

There, he spreads his light over it, and he covers the bottom of the sea.

But it is by these things that he judges the peoples, [and] that he provides abundant food.

He holds the sparkling fire hidden in the palms of his hands, and he gives it orders regarding whatever comes its way.

Its noise carries the news, [and] there is fury against the one who rises [to whoever will win the place].

My heart itself, because of this, is in turmoil, and seems to leap out of its place.

Listen carefully and trembling to the noise he makes, and the brilliant sound that comes out of his mouth.

He makes it go under all the heavens, and his blazing fire to the ends of the earth.

After him comes a great noise; he thunders with his magnificent voice, and he does not delay after his voice has been heard.

The Mighty God thunders prodigiously with his voice, and does great things that we cannot comprehend.

For he says to the snow: Be on the earth; and [he also says it] to the downpour of the rain, to the downpour, I say, of the rains of his power.

So he wants everyone to stay home to recognize all the people he has at his work.

The beasts retreat into their dens and stay in their lairs.

The stormy wind comes from the southern region; and the cold comes from the northern winds.

The [God] Mighty by his breath gives ice, and the waters which spread out wide are confined.

He also wearies the cloud with his constant watering; and he disperses the clouds with his light.

And they make many turns according to his designs to do all that he has commanded them, on the face of the habitable earth.

He brings them forth, either to use them as a rod, or for the land, or to spread his blessings.

Pay attention to this, Job; stop; consider the wonders of the Mighty God.

Do you know how God arranges them, and how he makes the light of his cloud shine?

Do you know the balancing of the clouds, and the wonders of him who is perfect in knowledge?

Why are your clothes warm, when the south wind gives the earth respite?

Have you stretched out with him the heavens, which are firm like a molten mirror?

Show us what we shall say to him; for we cannot speak in order because of our darkness.

Will they tell him when I have spoken? If there is a man who speaks of it, he will certainly be swallowed up by it.

And now we do not see the light, when it shines in the heavens, after the wind has passed over them and cleansed them.

[And the time that shines like] gold has come from the North. There is in God a fearsome majesty.

He is the Almighty; he is beyond comprehension; he is great in power, in judgment, and in abundance of justice; he oppresses no one.

That is why men fear him; but he does not see all of them as wise in heart.

Then the Lord answered Job out of the midst of a whirlwind, and said to him:

Who is this person who obscures the council with words devoid of knowledge?

Now gird up your loins like a valiant man, and I will question you, and you shall

show me what your knowledge is.

Where were you when I was laying the foundations of the earth? Tell me, if you have any understanding.

Who set the measurements? Do you know? Or who applied the level to it?

On what are its pilings planted, or who laid the cornerstone to support it?

When the morning stars rejoiced together, and the sons of God sang in triumph?

Who is it that enclosed the sea within its borders, when it was taken from the womb, [and] when it came forth?

When I put the cloud for his covering, and darkness for his swaddling clothes?

And that I establish my ordinance over it, and put up barriers and gates for it?

And said to him: You will come this far, and you will not go any further, and here the rising of your waves will stop.

Have you, since you came into the world, commanded the breaking of the sun; and have you shown the dawn the place where it should rise?

So that it may grasp the ends of the earth, and that the wicked may withdraw far away,

And let it take on a new form, like shaped clay; and let [all things] appear in it as if with [new] garments,

And let the light be forbidden to the wicked, and let the raised arm be broken?

Have you come to the depths of the sea, and have you walked in the abyssal depths?

Have the gates of death been revealed to you? Have you seen the gates of the shadow of death?

Have you understood the full extent of the earth? If you have known it all, show it.

Where is the light, and where is the place of darkness?

That you go and get each of them from their neighborhood, and that you know the way to their house?

You know this; for then you were born, and the number of your days is great.

Have you entered the treasures of the snow? Have you seen the treasures of the hail?

Which one do I choose for the time of affliction, and for the day of shock and struggle?

By what path is the light divided, [and by what means] does the east wind spread across the earth?

Who opened the conduits for the floods, and the way for the lightning of thunder?

To make it rain on a land where there is no one, and on the desert where no man dwells.

To water lonely and deserted places abundantly, and to make the grass sprout?

Does rain have no father? Or who produces the drops of dew?

From whose womb does ice come? And who brings forth the frost from the sky?

The waters were hidden, hardened like stone, and the top of the deep was taken hold.

Could you restrain the delights of the Poussinière, or raise the storms [excited] by the constellation of Orion?

Can you make the signs of the Zodiac rise in their proper time? And guide the Little Bear with the stars?

Do you know the order of the heavens, and will you have authority over their government on earth?

Will you cry out to the cloud, so that an abundance of waters may shower you?

Will you send the thunderbolts so that they depart and say to you: Here we are?

Who has placed wisdom in the loins? Or who has given understanding to the heart?

Who has the wisdom to count the clouds, and to place the wineskins of the heavens, When the powder is soaked by the waters that sprinkle it, and the cracks [in the earth] come together?

Will you hunt prey for the old lion, and satisfy the hunger of the lion cubs who seek

their life?

When they crouch in their dens, and lie in wait in their forts?

Who prepares food for the raven, when its young cry out to the Mighty One, and wander about because they have nothing to eat?

Do you know when the chamois of the rocks give birth? Have you observed when the does are giving birth?

Will you count the months it takes them to complete their litter, and will you know how long it will take them to have their young?

And that they will bend down to give birth to their young, [and] that they will be freed from their pains?

Their fawns are doing well, they are growing in the wheat; they are moving away, and they are not returning to them.

Who let the wild donkey go free, and who untied the bonds of the fierce donkey?

To whom I gave the countryside for a home, the uninhabited land for his retreats?

He laughs at the noise of the city; he does not hear the clamor of the tax collector;

The mountains he spies on here and there are his pastures, and he seeks all kinds of greenery.

Will the unicorn want to serve you, or will it stay in your manger?

Will you tie the unicorn with its halter to plow? Or will it break up the clods of the valleys after you?

Will you trust her, knowing how great her strength is, and will you abandon your work to her?

Will you trust that she will bring you your harvest, and gather it into your threshing floor?

Did you give the peacocks that plumage which is so brilliant, or the ostrich the wings and feathers?

Nevertheless, she abandons her eggs on the ground and warms them on the dust.

And she forgets that they will be crushed underfoot, or trampled by beasts of the field.

She is cruel to her little ones, as if they did not belong to her; and her work is often useless and she does not care about it.

For God deprived her of wisdom, and did not give her understanding;

At the first opportunity she stands up on top, and mocks the horse and the one who rides it.

Have you given the horse strength? [and] have you clothed its neck with a [neighing] as bright as thunder?

Will you make the horse jump like the grasshopper? The magnificent sound of its nostrils is frightening.

He digs the earth [with his foot], he rejoices in his strength, he goes to meet an armed man;

He laughs at fear, he is not terrified of anything, and he does not turn away from the sword.

[He is not afraid of] the arrows whistling all around him, nor of the shining iron of the halberd and the javelin.

He digs the earth, full of emotion and fervor to the sound of the trumpet, and he cannot restrain himself.

At the loud sound of the trumpet, he says: Ha! ha! He smells the battle from afar, the thunder of the Captains, and the cry of triumph.

Is it through your wisdom that the sparrowhawk regains its strength and spreads its wings towards the South?

Will it be at your command that the eagle will take flight, and raise its nest on high?

She dwells on the rocks, and she stands there; [even] on the tops of the rocks and in strong places.

From there she spots the game; her eyes see far away.
Her young also suck blood, and wherever there are dead bodies, she is there immediately.
The Lord spoke again, and said:
Can he who disputes with the Almighty teach Him anything? Let him who argues with God answer this.
Then Job answered the Lord and said:
Behold, I am a vile man; what shall I answer you? I will put my hand over my mouth.
I have spoken once, but I will not answer again; I have even spoken twice, but I will not return to it.
And the Lord spoke again to Job from the midst of a whirlwind, and said to him:
Now gird up your loins like a mighty man; I will question you, and you shall teach me.
Will you overturn my judgment? Will you condemn me to justify yourself?
And do you have an arm like the [God] Strong? Do you thunder with your voice like him?
Now adorn yourself with magnificence and grandeur, and clothe yourself with majesty and glory.
Unleash the fury of your anger, look upon every proud man, and bring him down.
Look at all the proud, humble them, and crush the wicked in the square.
Hide them all together in the powder, and bandage their faces in a hidden place.
Then I myself will give you this praise, that your right hand has saved you.
But this is the Behemoth that I made with you; it eats hay like an ox.
Now, its strength is in its sides, and its virtue is in the navel of its belly.
It wags its tail, which is like a cedar; the nerves of its terrors are intertwined.
His bones are like bars of bronze, [and] his small bones are like bars of iron.
This is the masterpiece of the Mighty God; the one who made it gave him his sword.
And the mountains bring him their income, and that is where all the beasts of the field play.
It lies down in shady places, among reeds and marshes.
The dense trees cover it with their shade, and the willows of the streams surround it.
There he is, swallowing a river [by drinking], and he does not quickly withdraw from it; and he would not be surprised if the Jordan gushed forth into his mouth.
He swallowed it whole as soon as he saw it, and his nose passed right through the obstacles he encountered.
Will you catch Leviathan with the hook, and pull him out by his tongue with the line [of the hook] that you have thrown into the water?
Will you put a rush in his nose? Or will you pierce his jaws with a thorn?
Will he offer you many prayers? Or will he speak to you gently?
Will he make a deal with you, and will you take him as a slave forever?
Will you play with it like a little bird? And will you tie it up for your young daughters?
Will friends feast on his flesh? Will he be divided among the merchants?
Will you fill its skin with spikes? And would its head fit into a fish trap?
Lay your hand on him; he will never remember waging war against him.
There you have it, the hope we had of capturing him is frustrated; [and] will we not even be appalled by his gaze?
There is no man brave enough to awaken him; who then will stand before me?
Who warned me, and I will repay him? What is under all heaven is mine.
I will not remain silent about his members, nor about what concerns his strength, nor about the grace of the arrangement [of the parts of his body].
Who will uncover the top of his blanket, and throw himself between the two branches of his bit?
Who will open the doors of its mouth? Terror stands around its teeth.

The blades of his shields are nothing but magnificence; they are tightly bound [as] with a seal.

One approaches the other, and the wind does not come between them.

They are joined to one another, they converse, and do not separate.

His sneezes would illuminate the light, and his eyes are [like] the eyelids of the dawn of day.

Torches came out of his mouth, and sparks of fire flew out of them.

Smoke comes out of his nostrils as if from a boiling pot, or a boiler.

His breath would ignite coals, and a flame would come out of his mouth.

Strength is in his neck, and terror marches before him.

His flesh is firm, everything about him is solid, nothing moves within him.

His heart is as hard as a stone, even as hard as a piece of the millstone underneath.

Even the strongest tremble when it rises, and they don't know where they stand, seeing how it breaks everything.

Who can approach him with a sword? Neither sword, nor spear, nor dart, nor breastplate will be able to stand [against him].

He takes no more account of iron than of straw; and of bronze than of rotten wood.

The arrow will not make him flee; the stones of a sling are like straw to him.

He treats war machines like wisps of straw; and he scoffs at the javelin thrown at him.

He has acute tests beneath him, and he cuts down sharp reeds [beneath him] by lying down on the mud.

It makes the abyss boil like a cauldron, and makes the sea resemble a perfumer's cauldron.

He makes his path shine behind him, and one would mistake the abyss for a head whitened with old age.

There is nothing on earth that can be compared to it, having been made to fear nothing.

He sees [below him] all that is highest; he is King over all the proudest animals.

Then Job answered the Lord and said:

I know you can do anything, and that no one can stop you from doing what you think is right.

Who is this, [did you say], who, being without knowledge, [undertakes] to obscure [my] advice? I have therefore spoken, and I understood nothing of it; these things are too wonderful for me, and I know nothing of them.

Listen now, and I will speak; I will question you, and you will teach me.

I had heard with my ears spoken of you; but now my eye has seen you.

That is why I am horrified [that I have spoken thus], and I repent of it in dust and ashes.

Now after the Lord had spoken these words to Job, he said to Eliphaz the Temanite, "My wrath is kindled against you and against your two companions, because you have not spoken rightly of me as Job my servant has."

Therefore, take now seven bulls and seven rams and go to Job my servant and offer a burnt offering for yourselves, and Job my servant will pray for you (for I will certainly grant his prayer), so that I may not deal with you according to your folly, because you have not spoken rightly before me, as Job my servant has.

So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Nahamathite came and did what the Lord had commanded them; and the Lord granted Job's prayer.

And the Lord brought Job out of captivity after he had prayed for his friends; and he restored to Job double all that he had had.

So all his brothers and sisters and all who had known him before came to him and ate with him in his house, and they showed him that they sympathized with his condition and comforted him concerning all the evil which the Lord had brought upon him; and each of them gave him a piece of silver and each one a gold ring.

So the Lord blessed Job's last state more than his first, so that he had fourteen thousand sheep, and six thousand camels, and a thousand pairs of oxen, and a thousand donkeys.

He also had seven sons and three daughters.

And he called the name of one Jemina, and the name of the other Keziha, and the name of the third Keren-happuch.

And there were not found in all the land so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.

And Job lived after these things one hundred and forty years, and he saw his children, and his children's children, to the fourth generation.

Then he died, old and full of days.

Blessed is the man who does not live according to the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of mockers;

But who delights in the Law of the Lord, and meditates on his Law day and night.

For he will be like a tree planted by streams of water, which yields its fruit in its season, and whose leaf does not wither; and [so] all that he does will prosper.

It will not be so with the wicked; but they will be like chaff that the wind blows away.

Therefore the wicked will not stand in judgment, nor sinners in the assembly of the righteous.

For the Lord knows the way of the righteous, but the way of the wicked will perish. Why do nations rebel, and why do peoples plot futile things?

The kings of the earth are gathered together, and the princes are plotting against the Lord and against his anointed one.

Let us break, [they say], their bonds, and cast away their ropes.

He who dwells in heaven will laugh at them; the Lord will mock them.

Then he will speak to them in his anger, and he will fill them with terror because of the greatness of his wrath.

And I, [he will say], have anointed my King on Zion, the mountain of my Holiness.

I will tell you what this consecration was; the Lord said to me: you are my Son, today I have begotten you.

Ask me, and I will give you the nations as your inheritance, and the ends of the earth as your possession.

You will break them with an iron scepter, and you will shatter them like a potter's vessel.

Now therefore, O kings! be wise; O judges of the earth, be instructed.

Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and you perish in this way, when his wrath is kindled even slightly. Oh, how blessed are all those who trust in him!

A Psalm of David concerning his flight from Absalom his son. O Lord, how many are those who press their oppression against me! Many are rising up against me.

Many say of my soul: "There is no deliverance for him in God." Selah.

But you, O Lord! You are a shield around me, you are my glory, and you are the one who makes me lift up my head.

I cried out to the Lord with my voice, and he answered me from his holy mountain. Selah.

I lay down, I slept, I woke up; for the Lord sustains me.

I will not fear several thousand peoples, even if they were to rally against me all around.

Arise, O Lord my God! Deliver me. Surely you have struck all my enemies on the cheek; you have broken the teeth of the wicked.

Deliverance comes from the Lord; your blessing is upon your people. Selah.

A Psalm of David, [given] to the chief musician, [to be sung] to Neguinoth. O God, answer me in my righteousness, for I cry out; when I was in distress, you gave me room; have mercy on me, and grant my plea.

O people of authority, how long will my glory be defamed? [How long] will you love vanity and seek falsehood? Selah.
But know that the Lord has chosen a beloved one for himself. The Lord will answer me when I cry out to him.
Tremble, and do not sin; reflect within yourselves on your beds, and be still. Selah.

Offer sacrifices of righteousness, and trust in the Lord.
Many are saying, "Who will show us any good?" Lift up the light of your face upon us, O Lord!
You have put more joy in my heart than they had when their wheat and their best wine were plentiful.
I will lie down and sleep in peace; for you alone, O Lord, will make me dwell in safety.
A Psalm of David, [given] to the chief musician, [to be sung] to Nehilot. O Lord, give ear to my words; consider my meditation.
My King and my God! Hear the voice of my cry; for it is to you that I address my request.
O Lord, hear my voice in the morning; in the morning I will turn to you and watch for you.
For you are not a God who takes pleasure in wickedness; the wicked will not dwell with you.
The proud will not stand before you; you have [always] hated all workers of iniquity.

You will destroy those who speak lies; the Lord detests the bloodthirsty and deceitful man.
But I, filled with your blessings, will enter your house; I will bow down in the palace of your holiness with feelings of [reverent] fear.
Eternal One, lead me in your righteousness because of my enemies; prepare your way before me.
For there is nothing right in their mouth, their inner selves are full of malice; their throats are open graves, they flatter with their tongues.
O God! Convict them, and let them fail in their undertakings; drive them far away, because of the great number of their transgressions; for they have rebelled against you.
But let all who trust in you rejoice, let them be joyful forever, and let you be their protector; and let those who love your Name be glad in you!
For, O Lord, you will bless the righteous, and you will surround them with favor as with a shield.
A Psalm of David, [given] to the chief musician, [to be sung] in Neguinoth, according to Seminit. O Lord, do not rebuke me in your anger, nor discipline me in your wrath.

O Lord, have mercy on me, for I am without strength; heal me, O Lord, for my bones are in agony.
Even my soul is greatly troubled; and you, O Lord! How long?
Eternal One! Turn back, protect my soul, deliver me for the sake of your grace.
For you are not remembered in death; [and] who will praise you in the grave?
I have exhausted myself from sighing; I bathe my bed every night, I soak it with my tears.
My gaze is all undone with sorrow, it is aged because of all those who press upon me.

Depart from me, all you workers of iniquity, for the Lord has heard the voice of my weeping.
The Lord has heard my supplication; the Lord has received my request.
All my enemies will be ashamed and terrified; they will turn back, they will be confused in a moment.

A Psalm of David, which he sang to the Lord concerning the matter of Cush Benjamite. Lord my God, I have fled to you; deliver me from all who pursue me, and protect me. Lest he tear me apart like a lion, ripping me to pieces, with no one to deliver me. Eternal my God! If I have committed such an action, if there is iniquity in my hands;

If I have rewarded with evil the one who was at peace with me, and if I have not protected the one who wrongfully oppressed me;

Let the enemy pursue me and overtake me; let him trample my life to the ground and bury my glory in dust! Selah.

Arise, O Lord! In your anger, appear to stop the fury of my enemies, and awaken for me; you have ordained justice.

Let the assembly of the peoples surround you, and turn towards it in a high place. Let the Lord judge the peoples; vindicate me, O Lord, according to my righteousness and my integrity, which is in me.

May the malice of the wicked come to an end, and strengthen the righteous, you, I say, who search hearts and minds; O righteous God!

My shield is in God, who delivers those who are upright in heart.

God gives justice to the righteous, and the Mighty God is angry every day.

If [the wicked] do not repent, God will sharpen his sword; he has bent his bow and fitted it.

And he has prepared deadly weapons against him; he will unleash his arrows against the ardent persecutors.

Behold, [the wicked one] works to bring forth outrage, and he has conceived the work; but he will bring forth a thing that will deceive him.

He made a pit, he dug it out; but he fell into the pit he made.

His work will turn on his head, and his violence will come down on his head.

I will praise the Lord according to his righteousness, and I will sing praises to the Name of the Sovereign Lord.

A Psalm of David, [given] to the chief musician, [to be sung] to Gittith. O Lord our Lord, how majestic is your name in all the earth, for you have set your glory above the heavens.

From the mouths of little children and infants you have established your strength because of your adversaries, to put an end to the enemy and the avenger.

When I look at your heavens, the work of your fingers, the moon and the stars, which you have arranged,

[I say]: What is man that you remember him, and the son of man that you visit him?

For you have made him a little lower than the angels, and you have crowned him with glory and honor.

You have made him, Lord, by the works of your hands; you have put all things under his feet,

Sheep and oxen without reservation, even the beasts of the field,

The birds of the sky, and the fish of the sea, that which crosses by the paths of the sea.

Eternal, our Lord! How majestic is your Name throughout the earth!

A Psalm of David, [given] to the chief musician, [to be sung] to Muth-Labben. I will praise the Lord with all my heart; I will recount all your wonderful deeds.

I will rejoice and be glad in you; I will sing praises to your Name, O Sovereign!

Because my enemies have turned back; they have fallen, and they have perished before your face.

For you have made me righteous and just; you have sat down on the throne, you righteous judge.

You have severely rebuked the nations, you have destroyed the wicked, you have blotted out their name forever and ever.

O enemy! Have the desolations ended? Have you also razed the cities forever? Has their memory perished with them?

But the Lord will sit forever; he has prepared his throne to judge;
And he will judge the world with justice, [and] will give justice to the peoples with equity.

And the Lord will be a high refuge for him who is trampled upon; he will be a high refuge for him in the time of his distress.

And those who know your Name will trust in you: for, O Lord, you do not forsake those who seek you.

Sing praises to the Lord who dwells in Zion; proclaim his deeds among the peoples.
For he seeks murder, [and] he remembers it; he does not forget the cry of the meek.
Eternal One! Have mercy on me; look upon my affliction caused by those who hate me, you who deliver me from the gates of death.

So that I may proclaim all your praises in the gates of the daughter of Zion. I will rejoice in the deliverance you have given me.

The nations were plunged into the pit they had dug; their feet were caught in the net they had hidden.

The Lord has made himself known; he has executed judgment; the wicked are ensnared in the work of their own hands. Higgajon, Selah.

The wicked will return to the grave, all the nations, [I say], who forget God.
For the poor will not be forgotten forever, [and] the expectation of the afflicted will not perish forever.

Arise, O Lord! Do not let mortal man gain strength! Let vengeance be taken on the nations before your face!

O Lord, fill them with terror; [and] let the nations know that they are but men [mortal]. Selah.

Why, O Lord, do you stand far off and hide yourself in our time of distress?

The wicked man, in his pride, ardently pursues the afflicted man; [but] they will be caught by the schemes they have premeditated.

For the wicked boasts of the desire of his soul, and considers the miserly blessed, and provokes the Lord to anger.

The wicked man, walking about with pride, is unaware [of anything]; all his thoughts are, that there is no God.

His train prospers at all times; your judgments are far from his sight; he blows against all his adversaries.

He said in his heart: I will never be shaken; for I cannot be harmed.

His mouth is full of curses, deceit, and fraud; under his tongue there is only oppression and outrage.

He lies in wait for ambushes in villages; he kills the innocent in hidden places; his eyes spy on the flock of the desolate.

He lies in wait in ambush in a hidden place, like a lion in its stronghold; he lies in wait to catch the afflicted; he catches the afflicted, drawing them into his net.

He crouches, and bends down, and then the flock of the desolate falls into his arms.

He says in his heart: the Mighty God has forgotten him, he has hidden his face, he will never see him.

Arise, O Lord, O Mighty One! Lift up your hand, and do not forget the meek.

Why should the wicked provoke God? He has said in his heart that you shall not seek him out.

You have seen it; for when someone is afflicted or mistreated, you look upon them to place them in your hands; the flock of the desolate take refuge with you; you have helped the orphan.

Break the arm of the wicked, and seek out the wickedness of the unjust, until you find none left.

The Lord is King forever and ever; the nations have been cut off from his land.

Eternal One, you grant the wish of the meek, strengthen their hearts, [and] let your

ear listen attentively to them;

To give justice to the orphan and to the oppressed, so that man [mortal], who is of the earth, may no longer cause terror.

A Psalm of David, [given] to the chief musician. I have withdrawn to the Lord; how then do you say to my soul, "Flee to your mountain, O bird"?

Indeed, the wicked have drawn their bows, they have fitted their arrows to the string, to shoot in secret against those who are righteous of heart.

Since the foundations are ruined, what can the righteous do?

The Lord is in his holy palace; the Lord has his throne in heaven; his eyes behold, and his eyelids test the sons of men.

The Lord tests the righteous and the wicked, and his soul hates the one who loves violence.

He will rain down on the wicked snares, fire, and brimstone; and a tempestuous wind will be their portion of drink.

For the righteous Lord loves justice; his eyes behold the upright man.

A Psalm of David, [given] to the chief musician, [to be sung] to Seminit. Deliver, O Lord! For the righteous are no more to be seen, [and] the true have vanished from among the sons of men.

Each one tells his companion falsehood with flattering lips, and they speak with a double heart.

May the Lord cut off all flattering lips, [and] the tongue that speaks proudly.

Because they say: we will prevail with our tongues; our lips are in our power; who will be Lord over us?

Because of the ill-treatment of the afflicted, because of the groaning of the poor, I will now arise, says the Lord, I will deliver him from the snares.

The words of the Lord are pure words, like silver refined in an earthen furnace, purified seven times.

You, Eternal One! protect them, [and] preserve each of them forever from this race of people.

[For] the wicked walk about on every side, while vile people are exalted among the sons of men.

A Psalm of David, [given] to the chief musician. Lord, how long will you forget me?

[Will it be] forever? How long will you hide your face from me?

How long will I consult myself, [and] grieve my heart throughout the day? How long will my enemy exalt himself against me?

Eternal my God! Look, answer me, enlighten my eyes, lest I sleep the sleep of death.

Lest my enemy say: I have prevailed; lest my adversaries rejoice if I should fall.

But I trust in your grace; my heart will rejoice in the deliverance you have given me; I will sing to the Lord for this good deed he has done for me.

A Psalm of David, [given] to the chief musician. The fool says in his heart, "There is no God." They have become corrupt, they have made themselves abominable in their deeds; there is no one who does good.

The Lord looked down from heaven upon the sons of men, to see if there were any who were wise, [and] who sought God.

They have all gone astray, they have all made themselves odious together, there is no one who does good, not even one.

Do all these workers of iniquity have no knowledge? They eat my people as if they were eating bread, but they do not call upon the Lord.

There they will be seized with great fear; for God is with the righteous generation.

You are putting to shame the afflicted one, for he has chosen the Lord as his refuge.

Oh, who will bring deliverance for Israel out of Zion! When the Lord restores his people from captivity, Jacob will rejoice, Israel will be glad.

A Psalm of David. Lord, who may dwell in your tabernacle? Who may live on your holy mountain?

It will be the one who walks in integrity, who does what is right, and who speaks the truth as it is in his heart;

He who does not slander with his tongue, who does not harm his friend, who does not defame his neighbor;

In whose eyes he is despicable who deserves to be rejected, but he honors those who fear the Lord; if he has sworn, even to his own harm, he will not change it;

He who does not give his money at interest, and who does not take a bribe against the innocent; he who does these things will never be shaken.

Mictam of David. Keep me, O [God] Strong! for I have trusted in you.

[My soul!] you have said to the Lord: You are the Lord, my wealth does not reach you,

[But] to the Saints who are on earth, and to those distinguished persons, in whom I take all my pleasure.

The anxieties of those who pursue another will be multiplied. I will not sprinkle their blood, and their name will not pass through my mouth.

The Lord is my portion of inheritance and my drink; you maintain my lot.

The ropes fell to me in pleasant places, and a very fine inheritance was granted to me.

I will bless the Lord, who gives me counsel; I will bless him even on the nights when my loins instruct me.

I have always set the Lord before me; [and] because he is at my right hand, I shall not be shaken.

Therefore my heart rejoiced, and my tongue exulted; also my flesh shall dwell securely.

For you will not abandon my soul to the grave, [and] you will not allow your beloved to feel corruption.

You will show me the path of life; your presence is the fullness of joy; at your right hand are pleasures forevermore.

David's petition. Eternal One! Hear my righteous cause, pay attention to my cry, give ear to my petition, [which I make to you] without deceit in my lips.

Let my right depart from your presence; let your eyes look to justice.

You have searched my heart, you have visited it by night, you have examined me, you have found nothing; my thought does not go beyond my word.

As for the actions of men, according to the word of your lips, I have taken care to avoid the conduct of the violent man.

Having made my steps firm in your paths, the soles of my feet have not slipped.

O [God] Mighty One! I call upon you, because you are accustomed to answering me; incline your ear to me, listen to my words.

Make your acts of mercy admirable, you who deliver those who turn to you from those who rise up against your right hand.

Keep me as the apple of your eye, [and] hide me under the shadow of your wings;

From before these wicked ones who have plundered me; and from my mortal enemies who surround me.

Their faces are hidden by fat; they speak proudly with their mouths.

Now they surround us at every step we take; they cast their gaze to lay us on the ground.

He resembles the lion who only wants to tear apart, and the lion cub who hides in secret places.

Arise, O Lord, go before him, overthrow him; deliver my soul from the wicked [by] your sword.

Eternal, [deliver me by] your hand from these people, from the people of the world, whose portion is in this life, and whose bellies you fill with your provisions; their children are satisfied, and they leave their leftovers to their little children.

[But] I will see your face in judgment, and I will be satisfied with your likeness when I awake.

A Psalm of David, the servant of the Lord, who spoke to the Lord the words of this Song on the day the Lord delivered him from the hand of Saul. [Given] to the chief musician. He said: "Lord, you are my strength; I will love you with a loving heart."

The Lord is my rock, my fortress, and my deliverer; my strong [God] is my rock, in him I will trust; he is my shield, and the horn of my salvation, my high refuge. I will cry out to the Lord, to whom praise is due; and I will be delivered from my enemies.

The cords of death had surrounded me, and torrents of the wicked had terrified me.

The cords of the sepulchre had girded me, the nets of death had surprised me.

When I was in adversity, I cried out to the Lord, I cried out to my God; he heard my voice from his palace; the cry that I uttered before him reached his ears.

Then the earth shook and quaked; and the foundations of the mountains fell and were shaken, because he was angry.

Smoke rose from his nostrils, and from his mouth [came] a devouring fire, coals were ablaze.

So he bowed down the heavens and came down, with darkness under his feet.

He had mounted a cherub, and he was flying; he was carried on the wings of the wind.

He made darkness for his secret dwelling place: [and] around him was his Tabernacle, [namely] the darkness of the waters, which are the clouds of the air.

From the brightness that was before him his clouds were dispersed, and there was hail and coals of fire.

And the Lord thundered in the heavens, and the Sovereign made his voice resound with hail and coals of fire.

He shot his arrows and drove them away; he hurled lightning bolts and routed them.

Then the depths of the waters appeared, and the foundations of the habitable earth were uncovered, because you rebuked them, O Lord, with the breath of the wind from your nostrils.

He reached down from on high, lifted me up, and drew me out of the deep waters.

He delivered me from my powerful enemy, and from those who hated me, for they were stronger than I.

They had preceded me in the day of my calamity; but the Lord was my support.

He brought me out into the open; he rescued me, because he took pleasure in me.

The Lord has rewarded me according to my righteousness; he has dealt with me according to the cleanness of my hands.

Because I have kept to the way of the Lord, and have not turned away from my God.

For I have had all his commandments before me, and I have not rejected his ordinances.

I have been faithful to him, and I have guarded myself against my iniquity.

The Lord has rewarded me according to my righteousness, [and] according to the cleanness of my hands, which he knew.

Towards the one who acts freely you act freely, and towards the whole person you show yourself to be whole.

Towards the pure you show yourself pure: but towards the perverse you act according to his perversity.

For you save the afflicted people, and you humble the haughty eyes.

It is you who make my lamp shine; the Lord my God will make my darkness shine.

Even by your means I will throw myself upon [a whole] troop, and by the means of my God I will cross the wall.

The way of the Mighty God is pure; the word of the Lord is refined: it is a shield to all who trust in him.

For who is God except the Lord? And who is the Rock except our God?

It is the Mighty God who arms me with strength, and makes my way straight.
He made my feet like those of deer, and he made me stand on my high places.
It was he who trained my hands for battle, so much so that a bronze bow was broken
with my arms.
You also gave me the shield of your protection, and your right hand upheld me, and
your gentleness made me become very great.
You made me walk in broad strokes, and my heels did not slip.
I pursued my enemies, I overtook them, and I did not turn back until I had consumed
them.
I pierced them so deeply that they could not get up: they fell at my feet.
For you have armed me with strength for the battle; you have subdued under me those
who rose up against me.
You also made my enemies turn their backs on me, and I destroyed those who hated me.

They cried out, but there was no deliverer; they cried out to the Lord, but he did
not answer them.
And I crushed them like dust that is scattered by the wind, [and] I trampled them
like mud in the streets.
You have delivered me from the rebellions of the people; you have made me ruler of
the nations; a people whom I did not know have been subjugated to me.
As soon as they heard about me, they became obedient; the strangers hid their
thoughts from me.
The foreigners fled, and they trembled with fear in their hidden retreats.
The Lord lives, and blessed is my rock; therefore let the God of my salvation be
exalted!
The Mighty [God] is the one who gives me the means to take revenge, and who has
subdued the peoples under me.
It is he who has delivered me from my enemies; you also remove me from among those
who rise up against me, you deliver me from the violent man.
Therefore, O Lord, I will praise you among the nations, and I will sing psalms to
your name.
It is he who magnificently delivers his King, and who shows mercy to David his
Anointed, and to his posterity forever.
A Psalm of David, [given] to the chief musician. The heavens declare the glory of the
Mighty One; the skies proclaim the work of his hands.
One day provides plenty of talk for [the next] day, and one night reveals knowledge
to [the next] night.
They have no language, no speech; yet their voice is heard.
Their outline covers the whole earth, and their voice has reached to the ends of the
habitable world. He has placed in them a pavilion for the sun;
So much so that he is like a bridegroom leaving his bridal chamber; he rejoices like
a valiant man to run his race.
Its starting point is one end of the heavens, and its circuit is made to one end and
to the other, and there is nothing that can take shelter from its heat.
The Law of the Lord is perfect, restoring the soul; the testimony of the Lord is
sure, giving wisdom to the simple.
The commandments of the Lord are right, they gladden the heart; the commandment of
the Lord is pure, and makes the eyes see.
The fear of the Lord is pure, enduring forever; the judgments of the Lord are true,
and likewise they are just.
They are more desirable than gold, even than much fine gold; and sweeter than honey,
even than that which distills from honeycombs.
Therefore, your servant is enlightened by them, and there is great reward in
observing them.
Who knows their own mistakes made by error? Purify me of my hidden sins.

Keep your servant away from proud deeds, so that they may not rule in me; then I shall be pure, and clean from great sins.

May the words of my mouth and the meditation of my heart be pleasing to you, O Eternal One, my rock and my Redeemer.

A Psalm of David, [given] to the chief musician. May the Lord answer you in the day of your distress; may the name of the God of Jacob make you a refuge.

May he send your help from the holy place, and may he sustain you from Zion.

May he remember all your offerings, and may he reduce your burnt offering to ashes; Selah.

May He give you what your heart desires, and may He make your plans succeed.

We will triumph in your deliverance, and we will march with banners unfurled in the Name of our God; the Lord will grant you all your requests.

I already know that the Lord has delivered his Anointed; he will answer him from his Holy Heaven; the deliverance from his right hand is with power.

Some boast of their chariots, and others of their horses, but we will boast in the Name of the Lord our God.

They bowed down and fell; but we rose up and stood firm.

Eternal One, deliver us. May the King answer us on the day we cry out.

A Psalm of David, [given] to the chief musician. O Lord, the King will rejoice in your strength; how much more will he exult in your salvation!

You have granted him the desire of his heart, and have not withheld from him what he has uttered with his lips; Selah.

For you have warned him with blessings of wealth, [and] you have placed on his head a crown of fine gold.

He asked you for life, and you gave it to him: [even] an extension of days forever and ever.

His glory is great through your deliverance; you have covered him with majesty and honor.

For you have ordained it as a perpetual blessing; you have filled it with joy in your presence.

Because the King trusts in the Lord, and in the grace of the Sovereign, he will not be shaken.

Your hand will find all your enemies; your right hand will find all those who hate you.

You will make them like a fiery furnace in the time of your wrath; the Lord will swallow them up in his anger, and the fire will consume them.

You will destroy their fruit from the earth, and their offspring from among the sons of men.

Because they have plotted harm against you, and they have devised a scheme which they will not be able to accomplish.

Because you will set them as targets, and you will lay [your arrows] on your strings against their faces.

Arise, O Lord, in your strength; [and] we will sing and praise your might.

A Psalm of David, [given] to the chief musician, [to be sung] to Ajelet-Hassachar. My God! My God! Why have you forsaken me, turning away from my salvation, and from the words of my roar?

My God! I cry out by day, but you do not answer; and by night, but I do not cease.

However, you are the Holy One dwelling [amidst the] praises of Israel.

Our fathers trusted in you; they trusted, and you delivered them;

They cried out to you, and were delivered; they relied on you, and were not put to shame.

But I am a worm and not a man, scorned by men and despised by the people.

Everyone who sees me mocks me; they frown at me; they shake their heads.

They say he abandons himself to the Lord; let him deliver him, and let him take him away, since he takes his good pleasure in him.

However, it was you who brought me out of [my mother's] womb, who made me safe when I was at my mother's breasts.

I was placed in your care from the womb; you are my [God] strong from my mother's womb.

Do not leave me; for distress is near [to me], and there is no one to help me.

Several bulls surrounded me; powerful bulls of Bashan surrounded me.

They opened their mouths against me, [like] a tearing and roaring lion.

I have flowed out like water, and all my bones are out of joint; my heart is like wax, having melted within me.

My strength is dried up like brick, and my tongue clings to the roof of my mouth, and you have laid me in the dust of death.

For dogs surrounded me, a band of wicked men encircled me; they pierced my hands and my feet.

I could count all my bones one by one; they stare at me, they gaze back at me.

They divide my clothes among themselves, and cast a spell on my dress.

You then, Eternal One! Do not be far from me; my strength, hasten to help me.

Deliver my life from the sword, [deliver] my only one from the dog's paw.

Deliver me from the lion's mouth, and answer me [by withdrawing me] from between the horns of the unicorns.

I will declare your Name to my brothers, I will praise you in the midst of the assembly.

You who fear the Lord, praise him; all you descendants of Jacob, glorify him; and all you descendants of Israel, revere him.

For he did not despise or scorn the affliction of the afflicted, nor did he hide his face from him; but when the afflicted cried out to him, he answered him.

My praise will begin with you in the great assembly; I will offer my vows in the presence of those who fear you.

The meek will eat and be satisfied; those who seek the Lord will praise him; your heart will live forever.

All the ends of the earth will remember, and they will turn to the Lord, and all the families of the nations will bow down before you.

For the kingdom belongs to the Lord, and he rules over the nations.

All the people of the earth will eat and worship him; all who go down to dust will bow down, even those who cannot guarantee their lives.

Posterity will serve him, [and] will be consecrated to the Lord from age to age.

They will come and proclaim his righteousness to the people yet to be born, because he has done these things.

A Psalm of David. The Lord is my shepherd; I shall not want.

He makes me lie down in grassy parks, [and] leads me along still waters.

He restores my soul, and leads me for the love of His Name, along united paths.

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.

You prepare the table before me in the sight of those who oppress me; you have anointed my head with fragrant oil, and my cup is full.

In any case, good things and grace will follow me all the days of my life, and my dwelling will be in the house of the Lord forever.

A Psalm of David. The earth belongs to the Lord, with all that is in it, the habitable land, and those who dwell in it.

For he founded it upon the seas, and set it upon the rivers.

Who may ascend the mountain of the Lord? And who may dwell in his holy place?

It will be the man who has clean hands and a pure heart, who does not aspire to falsehood in his soul, and who does not swear deceitfully.

He will receive blessing from the Lord, and justice from God his Savior.

These are those who call upon him, those who seek your face in Jacob: Selah.

Lift up your heads, O gates, and be lifted up, O everlasting doors, that the King of

glory may enter.

Who is this King of glory? It is the Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O gates, lift them up, you everlasting doors, and the King of glory will enter.

Who is this King of glory? The Lord of hosts; he is the King of glory: Selah.

A Psalm of David. [Aleph.] Eternal One, I lift up my soul to you.

[Beth.] My God, I trust in you, do not let me be put to shame, [and] let my enemies not triumph over me.

[Guimel.] Indeed, not one of those who trust in you will be put to shame; those who act treacherously without cause will be put to shame.

[Daleth.] O Lord, make me know your ways, teach me your paths.

[He. Vau.] Lead me in the truth and teach me, for you are the God of my salvation; I wait for you all day long.

[Zain.] Eternal, remember your mercies and your gracious acts; for they are from of old.

[Heth.] Do not remember the sins of my youth, nor my transgressions; according to your grace remember me, for the sake of your goodness, O Lord!

[Teth.] The Lord is good and upright; therefore he will teach sinners the way they should keep.

[Jod.] He will lead the humble in righteousness, and teach them his way.

[Caph.] All the paths of the Lord [are] free and true to those who keep his covenant and his testimonies.

[Lamed.] For the love of your Name, O Eternal One! you will forgive me my iniquity, though it is great.

[Mem.] Who is the man who fears the Lord? [The Lord] will teach him the way he should choose.

[Nun.] His soul will dwell in the midst of good things, and his descendants will possess the earth as an inheritance.

[Samech.] The secret of the Lord is for those who fear him, and his covenant to make known to them.

[Hajin.] My eyes are continually on the Lord; for it is he who will deliver my feet from the snare.

[Pe.] Turn your face towards me, and have pity on me; for I am alone and afflicted.

[Tsade.] The distress of my heart has increased; draw me out of my anguish.

[Res.] Look upon my affliction and my toil, and forgive me all my sins.

[Res.] Look at my enemies, for they are many, and they hate me with a violent hatred.

[Scin.] Guard my soul, and deliver me; [do] that I may not be put to shame; for I have withdrawn to you.

[Thau.] May integrity and uprightness preserve me; for I have waited for you.

[Pe.] O God! redeem Israel from all its distress.

A Psalm of David. Lord, vindicate me, for I have walked in my integrity, and I have trusted in the Lord; I shall not stumble.

Eternal One, search me and test me, examine my mind and my heart.

For your grace is before my eyes, and I have walked in your truth.

I have not sat with vain men, nor have I associated with cloaked people.

I have hated the company of the wicked, and I do not associate with the ungodly.

I wash my hands in innocence, and I go around your altar, O Eternal One!

To burst forth in a voice of thanksgiving, and to tell of all your wonders.

Eternal One, I love the dwelling place of your house, and the place where the pavilion of your glory is.

Do not unite my soul with sinners, nor my life with bloodthirsty men.

In whose hands there is premeditated wickedness, and whose [right] hand is full of gifts.

But I walk in my integrity; redeem me, and have mercy on me.
My foot has stood still on the level path; I will bless the Lord in the assemblies.
A Psalm of David. The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?
When the wicked, my adversaries and enemies, approached me, [throwing themselves] at me to eat my flesh, they stumbled and fell.
Even if an entire army were to encamp against me, my heart would not fear; if war were to arise against me, I would have confidence in this.
I have asked one thing of the Lord, [and] I will ask it [again], that I may dwell in the house of the Lord all the days of my life, to behold the ravishing presence of the Lord, and to diligently visit his palace.
For he will hide me in his dwelling place in bad weather; he will keep me hidden in the secret place of his Tabernacle; he will lift me up upon a rock.
Even now my head will be lifted up above my enemies who are around me, and I will offer sacrifices of joyful shouts in his Tabernacle; I will sing and make music to the Lord.
Eternal One! Hear my voice when I call to you; have mercy on me, and answer me.
My heart tells me from you: seek my face; I will seek your face, O Lord!
Do not hide your face from me, do not reject your servant in anger; you have been my helper; O God of my salvation, do not forsake me, do not abandon me!
Even if my father and mother had abandoned me, the Lord would take me in.
Eternal One, teach me your way, and lead me in a straight path because of my enemies.

Do not deliver me to the desires of my adversaries; for false witnesses and those who breathe only violence have risen up against me.
Had it not been that I believed that I would see the good things of the Lord in the land of the living, [it would have been done for me].
Wait for the Lord, and stand firm, and he will strengthen your heart; wait, I say, for the Lord.
A Psalm of David. I cry out to you, O Lord, my rock; do not be deaf to me, lest if you do not answer me I be made like those who go down to the pit.
Hear the voice of my supplications, when I cry out to you, when I lift my hands to the Oracle of your Holiness.
Do not drag me with the wicked, nor with the workers of iniquity, who speak peace with their neighbors, while malice is in their hearts.
Treat them according to their deeds and the wickedness of their actions; treat them according to the work of their hands; repay them what they have deserved.
Because they do not heed the works of the Lord, the work, I say, of his hands; he will destroy them, and not build them up.
Blessed be the Lord, for he has heard the voice of my supplications.
The Lord is my strength and my shield; my heart has trusted in him; I have been helped, and my heart rejoices; therefore I will praise him with my song.
The Lord is their strength, and he is the strength of deliverances for his Anointed One.
Deliver your people, and bless your inheritance, nourish them, and raise them up forever.
A Psalm of David. Sons of princes, ascribe to the Lord, ascribe to the Lord glory and strength.
Ascribe to the Lord the glory due his Name; worship the Lord in his magnificent Sanctuary.
The voice of the Lord is over the waters; the mighty God thunders; the Lord is over the great waters.
The voice of the Lord is strong, the voice of the Lord is magnificent.
The voice of the Lord breaks the cedars; even the Lord breaks the cedars of Lebanon.

And he makes them leap like a calf: [he makes] Lebanon and Sirion leap, like a fawn of a unicorn.
The voice of the Lord hurls forth bursts of fiery flame.
The voice of the Lord makes the desert tremble, the Lord makes the desert of Kadesh tremble.
The voice of the Lord shapes the deer, and reveals the forests; but as for his Palace, everyone glorifies him there.
The Lord presided over the flood; and the Lord will preside as King forever.
The Lord will give strength to his people; the Lord will bless his people in peace.
A Psalm, [which was] a Song of the dedication of the house of David. Lord, I will exalt you, because you have delivered me and have not given joy to my enemies [in my defeat].
Eternal God, I cried out to you, and you healed me.
Eternal One, you have brought my soul up from the grave; you have given me life, so that I will not go down to the pit.
Sing praises to the Lord, you his beloved, and celebrate the memory of his holiness.

For there is but a moment in his anger, [but there is] a whole lifetime in his favor; does lamentation dwell in our house at night? There is singing in the morning.
When I was in my prosperous years, I used to say: I will never be shaken.
Eternal One, by your favor you had made strength stand on my mountain; have you hidden your face? I was terrified.
Eternal One, I have cried out to you, and I have presented my supplication to the Eternal One, [saying]:
What profit will there be in my blood, if I go down to the pit? Will the dust praise you? Will it preach your truth?
Lord, hear me, and have mercy on me; Lord, be my helper.
You have turned my mourning into joy; you have taken off my sackcloth and clothed me with gladness.
So that my tongue may sing praises to you, and not be silent. Eternal, my God! I will praise you forever.
A Psalm of David, to the chief musician. Lord, I have taken refuge in you; let me never be put to shame; deliver me in your righteousness.
Incline your ear to me, deliver me quickly; be to me a strong rock [and] to a fortress, that I may save myself there.
For you are my rock and my fortress; therefore lead me and guide me, for the sake of your Name.
Pull me out of the net that was secretly laid for me, for you are my strength.
I commit my spirit into your hand; you have redeemed me, O Lord, the God of truth.
I have hated those who indulge in deceptive vanities; but I have trusted in the Lord.

I will rejoice and be glad in your grace, because you have looked upon my affliction, [and] have cast your eyes upon my soul in its distress;
And because you did not deliver me into the hands of the enemy, [but] set my feet upright in a spacious place.
Eternal One, have mercy on me, for I am in distress; my eyes are overcome with grief, my soul [also] and my stomach.
For my life is consumed with sorrow, and my years with groaning; my virtue has failed because of my iniquity, and my bones are consumed.
I have become a reproach because of all my adversaries, I have even become extremely reproached to my neighbors, and a terror to those I know; those who see me outside flee from me.
I have been forgotten in the hearts [of men], like a dead man; I have been esteemed as a vessel of no use.
For I have heard the insults of many; fear has seized me on all sides, when they

conspired together against me. They plotted to take my life.
However, O Eternal One! I have trusted in you; I have said: You are my God.
My times are in your hands, deliver me from the hand of my enemies, and from those who pursue me.
Let your face shine upon your servant; deliver me by your grace.
O Lord, let me not be put to shame, for I have called upon you; let the wicked be put to shame, let them lie in the grave!
Let lying lips be silenced, which utter harsh words against the righteous, with pride and contempt.
Oh, how great are your possessions, which you have reserved for those who fear you, [and] which you have made in the presence of the sons of men, for those who retreat to you!
You hide them in the secret place where you dwell, far from the pride of men; you preserve them in a shelter from the disputes of tongues.
Blessed be the Lord, for he has shown me such wonderful grace, as if I were in a stronghold.
I said in my haste: I am cut off from your sight; and yet you have heard the voice of my supplications, when I cried out to you.
Love the Lord, all you his beloved; the Lord preserves the faithful, and punishes [severely] him who acts proudly.
All you who have your hope in the Lord, stand firm, and he will strengthen your heart.
Maskil of David. O! How blessed is he whose transgression is forgiven, and whose sin is covered!
How blessed is the man whose iniquity the Lord does not impute, and in whose spirit there is no deceit!
When I kept silent, my bones wasted away; and also when I did nothing but roar all day long.
Because day and night your hand was heavy upon me, my strength was turned into the drought of summer. Selah.
I acknowledged my sin to you, and I did not hide my iniquity. I said, "I will confess my transgressions to the Lord," and you forgave the guilt of my sin. Selah.
Therefore, every one of your beloved will plead with you at the time when you are found, so much so that in a flood of great waters, they will not reach him.
You are my refuge; you protect me from distress; you surround me with songs of triumph because of deliverance. Selah.
I will make you wise, I will teach you the way you should walk, and I will guide you with my eye.
Do not be like the horse or the mule, which have no understanding; whose mouths must be muzzled with a bit and a bridle, or they will not come near you.
Many sorrows will befall the wicked, but grace will surround the man who trusts in the Lord.
You righteous ones, rejoice in the Lord, be glad, and sing for joy, all you upright in heart.
You righteous ones, sing for joy because of the Lord; his praise is fitting for the upright.
Praise the Lord with the violin, sing psalms to him with the bagpipe and the ten-stringed instrument.
Sing to him a new song, skillfully play [your musical instruments] with a shout of joy.
For the word of the Lord is pure, and all his works are steadfast.
He loves justice and righteousness; the earth is full of the Lord's unfailing love.
The heavens were made by the word of the Lord, and all their host by the breath of his mouth.
He gathers the waters of the sea as into a heap, he puts the deeps into cellars.

Let all the earth fear the Lord, let all the inhabitants of the inhabited earth revere him.

For he spoke, and [what he said] came to be; he commanded, and it came to be.

The Lord scatters the counsel of the nations, he thwarts the plans of the peoples; [But] the counsel of the Lord stands forever; the purposes of his heart endure from generation to generation.

O blessed is the nation whose God is the Lord, the people he has chosen for his inheritance!

The Lord looks down from Heaven; he sees all the children of men.

He is mindful of the place of his residence for all the inhabitants of the earth.

He is also the one who shapes their hearts, and who watches over all their actions.

The King is not saved by a large army, and the powerful man does not escape by [his] great strength.

The horse fails to save, and does not deliver by the greatness of its strength.

Behold, the eye of the Lord is on those who fear him, on those who wait for his grace.

So that he may deliver them from death, and keep them alive during the famine.

Our soul has trusted in the Lord; he is our help and our shield.

Surely our hearts will rejoice in him, because we have placed our trust in his holy name.

May your grace be upon us, O Lord, according to the faith we have placed in you.

A Psalm of David, concerning how he changed his appearance before Abimelech, who drove him out, and he departed. [Aleph.] I will bless the Lord at all times; his praise will continually be on my lips.

[Beth.] My soul will boast in the Lord; the meek will hear it and rejoice.

[Gimel.] Magnify the Lord with me, and let us exalt his Name together.

[Daleth.] I sought the Lord, and he answered me, and delivered me from all my fears.

[He. Vau.] Have we looked at it? We are enlightened by it, and their faces are not confused.

[Zain.] This afflicted man cried out, and the Lord answered him, and delivered him from all his distresses.

[Heth.] The Angel of the Lord encamps all around those who fear him, and protects them.

[Teth.] Taste and see that the Lord is good; blessed is the man who trusts in him!

[Jod.] Fear the Lord, you his holy people; for nothing is lacking to those who fear him.

[Caption] The lion cubs are hungry and want, but those who seek the Lord will need no good things.

[Lamed.] Come, children, listen to me; I will teach you the fear of the Lord.

[Mem.] Who is the man who takes pleasure in living, [and] who loves long life to see good?

[Nun.] Keep your tongue from evil, and your lips from speaking deceit.

[Samech.] Turn away from evil and do good; seek peace and pursue it.

[Hajin.] The eyes of the Lord are on the righteous, and his ears are attentive to their cry.

[Pe.] The face of the Lord is against those who do evil, to exterminate their memory from the earth.

[Tsade.] When the righteous cry out, the Lord answers them, and delivers them from all their distress.

[Koph.] The Lord is near to those who are brokenhearted [by pain], and he delivers those who are crushed in spirit.

[Res.] The righteous man has many afflictions, but the Lord delivers him from them all.

[Scin.] He keeps all his bones, [and] not one is broken.

[Thau.] Malice will slay the wicked; and those who hate the righteous will be destroyed.

[Pe.] The Lord redeems the soul of his servants; and none of those who trust in him shall be destroyed.

A Psalm of David. Lord, plead against those who plead against me; wage war against those who wage war against me.

Take up the shield and the buckler, and rise up to help me.

Take hold of the spear, and press [the passage] before those who pursue me; say to my soul: I am your deliverance.

May those who seek my soul be ashamed and confused, and may those who plot my harm be cast back and blush.

Let them be like chaff exposed to the wind, and let the Angel of the Lord drive them away to and fro.

May their path be dark and slippery; may the Angel of the Lord pursue them.

For without cause they hid from me the pit where their nets were spread, and without cause they dug to [surprise] my soul.

Let the ruin he does not foresee befall him; and let his net, which he has hidden, befall him, and let him fall into that same ruin.

But let my soul rejoice in the Lord, and be glad in his deliverance.

All my bones will say: O Lord, who is like you, who delivers the afflicted from the hand of him who is stronger than he, the afflicted, I say, and the poor, from the hand of him who plunders him?

Violent witnesses are rising up against me, I am being asked to do things I know nothing about.

They repaid me with evil for good, [trying] to take my life.

But when they were sick, I put on sackcloth, I afflicted my soul with fasting, and my prayer returned to my breast.

I acted as if he were my close friend, as if he were my brother; I went about bowed in mourning clothes, like one who would mourn for his mother.

But when I stumbled, they rejoiced and gathered together; worthless people gathered against me, without my knowing it; they laughed openly and did not stop;

With the hypocrites among the mockers who frequent the good tables, [and] they gnashed their teeth at me.

Lord, how long will you see him? Deliver my soul from their storms, my only one among the lion cubs.

I will celebrate you in a great assembly; I will praise you among a great people.

Let not those who are my enemies without cause rejoice over me; and let not those who hate me without cause insult me with their eyes.

For they do not speak of peace, but they plot deceitful schemes against the peacemakers of the earth.

And they opened their mouths as much as they could against me, and said: aha! aha! our eye saw it.

O Eternal One! You have seen it: do not be silent; Lord, do not depart from me.

Wake up, wake up, I say, O my God and my Lord! to do me justice, [and] to support my cause.

Judge me according to your righteousness, O Lord my God! and let them not rejoice over me.

Let them not say in their hearts, "Aha, our soul!" and let them not say, "We have swallowed it up."

Let those who rejoice in my misfortune be ashamed and blush together; and let those who rise up against me be covered with shame and confusion.

But let those who are devoted to my righteousness rejoice with songs of triumph and be glad, and let them say continually: Magnificent be the Lord who delights in the peace of his servant.

Then my tongue will speak of your righteousness [and] of your praise all day long.

A Psalm of David, the servant of the Lord, [given] to the chief musician. The transgression of the wicked tells me in my heart, that there is no fear of God in his sight.

For he flatters himself when his iniquity presents itself to be hated.

The words from his mouth are nothing but injustice and fraud; he is careful not to be attentive to doing good.

He plots on his bed the means to do harm; he stops at the path that is not good; he does not abhor evil.

Eternal One, your grace reaches to the heavens, your faithfulness to the clouds.

Your righteousness is like the high mountains, your judgments a great abyss. O Lord, you preserve both man and beast.

O God! How precious is your grace! Therefore the sons of men take refuge under the shadow of your wings.

They will be abundantly satisfied with the fat of your house, and you will give them drink from the river of your delights.

For the source of life is with you, [and] by your light we see clearly.

Continue your generosity towards those who know you, and your justice towards those who are upright in heart.

Let not the foot of the proud advance upon me, nor let the hand of the wicked shake me.

There the workers of iniquity fell; they were overthrown, and could not rise again.

A Psalm of David. [Aleph.] Do not fret because of the wicked, nor be envious of those who practice perversity.

For they will suddenly be cut down like hay, and wither like green grass.

[Beth.] Trust in the Lord, and do what is good; dwell in the earth, and feed on truth.

And take your delight in the Lord, and he will grant you the requests of your heart.

[Gimel.] Commit your way to the Lord, and trust in him; and he will act;

And he will manifest your justice like the dawn, and your righteousness like the noonday.

[Daleth.] Remain calm, trusting in the Lord, and wait for him; do not fret because of him who does well in his affairs, because, [I say], of the man who accomplishes his tasks.

[He.] Beware of becoming angry, and renounce anger; do not be spiteful, lest you do evil.

For the wicked will be cut off; but those who trust in the Lord will inherit the land.

[Vau.] Yet a little while, and the wicked will be no more; and you will take heed to his place, and he will be no more there.

But the good-natured will inherit the land, and will enjoy great prosperity at their leisure.

[Zain.] The wicked machine against the righteous, and grinds its teeth against him. The Lord will laugh at him, for he has seen that his day is near.

[Heth.] The wicked have drawn their swords and bent their bows to strike down the afflicted and the poor, and to slaughter those who walk in righteousness.

[But] their sword will pierce their hearts, and their bows will be broken.

[Teth.] Better is the little he has than abundance to many wicked people.

For the arms of the wicked will be broken, but the Lord upholds the righteous.

[Jod.] The Lord knows the days of the blameless, and their inheritance will endure forever.

They will not be ashamed in the time of evil, but they will be satisfied in the time of famine.

[Caph.] But the wicked will perish, and the enemies of the Lord will vanish like the fat of lambs; they will go away like smoke.

[Lamed.] The wicked borrow and do not repay; but the righteous are compassionate and give.

For those blessed [by the Lord] will inherit the land, but those whom he has cursed will be cut off.

[Mem.] The steps of the man [whom he has blessed] are guided by the Lord, and he delights in his ways.

If he falls, he will not be [completely] struck down; for the Lord upholds his hand.

[Nun.] I have been young, and I have reached old age, yet I have not seen the righteous forsaken, nor his descendants begging for their bread.

He is moved with compassion all day long, and he lends; and his offspring are a blessing.

[Samech.] Turn away from evil and do good, and you will have an eternal dwelling.

For the Lord loves what is right, and he does not forsake his faithful ones; therefore they are kept forever; but the offspring of the wicked are cut off.

[Hajin.] The righteous will inherit the earth, and will dwell there forever.

[Pe.] The mouth of the righteous will utter wisdom, and his tongue will pronounce justice.

The Law of his God is in his heart; not one of his steps will falter.

[Tsade.] The wicked man spies on the righteous man and seeks to kill him.

The Lord will not abandon him to his hand, nor will he allow him to be condemned when he is judged.

[Koph.] Wait for the Lord, and pay attention to his way, and he will exalt you, so that you may inherit the land, [and] you will see how the wicked will be cut off.

[Res.] I saw the terrible villain, and spreading out like a green laurel; But he passed away, and behold, he is no more; I sought him, but he could not be found.

[Scin.] Take heed to the blameless man, and consider the upright man; for the end of such a man is prosperity.

But the wrongdoers will all be destroyed together, and what remains of the wicked will be cut off.

[Thau.] But the deliverance of the righteous [will come] from the Lord; he will be their strength in the time of distress.

For the Lord helps them and delivers them; he will deliver them from the wicked and save them, because they have trusted in him.

A Psalm of David, to be remembered. O Lord, do not rebuke me in your anger, nor discipline me in your wrath.

For your arrows have entered me, and your hand has come down heavily upon me.

There is no wholeness in my flesh, because of your indignation; nor rest in my bones, because of my sin.

For my iniquities have gone over my head; they have weighed me down like a heavy burden, beyond my strength.

My wounds are rotten [and] oozing, because of my madness.

I am bent and stooped excessively; I walk in mourning all day long.

For my groin is filled with inflammation, and in my flesh there is nothing whole.

I am weakened and utterly broken, I roar with the great trembling of my heart.

Lord, all my desire is before you, and my groaning is not hidden from you.

My heart is restless here and there, my strength has abandoned me, and the clarity of my eyes too: even they are no longer with me.

Those who love me, and even my close friends, stay away from my wound, and my relatives stay away from [me].

Those who seek my life have laid nets for me, and those who seek my ruin speak of calamities and plot deceptions all day long.

But I too hear like a deaf person, and I am like a mute who does not open his mouth.

I am, I say, like a man who does not hear, and who has no reply in his mouth.
Since I have waited for you, O Eternal One, you will answer me, Lord my God!
For I said: [Beware] that they do not triumph over me: when my foot slips, they rise up against me.
When I am about to falter; and my pain is continually before me;
When I confess my iniquity [and] I am troubled for my sin.
However, my enemies, who are alive, are growing stronger, and those who hate me unjustly are multiplying.
And those who repay me evil for good are opposed to me, because I seek good.
Eternal One, do not forsake me; my God, do not be far from me.
Hurry to come to my aid, Lord, who are my deliverance.
A Psalm of David, [given] to the chief musician, [namely] to Jeduthun. I said: I will guard my ways, that I do not sin with my tongue; I will keep my mouth with a muzzle, while the wicked are before me.
I was mute, without saying a word, I kept quiet for my own good; but my pain intensified.
My heart was heated within me, and the fire blazed in my meditation; I spoke with my tongue, [saying]:
Eternal One, grant me to know my end, and what is the measure of my days; make me know how short a time I am.
Behold, you have reduced my days to the measure of four fingers, and the span of my life is before you as nothing; surely it is but vanity for every man, though he stands. Selah.
Certainly, man wanders among things that are only superficial; certainly, one frets in vain; one amasses wealth, and one does not know who will reap it.
Now, Lord, what have I been waiting for? My waiting is for you.
Deliver me from all my transgressions, [and] do not allow me to be a reproach to the fool.
I kept silent and did not open my mouth, because you did it.
Remove from me the wound you have inflicted; I am consumed by the war you are waging against me.
As soon as you chastise someone, censuring them for their iniquity, you consume their beauty like a moth; surely all men are vanity: Selah.
Eternal One, hear my plea, and give ear to my cry, and do not be deaf to my tears; for I am a traveler and a stranger with you, as were all my fathers.
Depart from me, so that I may regain my strength, before I depart and am no more.
A Psalm of David, [given] to the chief musician. I waited patiently for the Lord, and he turned to me and heard my cry.
He brought me up out of a noisy well, and out of a muddy mire; he set my feet on a rock, [and] made my steps steady.
And he put a new song in my mouth, a song of praise to our God. Many will see this and fear and put their trust in the Lord.
How blessed is the man who has set the Lord as his confidence, and who does not look to the proud, nor to those who turn aside to falsehood!
Eternal God! You have done many wonders and have thought for us; it is not possible to arrange them before you: shall I recite and speak? They are so many that I cannot tell them.
You do not take pleasure in sacrifice or in cake; [but] you have pierced my ears; you did not ask for burnt offering or sin offering.
Then I said: Behold, I have come, it is written of me in the roll of the Book;
My God, I have delighted in doing your will, and your Law is within my heart.
I have proclaimed your righteousness in the great assembly; behold, I have not restrained my lips; you know it, O Lord!
I have not hidden your righteousness, [which is] within my heart; I have declared your faithfulness and your deliverance; I have not sealed your gratuitousness nor

your truth in the great assembly.

[And] you, Eternal One! do not withhold your compassion from me; may your grace and your truth continually protect me.

For countless evils have surrounded me; my iniquities have overtaken me, and I could not see them; they are more numerous than the hairs of my head, and my heart has forsaken me.

O Lord, deliver me; O Lord, hasten to my aid.

Let all those be ashamed and blush together who seek my soul to destroy it; and let those who take pleasure in my misfortune turn back and be confounded.

May those who say of me: Aha! Aha! be consumed, as a reward for the shame they have brought upon me.

May all who seek you rejoice and be glad in you; [and] may those who love your deliverance continually say: Magnificent be the Lord.

But I am afflicted and miserable, [but] the Lord cares for me; you are my help and my deliverer; my God does not delay.

A Psalm of David, [given] to the chief musician. O blessed is he who walks wisely toward the afflicted! The Lord will deliver him in the day of calamity.

The Lord will keep him and preserve him alive; he will even be made prosperous in the earth; therefore do not hand him over to the will of his enemies.

The Lord will sustain him [when he is] in a sick bed; you will transform his entire bed, [when he is] ill.

I said, "Lord, have mercy on me, heal my soul, though I have sinned against you."

My enemies, wishing me harm, say: When will he die? And when will his name perish?

And if one of them comes to visit me, he speaks falsely; his heart gathers things to anger me. He has gone out? He speaks about it outside.

All those who hate me whisper silently together against me, [and] plot evil against me.

Some action, [they say, such as] the wicked [commit], has him trapped, and this man who is lying down will not rise again.

Even he who was at peace with me, on whom I trusted, [and] who ate my bread, has lifted up his heel against me.

But you, O Lord, have mercy on me, and raise me up; and I will restore it to them.

By this I know that you take pleasure in me, that my enemy does not triumph over me.

For me, you have kept me whole, and you have established me before you forever.

Blessed be the Lord, the God of Israel, from age to age. Amen! Amen!

Maskil of the children of Korah, [given] to the chief musician. As the deer pants for the stream of water, so my soul pants for you, O God!

My soul thirsts for God, for the [God] strong, [and] living; oh, when shall I enter and present myself before the face of God.

My tears were my bread, day and night, when they said to me every day: Where is your God?

I recalled these things in my memory, and I discussed them in my mind, [namely] that I walked in the troop, and that I went very gently in their company, with a voice of triumph and praise, to the house of God, [and] that a great multitude of people then jumped for joy.

My soul, why are you downcast, and why are you disturbed within me? Wait for God; for I will yet praise him; his gaze is deliverance itself.

My God! My soul is downcast within me, because I remember you from the region of the Jordan, and from the region of the Hermonians, and from the mountain of Mitzhar.

Deep calls to deep at the sound of your canals; all your waves and breakers have swept over me.

The Lord will proclaim his grace by day, and his song will be with me by night, and I will call upon the Mighty God, who is my life.

I will say to the Mighty God who is my rock: why have you forgotten me? Why must I

mourn because of the oppression of the enemy?

My adversaries have insulted me; it has been a sword in my bones, when they say to me day after day, "Where is your God?"

My soul, why are you downcast, and why are you disturbed within me? Wait for God; for I will yet praise him, he is my salvation, and my God.

Grant me justice, O God! and uphold my right against the cruel nation; deliver me from the deceitful and perverse man.

Since you are the God of my strength, why have you rejected me? Why must I mourn because of the enemy's oppression?

Send forth your light and your truth, that they may lead me [and] bring me into the mountain of your holiness, and into your tabernacles.

Then I will come to the Altar of God, to the [God] Strong with the gladness of my joy, and I will praise you on the violin, O God! my God!

My soul, why are you downcast, and why are you disturbed within me? Wait for God; for I will yet praise him; he is my salvation, and my God.

Maskil of the children of Korah, [given] to the chief musician. O God, we have heard with our ears, [and] our fathers have told us of the deeds that you performed in their days, in days of old.

With your hand you drove out the nations, and you established our [fathers]; you afflicted the peoples, and you made our fathers prosper.

For it was not by their sword that they conquered the land, nor was it their arm that delivered them, but your right hand, your arm, and the light of your face, because you loved them.

O God! You are my King, command the deliverance of Jacob.

With you we will defeat our adversaries, by your Name we will trample those who rise up against us.

For I do not trust in my bow, and it will not be my sword that delivers me;

But you will deliver us from our adversaries, and you will put to shame those who hate us.

We will glory in God all day long, and we will praise your Name forever. Selah.

But you have rejected us and confounded us, and you no longer go out with our armies.

You made us turn back from before the enemy, and our enemies enriched themselves with what they plundered from us.

You have given us up like sheep to be eaten, and you have scattered us among the nations.

You sold your people for nothing, and you did not raise their price.

You have brought us shame among our neighbors, ridicule, and mockery among those who live around us.

You have made us a proverb among the nations, [and] a nodding of the head among the peoples.

My shame is before me all day long, and the shame of my face has covered me completely.

Because of the words of the one who reproaches us and insults us, and because of the enemy and the vindictive one.

All this has happened to us, and yet we have not forgotten you, and we have not broken your covenant.

Our heart has not turned back, nor have our steps turned away from your paths;

Though you have crushed us among dragons, and covered us with the shadow of death.

If we had forgotten the Name of our God, and had stretched out our hands to a foreign god,

Would not God inquire about it? Since it is He who knows the secrets of the heart.

But we are being killed every day for your sake, [and] we are regarded as sheep to be slaughtered.

Arise, why do you sleep, Lord? Awake, do not reject us forever.

Why do you hide your face, [and] why do you forget our affliction and our oppression?

For our soul is bowed down to the dust, and our belly is fastened to the ground.
Rise up to help us, and deliver us for the love of your grace.

Maskil of the children of Korah, [which is] a wedding song, [given] to the chief musician, [to sing] over Sosannim. My heart meditates on a good speech, [and] I said: My works will be for the King; my tongue will be the pen of a diligent writer. You are more beautiful than any of the sons of men; grace is poured upon your lips, because God has blessed you forever.

O Most Powerful One, gird your sword on your thigh, your majesty and your magnificence.

And prosper in your magnificence; be inclined to the word of truth, gentleness, and justice; and your right hand will teach you awesome things.

Your arrows are sharp, the peoples will fall beneath you; [they will penetrate] into the heart of the King's enemies.

Your throne, O God, is forever and ever; the scepter of your kingdom is a scepter of justice.

You love justice and hate wickedness; therefore, O God, your God, has anointed you with the oil of gladness above your companions.

It is nothing but myrrh, aloes and cassia from all your garments, [when you come out] of the ivory palaces, with which they made you glad.

Daughters of kings are among your ladies-in-waiting; your wife is at your right hand, adorned with gold from Ophir.

Listen, daughter, and consider; pay attention, forget your people and your father's house.

And the King will find favor in your beauty; since he is your Lord, bow down before him.

And the daughter of Tyre, [and] the richest of peoples will beseech you with gifts. The King's daughter is inwardly full of glory; her garment is studded with gold settings.

She will be presented to the King in embroidered garments; and the girls who come after her, and who are her companions, will be brought to you.

They will be presented to you with joy and gladness, [and] they will enter the King's palace.

Your children will be in place of your fathers; you will establish them as princes throughout the earth.

I will make your Name memorable throughout all ages, and because of this the peoples will praise you forever and ever.

A psalm of the children of Korah, [given] to the chief musician, [to be sung] to Halamoth. God is our refuge, our strength, and our help in times of trouble; and very easy to find.

Therefore we will not be afraid, even if the earth is shaken, and the mountains are overturned into the sea;

When its waters should roar and become troubled, [and] the mountains should be shaken by the rising of its waves; Selah.

The streams of the river will gladden the city of God, which is the holy place where the Sovereign dwells.

God is in her midst; she will not be shaken. God will give her help at daybreak.

The nations made a fuss, the kingdoms were shaken; he made his voice heard, and the earth melted.

The Lord of hosts is with us; the God of Jacob is our fortress; Selah.

Come, behold the works of the Lord, [and see] what devastation he has brought upon the earth.

He has put an end to wars to the ends of the earth; he breaks bows, he shatters halberds, he burns chariots with fire.

Cease, [he said], and know that I am God; I will be exalted among the nations, I will be exalted throughout all the earth.

The Lord of hosts is with us; the God of Jacob is our fortress; Selah.

A Psalm of the Children of Korah, [given] to the chief musician. Clap your hands, all you peoples; shout to God with a joyful voice.

For the Lord, who is the Sovereign, is awesome, and he is a great King over all the earth.

He places the peoples under us, and the nations under our feet.

He has chosen us, our inheritance, which is the majesty of Jacob, whom he loves; Selah.

God ascended with a shout of joy; the Lord [ascended] with the sound of a trumpet.

Sing psalms to God, sing psalms, sing psalms to our King, sing psalms.

For God is the King of all the earth; all you who hear, sing psalms.

God reigns over the nations; God sits on the throne of his holiness.

The leaders of the peoples have gathered together [towards] the people of the God of Abraham; for the shields of the earth belong to God; he is greatly exalted.

A Psalm of the Children of Korah. Great is the Lord, and greatly to be praised in the city of our God, in his holy mountain.

The most beautiful of the land, the joy of all the earth, is Mount Zion in the north; it is the city of the great King.

God is known in his palaces for a high retreat.

For behold, the kings had appointed themselves, and they had all gone ahead together.

Did they see her? They were immediately astonished; they were quite disturbed, they fled from her in a hurried manner.

There trembling seized them, [and] a pain like that of childbirth.

[They were driven away as] by the east wind [which] breaks the ships of Tarshish.

As we had heard, so we have seen in the city of the Lord of hosts, in the city of our God, which God will maintain forever; Selah.

O God! We have heard your grace in the midst of your Temple.

O God! As is your Name, so is your praise to the ends of the earth; your right hand is full of justice.

Mount Zion will rejoice, and the daughters of Judah will be glad, because of your judgments.

Surround Zion, and encircle her, [and] count her towers.

Pay close attention to its outer wall, and consider its palaces; so that you may tell it to the next generation.

For this is the God who is our God forever and ever; he will accompany us even to death.

A Psalm of the children of Korah, to the chief musician. All you peoples, hear this; all you inhabitants of the world, give ear.

Let those of low status and those of high status listen; likewise the rich and the poor.

My mouth will speak words of wisdom, and the thoughts of my heart are meaningful.

I will listen to a sententious remark, I will expound my notable pronouncements on the violin.

Why should I fear in bad weather, when the iniquity of my heels surrounds me?

There are those who trust in their possessions, and who boast in the abundance of their riches.

No one can redeem his brother with his riches, nor give God his ransom.

For the redemption of their souls is too great, and it will never be accomplished; So that he may live forevermore and never see the grave.

For we see that the wise die, and likewise that the fool and the stupid perish, and that they leave their possessions to others.

Their intention is that their houses should last forever, and that their dwellings

should remain from age to age; they have named the lands after themselves;
And yet man does not maintain his honors, [but] he is made like brute beasts which
perish [entirely].
This path they follow drives them to madness, [and yet] their successors take
pleasure in their teachings; Selah.
They will be put in the grave like sheep; death will feed on them, and the upright
will rule over them in the morning, and their strength will be the grave to consume
them, each of them being taken out of their home.
But God will redeem my soul from the power of the grave, when he takes me to himself;
Selah.
Do not be afraid when you see someone become rich, and when the glory of his house is
multiplied.
For when he dies, he will take nothing with him; his glory will not descend after
him.
Although he blessed his soul in his life, and although you are praised because you
will have done yourself good;
Going back to the race of each of their fathers, [it will be as] as if they had never
seen the light.
The man who is honored, [and] has no intelligence, is like the brute beasts that
perish [completely]
Psalm of Asaph The Mighty God, the Lord, has spoken, and has called all the earth,
from the rising of the sun to its setting.
God has caused his splendor to shine forth from Zion, which is perfectly beautiful.
Our God will come, he will not be silent: there will be a devouring fire before him,
and a great storm all around him.
He will call upon the heavens above, and the earth, to judge his people, [saying]:
Gather for me my beloved ones who have made a covenant with me on sacrifice.
The heavens will also proclaim his righteousness: for God is judge; Selah.
Listen, O my people, and I will speak; [hear], Israel, and I will summon you; I am
God, your God.
I will not rebuke you for your sacrifices, nor for your burnt offerings, which were
continually before me.
I will not take any calf from your house, nor any goat from your pastures.
For every beast of the forest is mine, [and] also the beasts that graze on a thousand
mountains.
I know all the birds of the mountains; and every kind of beast of the field is under
my command.
If I were hungry, I would not tell you; for the inhabited earth is mine, and
everything in it.
Would I eat the flesh of large bulls? And would I drink the blood of goats?
Offer praise to God, and make your vows to the Sovereign.
And call upon me in the day of your distress, I will deliver you, and you shall
glorify me.
But God said to the wicked: What good is it to you to recite my statutes, and to take
my covenant in your mouth?
Since you hate correction, and you threw my words behind you?
If you see a thief, you run with him; and your portion is with the adulterers.
You give free rein to evil, and with your tongue you plot fraud;
You sit [and] speak against your brother, [and] you heap reproach on your mother's
son.
You did these things, and I kept silent about them; [and] you considered that I was
truly like you; [but] I will rebuke you for it, and I will present [the whole thing]
in order in your presence.
Hear this now, you who forget God; lest I snatch you away, and there be no one to
deliver you.

He who sacrifices praise will glorify me; and to him who heeds his way, I will show the deliverance of God.

A Psalm of David, to the chief musician. Concerning what Nathan the prophet came to him after he had gone in to Bathsheba. O God, have mercy on me according to your unfailing love; according to the abundance of your compassion blot out my transgressions.

Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is continually before me.

I have sinned against you, against you properly, and I have done what displeases you: so that you may be known as righteous when you speak, [and] found pure when you judge.

Behold, I was formed in iniquity, and my mother inflamed me in sin.

Behold, you love truth in the heart, and you have taught me wisdom in the secret [of my heart].

Cleanse me from sin with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness, and let the bones you have broken rejoice.

Turn your face from my sins, and blot out all my iniquities.

O God! Create in me a clean heart, and renew a restored spirit within me.

Do not cast me away from your presence, and do not take your Holy Spirit from me.

Restore to me the joy of your salvation, and let the Spirit of liberation sustain me.

I will teach transgressors your ways, and sinners will turn to you.

O God! God of my salvation, deliver me from so much bloodshed, [and] my tongue will loudly sing of your righteousness.

Lord, open my lips, and my mouth will declare your praise.

For you do not take pleasure in sacrifices, otherwise I would give them; burnt offerings are not pleasing to you.

The sacrifices of God are a broken spirit: O God! you do not despise a broken and grieved heart.

Do good to Zion according to your kindness, [and] build up the walls of Jerusalem.

Then you will take pleasure in righteous sacrifices, in burnt offerings, and in sacrifices that are completely consumed by fire; then calves will be offered on your altar.

A Maskil of David, given to the chief musician. When Doeg the Edomite came to Saul and reported, "David has come to the house of Ahimelech," he said, "Why do you boast of evil, mighty man? The mercy of the Almighty God endures all day long."

Your tongue plots evil, it is like a sharp razor, which deceives.

You love evil more than good, [and] falsehood more than telling the truth; Selah.

You love all pernicious speech, [and] deceptive language.

Therefore the Mighty God will destroy you forever; he will take you away and tear you from your tent, and he will uproot you from the land of the living; Selah.

And the righteous will see it, and fear it, and they will laugh at such a man, [saying]:

This is the man who did not consider God his strength, but relied on his great riches, and whose strength lay in his wickedness.

But I will be in the house of God like a green olive tree. I trust in the grace of God forever and ever.

I will praise you forever for what you have done; and I will put my hope in your Name, because it is good to your beloved.

A Maskil of David, [given] to the chief musician, [to be sung] to Mahalath. The fool says in his heart, "There is no God." They have become corrupt; they have made their wickedness abominable; there is no one who does good.

God looked down from Heaven upon the sons of men, to see if there were any who were wise, [and] who sought God.

They all retreated, [and] all made themselves odious: there is no one who does good, not even one.

Do the workers of iniquity have no knowledge, eating my people as if they were eating bread? They do not call upon God.

They will be terrified where they had no fear before, for God has scattered the bones of him who encamps against you. You have confounded them, because God has made them contemptible.

Oh, who will bring deliverance for Israel out of Zion? When God restores his people from captivity, Jacob will rejoice, Israel will be glad.

A Maskil of David, [given] to the chief musician, [to be sung] to Neguinoth.

Concerning the Ziphites who came to Saul and said to him, "Is not David hiding among us? O God, deliver me by your Name, and vindicate me by your power."

O God, hear my request, [and] give ear to the words of my mouth.

For foreigners have risen up against me, and terrible people, who have no God before their eyes, seek my life; Selah.

Behold, God grants me his help; the Lord is among those who sustain my soul.

He will turn the evil back on those who spy on me; destroy them according to your truth.

I will willingly offer you a sacrifice; O Lord! I will praise your Name, for it is good.

For he has delivered me from all distress: and my eye has seen [what it wanted to see] in my enemies.

A Maskil of David, [given] to the chief musician, [to be sung] to Neguinoth. O God!

Give ear to my plea, and do not hide yourself from my supplication.

Listen to me, and grant my wish, I am shedding tears in my meditation and I am agitated.

Because of the noise the enemy makes, [and] because of the oppression of the wicked; for they heap every insult upon me, and they hate me to the point of fury.

My heart is in turmoil within me, as if in childbirth, and mortal fears have fallen upon me.

Fear and trembling came upon me, and terror covered me.

And I said: Oh, who would give me pigeon wings? I would fly away, and I would land somewhere.

There, I would flee far away, and I would stay in the desert; Selah.

I would hasten to protect myself from this wind stirred up by the storm.

Lord, swallow them up, divide their tongue; for I have seen violence and strife in the city.

They surround it day and night on its walls; outrage and torment are in its midst. Calamities are in its midst, and deceit and fraud do not depart from its places.

For it is not my enemy who has defamed me, otherwise I would have suffered it; [it] is not he who hates me who has risen up against me, otherwise I would have hidden myself from him.

But it was you, O man! who was esteemed as much as I, my governor, and my confidant;

We took pleasure in sharing our secrets together, and we walked together in the house of God.

May death, like an extortioner, fall upon them! May they all go down alive into the pit! For there is only evil among them in their assembly.

[But] I will cry out to God, and the Lord will deliver me.

Evening, morning, and noon I will speak and I will be moved, and he will hear my voice.

He will deliver my soul in peace from the war that is being waged against me; for I have to deal with many people.

The Mighty God will hear it and overwhelm them, for he presides from of old; Selah!

Because there is no change in them, and they do not fear God.

[Each of them] laid hands on those who lived peacefully with him, [and] violated his agreement.

The words from his mouth are softer than butter, but war is in his heart; his words are softer than oil, yet they are like naked swords.

Cast your burden on the Lord, and he will give you relief: he will never allow the righteous to fall.

But you, O God, will plunge them into the pit of destruction; bloodthirsty and deceitful men will not live out half their days, but I will trust in you.

A Mictam of David, [given] to the chief musician, [to be sung] about Jonathan-rehovich, concerning how the Philistines captured him in Gath. O God! Have mercy on me, for man [mortal] swallows me up [and] oppresses me, waging war against me all day long.

My spies have swallowed me up all day long; for, O Most High! Many are waging war against me.

On the day when I am afraid, I will put my trust in you.

I will praise God's word; I trust in God; I will not be afraid. What can the flesh do to me?

All day long they twist my words, and all their thoughts are aimed at harming me. They gather, they lie hidden, they watch my heels, waiting [how they will surprise] my soul.

Their means of escape is through outrage; O God, hurl the peoples into your wrath! You have counted my comings and goings; put my tears in your vessels; are they not written in your register?

The day I cry out to you, my enemies will turn back; I know that God is for me.

I will praise God's word; I will praise the Lord's word.

I trust in God, I will not fear; what can man do to me?

O God, your vows will be upon me; I will give you thanks.

Since you have delivered my soul from death, will you not keep my feet from stumbling, so that I may walk before God in the light of the living?

A Mictam of David, [given] to the chief musician, [to be sung] on Al-tasheth: concerning his flight from Saul in the cave. Have mercy on me; O God! Have mercy on me; for my soul departs to you, and I take refuge in the shadow of your wings, until the calamities have passed.

I will cry out to the sovereign God, to the Mighty God, who accomplishes [his work] for me.

He will send from heaven and deliver me; he will put to shame the one who would devour me; Selah. God will send his grace and his truth.

My soul is among lions; I dwell among firebrands; among men whose teeth are halberds and arrows, and whose tongue is a sharp sword.

O God! Be exalted above the heavens, [and] let your glory be over all the earth.

They had prepared a net for my steps; my soul was already bowing. They had dug a pit before me, but they fell into the midst of it; Selah.

My heart is willing, O God! My heart is willing, I will sing and psalm.

Wake up my glory, wake up bagpipe and violin, I will wake up at the dawn of day.

Lord, I will praise you among the peoples, I will sing praises to you among the nations.

For your grace is great, reaching to the heavens, and your faithfulness to the clouds.

O God! Be exalted above the heavens, [and] let your glory be over all the earth!

A Mictam of David, [given] to the chief musician, [to be sung] on Al-tasheth. Truly, you people of the assembly, do you speak what is right? You sons of men, judge yourselves with equity.

On the contrary, you plot injustices in your heart; you swing the violence of your hands onto the earth.

The wicked went astray from the womb, they wandered from the womb [of their mother],

speaking falsely.

They have venom like the venom of a snake, [and] they are like the deaf asp, which plugs its ear;

He who does not listen to the voice of the enchanters, [the voice] of the charmer very skilled in charms.

O God, break the teeth in their mouths! Eternal One, break the teeth of the young lions.

Let them flow away like water, and melt away! Let [each of them] bend [his bow, but] let his arrows be as if they were broken!

Let him go away like a snail that melts! Let them not see the sun any more than a woman's stillborn child!

Before your boilers have felt the fire of the thorns, the heat of the anger, like a whirlwind, will snatch [each of them] away like raw flesh.

The righteous will rejoice when they see vengeance; they will wash their feet in the blood of the wicked.

And each one will say: In any case, there is a reward for the righteous; in any case, there is a God who judges on earth.

A Mictam of David, [given] to the chief musician, [to be sung] on Al-tasheth; concerning the thing that Saul sent [men] to spy on his house in order to kill him.

My God! Deliver me from my enemies, protect me from those who rise up against me.

Deliver me from the workers of iniquity, and keep me from bloodthirsty men.

For behold, they have set traps for me, and strong men have gathered against me, though there is no transgression or sin in me, O Lord!

They run here and there, and arrange themselves, although there is no iniquity in me; wake up to meet me, and look.

Therefore, O Lord! God of hosts, God of Israel, awake to visit all the nations; show no mercy to any of those who treacherously revile; Selah.

They come and go in the evening, they make noise like dogs, they go around the city.

There they are, evaporating in words; there are swords on their lips; for, [they say], who is it that hears us?

But you, Lord! You will laugh at them, you will mock all the nations.

Because of his strength, I wait for you; for God is my high refuge.

God who favors me will warn me, God will make me see [what I desire] in those who observe me.

Do not kill them, lest my people forget; make them wander by your power, and strike them down, Lord, who is our shield.

The sin of their mouth is the word of their lips; therefore let them be caught by their pride; for they speak only words of execration and lies.

Consume them with fury, consume them so that they are no more; and let it be known that God rules in Jacob, and to the ends of the earth; Selah.

Let them come and go in the evening, let them make noise like dogs, and let them roam around the city.

Let them exert themselves to find food, and let them spend the night without being satisfied.

But I will sing of your strength, and I will praise your unfailing love aloud from the morning, because you have been my high refuge and my shelter in the day when I was in distress.

My strength! I will sing praises to you; for God is my high refuge, [and] the God who favors me.

A Mictam of David, suitable for teaching, and given to the chief musician, to be sung to Susan-heduth. Concerning the war he had against Syria of Mesopotamia, and against Syria of Zobah; and concerning how Joab returned and defeated twelve thousand Edomites in the Valley of Salt. O God! You have rejected us, you have scattered us, you have been angry; turn back to us.

You have shaken the earth and broken it to pieces; repair its fractures, for it is bowed down.
You have shown your people hard things, you have given us wine to drink that makes us stagger.
[But since] you have given a banner to those who fear you, to raise it high for the sake of your truth; Selah.
So that those you love may be delivered. Save me with your right hand, and answer me.

God has spoken in his Sanctuary; I will rejoice; I will divide up Shechem, and I will measure out the valley of Succoth.

Gilead will be mine, Manasseh also will be mine, and Ephraim will be the strength of my leader, Judah will be my lawgiver.

Moab will be the basin where I will wash myself; I will throw my sandal in Edom; O Palestine, triumph because of me.

Who will lead me to the fortified city? Who will lead me to Edom?

Is it not you, O God! who rejected us, and who no longer went out, O God! with our armies.

Give us help [to get out] of distress; for the deliverance [that is expected] from man is vanity.

We will do valiant deeds [with the help of] God, and he will crush our enemies.

A Psalm of David, [given] to the chief musician, [to be sung] on Neguinoth. O God, hear my cry; give heed to my plea.

I will cry out to you from the ends of the earth, when my heart faints; lead me to that rock, which is too high for me.

For you have been my refuge, and a strong tower against the enemy.

I will dwell in your Tabernacle for a long time; I will withdraw under the shadow of your wings; Selah.

For you, O God, have heard my vows, [and you have] given me the heritage of those who fear your Name.

You will add days to the King's days; [and] his years will be like many ages.

He will remain forever in the presence of God; may grace and truth preserve him!

Thus I will chant your Name forever, making vows to you every day.

A Psalm of David, [given] to the chief musician, of the descendants of Jeduthun.

However, my soul finds rest in God; from him comes my salvation.

Nevertheless, he is my rock, my deliverance, and my high refuge; I shall not be entirely shaken.

How long will you plot evils against a man? You will all be put to death, and you will be like the leaning wall, [and like] a partition that has been shaken.

They only consult to bring him down from his high position; they take pleasure in falsehood; they bless with their mouths, but inwardly they curse; Selah.

But you, my soul, remain still, [looking] to God; for my hope is in him.

Nevertheless, he is my rock, my deliverance, and my high refuge; I shall not be shaken.

In God is my deliverance and my glory; in God is the rock of my strength [and] my refuge.

Peoples, trust in him at all times, pour out your hearts to him; God is our refuge; Selah.

Those of the lower estate are nothing but vanity: the nobles are nothing but lies; if they were all put together in a balance, they would be found to be lighter than vanity itself.

Do not put your trust in deceit or robbery; do not become vain; [and] when riches abound, do not set your heart on them.

God has spoken once, [and] I have heard it twice, [namely], that power belongs to God.

And to you, Lord, belongs the gift freely; surely you will repay each according to

their deeds.

A Psalm of David, when he was in the wilderness of Judah. O God, you are my mighty one; I seek you at daybreak; my soul thirsts for you; my flesh longs for you in this desert land, weary and without water.

To see your strength and your glory, as I have beheld you in your Sanctuary.

For your grace is better than life; my lips will praise you.

And so I will bless you during my life, [and] I will lift up my hands in your Name.

My soul is satisfied as with marrow and fatness; and my mouth praises you with a song of gladness.

When I remember you in my bed, I meditate on you during the night watches.

Because you came to my aid, because of this I will rejoice in the shadow of your wings.

My soul clings to you to follow you, [and] your right hand upholds me.

But those who demand that my soul fall into ruin will descend to the lowest depths of the earth.

They will be destroyed with sword blows; they will be the portion of foxes.

But the King will rejoice in God; [and] whoever swears by him will glory in it; for the mouths of those who lie will be silenced.

A Psalm of David, [given] to the chief musician. O God! Hear my voice when I cry out; preserve my life from the fear of the enemy.

Keep me hidden from the secret council of the wicked, [and] from the tumultuous assembly of the workers of iniquity;

They have sharpened their tongues like swords, and have aimed bitter words for their arrows.

In order to shoot at the righteous man even in the place where he thought he was safe; they shoot swiftly at him; and they have no fear.

They insure themselves on bad deals, [and] make speeches to hide snares; [and] they say: Who will see them?

They curiously seek out wickedness; they have probed everything that can be probed, even what may be inside man, and in the deepest heart.

But God suddenly shot his arrow against them, and they were wounded.

And they have let their own tongue fall upon themselves; they will go here and there; everyone will see them.

And all men will fear, and they will tell of the work of God, and consider what he has done.

The righteous will rejoice in the Lord and return to him; and all the upright in heart will glory in him.

A Psalm of David, a Song, given to the chief musician. O God! Praise awaits you in the silence of Zion, and your vow will be granted.

You hear the requests there, every creature will come to you.

Iniquities had prevailed over me, [but] you will make atonement for our transgressions.

How blessed is the one you have chosen and brought near to dwell in your courts! We shall be satisfied with the good things of your house, with the good things of your holy palace.

O God of our deliverance, you will answer us with terrible things, [done] with justice, you who are the assurance of all the ends of the earth, and of the furthest seas.

He holds the mountains firm by his strength, [and] he is girded with power.

It soothes the noise of the sea, the sound of its waves, and the emotion of the people.

And those who dwell at the ends of the earth are afraid of your wonders; you make the East and the West glad.

You visit the earth, [and] after you have made it thirsty, you enrich it abundantly; the stream of God is full of water; you prepare their grain, after you have thus

arranged it.

You water its furrows, and you level its rays; you soften it with the light rain, and you bless its bud.

You crown the year with your bounty, and your ruts cause the fat to flow.

They pour it down on the desert lodges, and the hills are girded with joy.

The fields are covered with flocks, and the valleys are covered with wheat; they triumph over it, and they sing of it.

A Psalm, [given] to the chief musician. All the earth, shout for joy to God.

Sing the praises of his Name, and give him glorious praise.

Say to God: Oh, how terrible you are in your exploits! Your enemies will lie to you because of the greatness of your strength.

All the earth will bow down before you and praise you; they will praise your name; Selah.

Come and see the works of God: he is awesome in his deeds against the sons of men.

He made the sea dry land; we crossed the river on dry land; [and] there we rejoiced in him.

He rules by his power forever; his eyes watch over the nations; the stubborn will not be able to rise; Selah.

Peoples, bless our God, and let the sound of his praise resound.

It is he who has given our souls life again, and who has not allowed our feet to stumble.

For, O God! you had searched us, you had refined us like silver.

You had led us to the nets, you had embraced our loins.

You had made men ride over our heads, and we had entered through fire and water; but you brought us into a fertile place.

I will enter your house with burnt offerings; [and] I will pay you back my vows.

Which my lips uttered, and which my mouth pronounced, when I was in distress.

I will offer you burnt offerings of tender beasts, with the fat of sheep, which is burned; I will sacrifice bulls and goats to you; Selah.

All you who fear God, come and listen, and I will tell you what he has done to my soul.

I invoked him with my mouth, and he was exalted by my tongue.

If I had harbored any insult in my heart, the Lord would not have listened to me.

But surely God has heard me, [and] he has been attentive to the voice of my supplication.

Blessed be God who has not rejected my supplication, and who has not withheld his grace from me.

A Psalm of Songs, [given] to the chief musician, [to be sung] to Neguinoth. May God have mercy on us, and bless us, [and] make his face shine upon us! Selah.

So that your way may be known in the earth, [and] your deliverance among all nations.

The peoples will praise you, O God! All the peoples will praise you.

The peoples will rejoice and sing for joy, because you will judge the peoples in equity and guide the nations on earth; Selah.

The peoples will praise you, O God, all the peoples will praise you.

The earth will produce its fruit; God, our God, will bless us.

God will bless us; and all the ends of the earth will fear him.

A Psalm of Songs, of David, [given] to the chief musician. Let God arise, and his enemies shall be scattered, and those who hate him shall flee from his presence.

You will drive them out as smoke is driven out [by the wind]; as wax melts before the fire, [so] the wicked will perish before God.

But the righteous will rejoice and be glad before God, and will exult with joy.

Sing to God, sing praises to his Name, exalt him who ascended to heaven; his Name is the Lord; and rejoice before him.

He is the father of orphans, and the judge of widows; God is in his holy dwelling.

God makes those who were alone dwell in families; he delivers those who were chained, but the stubborn remain in a desert land.

O God! When you went out before your people, when you marched through the desert; Selah.

The earth trembled, and the heavens poured out their waters because of the presence of God; this Mount Sinai [trembled] because of the presence of God, the God of Israel.

O God! You have sent abundant rain upon your inheritance; and when it was weary, you have restored it.

Your flock remained there. You accommodate the afflicted one from your bounty, O God!

The Lord gave something to speak about; the messengers of good news were a great army.

The kings of the armies fled from it, they fled from it, and she who stayed at home divided the spoils.

When you have lain down between the arranged andirons, [you will be like] the wings of a dove covered in silver, and whose wings are [like] the yellow color of fine gold.

When the Almighty scattered the Kings in this [inheritance], it became white, like the snow that is in Tsalmon.

The mountain of God is a mountain of Bashan; a high mountain, a mountain of Bashan. Why do you insult him, you lofty mountains? God desired this mountain to dwell in, and the Lord will abide there forever.

The knighthood of God is numbered in twenty thousand, in thousands doubled; the Lord is in their midst; it is a Sinai in holiness.

You ascended on high, you led captives away, you took gifts [to distribute] among men, and even among the rebels, so that they might dwell [in the place] of the Lord God.

Blessed be the Lord, who daily fills us with his blessings; the Mighty God is our deliverance; Selah.

The Mighty God is a Mighty God to deliver us, and the ways out of death belong to the Lord.

Surely God will crush the head of his enemies, the crown of the hairy head of the one who walks in his vices.

The Lord said: I will bring [my people] back from Bashan, I will bring them back from the depths of the sea.

So that your foot and the tongue of your dogs may sink into the blood of the enemies, [into the blood] of each of them.

O God! They have seen your steps in the holy place, the steps of my [God] Mighty, my King.

The singers went in front, then the instrumentalists, [and] in the middle the young girls, playing the drum.

Bless God in the assemblies, [bless] the Lord, you who are of the source of Israel.

There Benjamin the little one ruled over them; the leaders of Judah were their burden of stones: [there ruled] the leaders of Zebulun, [and] the leaders of Naphtali.

Your God has commanded your strength. Give us strength, O God; it is you who have done this for us.

In your Temple in Jerusalem, the Kings will bring you gifts.

He harshly rebukes the wild beasts of the reeds, the assembly of strong bulls, and the calves of the peoples, [and] those who display themselves adorned with silver blades. He has scattered the peoples who only ask for war.

Great lords will come from Egypt; Cush will hasten to stretch out his hands to God.

Kingdoms of the earth, sing to God, sing psalms to the Lord; Selah.

[Sing psalms] to him who ascended into the heavens of old; behold, he utters a mighty sound with his voice.

Attribute strength to God; his majesty is over Israel, and his power is in the clouds.

O God! You are feared because of your sanctuaries. The Mighty God of Israel is the one who gives strength and power to his people; Blessed be God!

A Psalm of David, [given] to the chief musician, [to be sung] to Sossannim. Deliver me, O God, for the waters have come up into my soul.

I am sunk in a deep quagmire, in which there is nowhere to find a foothold; I have entered the deepest waters, and the overflowing stream of water carries me away.

I am weary of crying out, my throat is parched; my eyes are consumed while I wait for my God.

Those who hate me without cause, many a hair of my head; those who seek to ruin me, and who are enemies to me unjustly, have grown stronger: I have then given back what I had not taken.

O God! You know my folly, and my sins are not hidden from you.

O Lord, Eternal of hosts! let not those who trust in you be put to shame because of me; [and] let not those who seek you be confounded because of me, O God of Israel!

For love of you I have suffered disgrace, shame has covered my face.

I have become a stranger to my brothers, and an outsider to my mother's children.

For zeal for your house has consumed me, and the insults of those who insulted you have fallen upon me.

And I wept while fasting, but it was held against me as a reproach.

I also took a bag for clothes, but I was a subject of ridicule for them.

Those who sit at the gate talk about me, and I serve as a song to drunkards.

But my request is to you, O Lord! There is a time of your good pleasure, O God, according to the greatness of your grace. Answer me according to the truth of your deliverance.

Deliver me from the mire, do not let me sink into it, and let me be delivered from those who hate me, and from the deep waters.

May the overflowing waters not sweep me away, and may the abyss not swallow me up, and may the pit not close its mouth upon me.

O Lord! Hear me, for your grace is good; turn your face toward me according to the greatness of your compassion;

And do not hide your face from your servant, for I am in distress: hasten, answer me.

Draw near to my soul, redeem it; deliver me because of my enemies.

You yourself know my reproach, and my shame, and my disgrace; all my enemies are before you.

Shame has torn my heart, and I languish; I waited for someone to have compassion on me, but there was none; and I waited for comforters, but I found none.

On the contrary, they gave me gall for my meal; and in my thirst they gave me vinegar to drink.

May their table be a net spread before them; and may what leads to prosperity be a snare for them.

Let their eyes be so darkened that they cannot see; and make their backs continually waver.

Pour out your indignation upon them, and let the heat of your anger seize them.

May their palace be desolate, and may no one dwell in their tents.

For they persecute the one you struck, and they tell tales of the pain of those you wounded.

Add iniquity upon their iniquity; and let them not enter into your righteousness.

May they be blotted out of the Book of Life, and may they not be written with the righteous.

But for me, who am afflicted and in pain, your deliverance, O God! will lift me up to a high refuge.

I will praise the Name of God with songs, and I will magnify Him with solemn praise.

And this will please the Lord more than a bull, more than a calf that has horns and a divided hoof.

The meek will see it, [and] they will rejoice, and your heart will live, [the heart, I say, of all of you] who seek God.

For the Lord hears the afflicted, and does not despise his prisoners.

Let the heavens and the earth praise him; let the sea and everything that moves in it praise him also.

For God will deliver Zion, and rebuild the cities of Judah; they will inhabit it, and possess it.

And the offspring of his servants will inherit it, and those who love his name will abide in it.

A Psalm of David, for remembrance, [given] to the chief musician. O God! [hasten] to deliver me; O God! hasten to help me.

Let those who seek my soul be ashamed and blush; and let those who take pleasure in my evil be cast back and confounded.

Let those who say: Aha! Aha! turn back for the reward of the shame they have brought upon me.

May all who seek you rejoice and be glad in you; and may those who love your deliverance always say: Magnificent be God!

But I am afflicted and miserable; O God! hasten to come to me; you are my help and my deliverer; O Lord! do not delay.

Eternal One! I have withdrawn to you, grant that I may never be put to shame.

Deliver me by your justice, and protect me: incline your ear to me, and set me safe.

Be my rock of refuge, so that I may always withdraw to it; you have commanded me to be safe; for you are my rock, and my fortress.

My God! Deliver me from the hand of the wicked, from the hand of the perverse, and from the oppressor.

For you are my expectation, Lord Eternal! [and] my trust from my youth.

I have relied on you since [my mother's] womb; you brought me forth from my mother's womb; you are the subject of my continual praise.

I've been treated like a monster by many; but you are my strong refuge.

May my mouth be filled with your praise and your magnificence every day.

Do not cast me off in the time of my old age; do not forsake me now that my strength is spent.

For my enemies have spoken against me, and those who spy on my soul have taken counsel together;

Saying: God has abandoned him; pursue him and seize him, for there is no one who will deliver him.

O God! Do not be far from me; my God, hasten to my aid.

May those who are enemies of my soul be put to shame and defeated; and may those who seek my harm be covered with reproach and shame.

But I will always live in hope in you, and I will praise you more and more each day.

My mouth will tell of your righteousness every day, [and] of your deliverance, though I do not know their number.

I will walk by the strength of the Eternal Lord; I will proclaim your righteousness alone.

O God! You have taught me from my youth, and I have proclaimed your wonders to this day.

[I have proclaimed them] even to old age, even to gray old age; O God! do not forsake me until I have proclaimed your arm to this generation, and your power to all who come after.

For your righteousness, O God, is highly exalted, because you have done great things.

O God, who is like you?

Who, having shown me many distresses and many evils, restored me to life again, and brought me up out of the depths of the earth?

You will increase my greatness, and you will comfort me again.

Therefore, my God! I will praise you for the love of your truth with the instrument of the bagpipe; O Holy One of Israel, I will sing psalms to you with the harp.

My lips and my soul, which you have redeemed, will sing with joy when I sing psalms to you.

My tongue will also speak of your righteousness all day long, because those who seek my harm will be ashamed and blush.

For Solomon. O God, give your judgments to the King, and your righteousness to the King's son.

May he judge your people justly, and those of your people who will be afflicted fairly.

May the mountains bring peace to the people, and may the hills bring justice.

May he do justice to the afflicted among the people; may he deliver the children of the wretched, and may he crush the oppressor!

They will fear you as long as the sun and the moon last, throughout all ages.

It will fall like rain on the new growth, and like the same rain on the cut grass of the earth.

In his time the righteous will flourish, and there will be abundant peace, until the moon is no more.

He will even rule from one sea to the other, and from the river to the ends of the earth.

The inhabitants of the deserts will bow before him, and his enemies will lick the dust.

The kings of Tarshish and of the islands will present him with gifts; the kings of Sheba and Seba will bring him presents.

All kings will bow down before him, all nations will serve him.

For he will deliver the poor who cry out to him, and the afflicted, and him who has no one to help him.

He will have compassion on the poor and the wretched, and he will save the souls of the wretched.

He will protect their souls from fraud and violence, and their blood will be precious in his sight.

He will therefore live, and they will give him gold from Sheba, and they will continually offer prayers for him; and they will bless him every day.

A handful of wheat sown in the earth, on the tops of the mountains, its fruit will make a noise like [the trees] of Lebanon; and [men] will flourish through the cities, like the grass of the earth.

His fame will last forever; his fame will pass from father to son as long as the sun lasts; and in him people will be blessed; all nations will proclaim him blessed.

Blessed be the Lord God, the God of Israel, who alone does marvelous things!

Blessed be the Name of His glory forever, and may the whole earth be filled with His glory. Amen! Yes, Amen!

[Here] end the prayers of David, son of Jesse.

A Psalm of Asaph. In any case, God is good to Israel, [namely], to those who are pure in heart.

As for me, my feet almost failed me, [and] it was a close call that my steps almost slipped.

For I envied the foolish when I saw the prosperity of the wicked.

Because there is no anguish in their death, but their strength is complete.

They are not in labor with [other] men, nor are they beaten with [other] men.

That is why pride surrounds them like a necklace, and a garment of violence covers them.

Their eyes bulge out from their fatness; they surpass the designs of their heart. They are pernicious, and speak maliciously of oppression; they speak as if they were in a high place.

They set their mouths to the heavens, and their tongues roam the earth.

That is why his people keep coming back to this, when they are made to suck water from a full [glass].

And they say, how can the Mighty One know, and can the Sovereign have knowledge? These people are wicked, and being at ease in this world, they acquire more and more wealth.

In any case, it is in vain that I have purified my heart, and washed my hands in innocence.

For I was beaten every day, and my punishment returned every morning.

[But] when I said, I will speak thus, behold, I have been unfaithful to the generation of your children.

However, I tried to find out about this; but it seemed very difficult to me.

Until I entered the sanctuary of the Mighty God, and considered the end of such people.

In any case, you put them in slippery places, you are making them fall into precipices.

How were they destroyed in such a moment? Did they faint? Were they consumed by terror?

They are like a dream when one wakes up. Lord, you will despise their likeness when you wake up.

[Or] when my heart grew sour, and I was tormented in my loins;

I was stupid then, and I had no knowledge; I was like a brute in your presence.

I will therefore always be with you; you have taken me by the right hand,

You will guide me with your counsel, and then you will receive me into glory.

Who else do I have in Heaven? Yet I have taken pleasure on earth in nothing but you alone.

My flesh and my heart were consumed; but God is the strength of my heart, and my portion forever.

For behold, those who turn away from you shall perish; you shall cut off all those who turn away from you.

But for me, it is good to be near God; I have put all my hope in the Eternal Lord, so that I may recount all your works.

Maskil of Asaph. O God, why have you rejected us forever? And why are you so angry with the flock of your pasture?

Remember your assembly which you acquired from ancient times. You appropriated this mountain of Zion, on which you dwelt, [so that it might be] your portion of inheritance.

Advance your steps towards the perpetual hovels; the enemy has overthrown everything in the Holy Place.

Your adversaries have roared in the midst of your Synagogues; they have set up their signs as signs.

There everyone was seen raising their axes high through the intertwined wood.

And now, with handles and hammers, they break off his notches together.

They set fire to your sanctuaries, and desecrated the Pavilion dedicated to your Name, [bringing it down] to the ground.

They said in their hearts: let us destroy them all together; they burned all the Synagogues of the [God] Mighty on earth.

We no longer see our signs; there are no more Prophets; and there is no one with us who knows how long.

O God! How long will the adversary heap reproach upon you? Will the enemy despise your Name forever?

Why do you withdraw your hand, even your right hand? Consume them by pulling it from

the middle of your breast.

But God is my King from of old, who delivers in the midst of the earth.

You divided the sea by your strength; you broke the heads of the whales on the waters.

You have broken the heads of Leviathan, you have given it as meat to the people who live in the deserts.

You opened the fountain and the torrent, you dried up the great rivers.

Yours is the day, and yours also is the night; you have established the light and the sun.

You have set all the boundaries of the earth; you have formed Summer and Winter.

Remember this, that the enemy has blasphemed the Lord, and that a foolish people have insulted your Name.

Do not abandon to the troop [of such people] the soul of your turtledove, do not forget forever the troop of your afflicted.

Look to your covenant; for the dark places of the earth are full of booths of violence.

[Do not allow] the one who is trampled to return in shame, and make the afflicted and the poor praise your Name.

O God! Arise, defend your cause, remember the reproach that is heaped upon you daily by the fool.

Do not forget the cry of your adversaries; the noise of those who rise up against you continually ascends.

A Psalm of Asaph, a song [given] to the chief musician, [to be sung] on Altasheth. O God! We have praised you; we have praised you; and your Name was near us; your wonderful deeds have been recounted.

When I have accepted the summons, I will judge fairly.

The land was sinking, along with all who lived in it; but I have strengthened its pillars; Selah.

I said to the foolish, 'Do not act foolishly,' and to the wicked, 'Do not be proud.'

Do not feign dominance, and do not speak with pride.

For elevation does not come from the East, nor from the West, nor from the desert.

For it is God who governs; he humbles one and exalts another.

Even there is a cup in the hand of the Lord, and the wine reddens within it; it is full of mixture, and [God] pours it out; surely all the wicked of the earth will suck it up and drink the dregs.

But I will tell of it forever; I will sing praises to the God of Jacob.

I will humble all the wicked, but the righteous will be exalted.

A Psalm of Asaph, a song [given] to the chief musician, [to be sung] on Neguineth.

God is known in Judea, his fame is great in Israel;

And his tabernacle is in Salem, and his dwelling place is in Zion.

There he broke the shining bows, the shield, the sword, and the battle; Selah.

You are resplendent, [and] more magnificent than the mountains of devastation.

The bravest among them were stunned, they were in a deep sleep, and none of these valiant men could find their hands.

O God of Jacob, the chariots and the horses were asleep when you rebuked them.

You are terrible; and who can stand before you when your anger is unleashed?

You have proclaimed judgment from heaven; the earth was afraid and remained silent.

When you arose, O God, to judge, to deliver all the meek of the earth; Selah.

Surely the anger of man will return to your praise: you will bind the rest of [these] violent men.

Vow, and make vows to the Lord your God, all you who are around him, [and] let gifts be brought to the Awesome One.

He cuts off the lives of leaders; he is fearsome to the kings of the earth.

A Psalm of Asaph, [given] to the chief musician, of the descendants of Jeduthun. My

voice cries out to God, and I will cry for help; my voice cries out to God, and he will hear me.

I sought the Lord in the day of my distress: my wound flowed throughout the night, and did not cease; my soul refused to be comforted.

I remembered God, and I was tormented: I made noise, and my spirit was frozen; Selah.

You had kept my eyes awake, I was very confused, and couldn't speak.

I was thinking about days gone by, and the years of centuries past.

I remembered my night melody, I meditated in my heart, and my mind searched diligently, [saying];

Has the Lord rejected me forever? And will he no longer be pleased with me?

Has its gratuitousness disappeared forever? Has its word ceased for all ages?

Has the Mighty God forgotten to have mercy? Has he, in anger, closed the door of his compassion? Selah.

Then I said: this is precisely what weakens me; [but] the right hand of the Sovereign changes.

I remembered the exploits of the Lord; I remembered, I said, your wonders of old.

And I have meditated on all your works, and I have spoken of your exploits, [saying]:

O God! Your way is in [Your] Sanctuary. Who is [God] Mighty, [and] great like God?

You are the Mighty God who does wonders; you have made your strength known among the peoples.

You have delivered your people with your arm, the children of Jacob and Joseph; Selah.

The waters saw you, O God! The waters saw you, [and] trembled, even the depths were shaken.

The clouds poured down a deluge of water; the clouds made their sound resound; your arrows also flew to and fro.

The sound of your thunder was accompanied by rumbling, lightning illuminated the habitable land, the earth was moved and trembled.

Your way was by the sea, and your paths through the mighty waters, yet your footprints were not seen.

You led your people like a flock, under the guidance of Moses and Aaron.

Maskil of Asaph. My people, listen to my Law, give ear to the words of my mouth.

I will open my mouth in similarities: I will reveal the notable things of bygone times.

Which we have heard and known, and which our fathers have told us.

We will not hide them from their children, [and] they will tell the coming generation the praises of the Lord, and his strength, and his wonders which he has done.

For he established the testimony in Jacob, and he put the Law in Israel; and he commanded our fathers to teach them to their children.

So that the coming generation, the children, [I say], who would be born, would know them, [and] that they would make it their duty to tell them to their children;

And so that they may put their trust in God, and not forget the exploits of the Mighty One, and keep his commandments.

And that they would not be, like their fathers, a stubborn and rebellious generation, a generation that did not submit its heart, and whose spirit was not faithful to the Mighty God.

The children of Ephraim, armed between the archers, turned their backs on the day of the battle.

They did not keep God's covenant, and refused to walk according to his Law.

And they forgot his exploits and the wonders he had shown them.

He performed miracles in the presence of their fathers in the land of Egypt, in the territory of Zohan.

He divided the sea, and made them pass through, and made the waters stand still like

a heap [of stones].

And he led them by day with a cloud, and all night with a light of fire.

He split the rocks in the desert, and gave them abundant drink, as if [he had drawn] from the depths.

He made, I say, streams flow from the rock, and made waters flow out like rivers.

However, they continued to sin against him, provoking the Sovereign in the desert.

And they tested the [God] Mighty in their hearts, asking for meat that would satisfy their appetite.

They spoke against God, saying, "Could the Mighty God prepare a table for us in this desert?"

"Look," they said, "he struck the rock, and the waters gushed out, and torrents flowed abundantly, but could he also give us bread? Would he prepare meat for his people?"

Therefore, when the Lord heard them, he became very angry, and fire was kindled against Jacob, and his anger was aroused against Israel.

Because they had not believed in God, nor trusted in his deliverance.

Although he had given command to the clouds above, and had opened the gates of heaven;

And that he had rained down manna on them so that they might eat of it, and that he had given them the wheat from heaven;

So much so that everyone was eating the bread of the powerful. He therefore sent them meat to satisfy their hunger.

He stirred up the east wind in the heavens, and by his power he brought in the south wind.

And he rained down upon them flesh like dust, and flying birds, in a quantity like the sand of the sea.

And he caused it to fall in the middle of their camp, [and] around their pavilions.

And they ate it, and were fully satisfied, for he had granted their wish.

[But] they had not yet lost the desire, and their meat was still in their mouths.

When God's anger was aroused against them, and he put to death the fat men among them, and struck down the elite people of Israel.

Nevertheless, they sinned again, and added no faith to his wonders.

That is why he suddenly consumed their days, and their years swiftly.

When he put them to death, then they sought him, they repented, and they sought the Mighty God early in the morning.

And they remembered that God was their rock, and that the Mighty and Sovereign [God] was the one who delivered them.

But they put on a good show with their mouths, and they lied to him with their tongues;

For their hearts were not right toward him, and they were not faithful in his covenant.

However, because he is merciful, he forgave their iniquity, so much so that he did not destroy them, but he often appeased his anger, and did not unleash all his fury.

And he remembered that they were only flesh, like a passing wind that does not return.

How many times did they anger him in the desert, and how many times did they annoy him in that uninhabitable place?

For one after another they tested the Mighty God; and they restrained the Holy One of Israel.

They did not remember his hand, nor the day he delivered them from the hand of him who afflicted them.

They did not remember him who had performed his signs in Egypt, and his miracles in the territory of Zohan:

And who had turned their rivers and streams into blood, so that they could not drink

from them.

And who had sent against them a multitude of beasts, which ate them; and frogs, which destroyed them.

And who had given their fruit to the worms, and their labor to the grasshoppers. Who had destroyed their vineyards with hail, and their sycamore trees with storms. And who had delivered their cattle to the hail, and their flocks to the flashing lightning.

Who had sent upon them the fierceness of his anger, great anger, indignation and distress, [which are] a sending of messengers of evil.

Who had prepared the way for his anger, and had not delivered their soul from death; and who had given their livestock over to death.

And who had struck every firstborn in Egypt, the first signs of vigor in the tents of Ham.

Who had led his people out like sheep; and who had guided them through the desert like a flock.

And who had led them safely, and without them having any fear, to where the sea covered their enemies.

And who had brought them into the land of His Holiness, [namely] into this mountain which His right hand has conquered.

And who had driven out from before them the nations, whom he had given as an inheritance allotted to them, and had made the Tribes of Israel dwell in the tents of those nations.

But they tested and angered the Sovereign God, and did not keep his testimonies.

And they turned back, and acted unfaithfully, just like their fathers; they fell over like a deceiving bow.

And they provoked him to anger with their high places, and stirred him to jealousy with their sculpted images.

God heard it, and was very angry, and he greatly despised Israel.

And he left the pavilion at Shiloh, the Tabernacle where he dwelt among men.

And he surrendered his strength and his adornment into the hands of the enemy.

And he delivered his people to the sword and was very angry with his heritage.

The fire consumed their elite people, and their virgins were not praised.

Their priests fell by the sword, and their widows did not mourn them.

Then the Lord awoke like a man who had fallen asleep, and like a mighty man who cries out, still having wine in his head.

And he struck his adversaries from behind, and put them in perpetual disgrace.

But he scorned the Tabernacle of Joseph, and did not choose the Tribe of Ephraim.

But he has chosen the Tribe of Judah, the mountain of Zion, which he loves;

And he built his Sanctuary like high [buildings], and established it as the earth which he founded forever.

And he chose David, his servant, and took him from the sheepfolds;

[He took him, I say,] from the nursing ewes, and brought him to shepherd Jacob his people, and Israel his inheritance.

Therefore he fed them according to the integrity of his heart, and guided them by the wise direction of his hands.

A Psalm of Asaph. O God! The nations have entered into your inheritance; they have profaned the Temple of your Holiness, they have reduced Jerusalem to heaps of stones.

The dead bodies of your servants have been given as food to the birds of the air, and the flesh of your beloved ones to the beasts of the earth.

Their blood was poured out like water around Jerusalem, and there was no one to bury them.

We have been a reproach to our neighbors, a laughingstock and a scorn to those who live around us.

How long, O Lord, will you be angry forever? Will your jealousy burn like a fire?

Pour out your wrath on the nations that do not know you, and on the kingdoms that do not call upon your name.

For they devoured Jacob, and they ravaged his dwellings.

Do not remind us of the iniquities committed before; [and] let your compassion come before us; for we have become very weak.

O God of our deliverance, help us for the sake of the glory of your Name, and deliver us; and forgive us our sins for the sake of your Name.

Why should the nations say, "Where is their God?" Let vengeance for the blood of your servants, which has been shed, be manifested among the nations in our sight.

Let the groaning of the prisoners come before you, [but] reserve, according to the greatness of your power, those who are already condemned to death.

And repay our neighbors, in their midst, seven times double the reproach they have done to you, O Eternal One!

But we, your people, and the flock of your pasture, will praise you forever, from generation to generation, and will recount your praise.

A Psalm of Asaph, [given] to the chief musician, [to be sung] to Sosannim-heduth. You who shepherd Israel, give ear; you who lead Joseph like a flock; you who sit enthroned among the cherubim, shine forth your splendor.

Awaken your power before Ephraim, Benjamin, and Manasseh; and come for our deliverance.

O God! Restore us, and let your face shine upon us; and we shall be delivered.

O Lord, God of hosts, how long will you be angry with the plea of your people?

You have fed them with the bread of tears, and you have given them tears to drink in abundance.

You have made us a subject of contention among our neighbors, and our enemies mock us among themselves.

O God of hosts, restore us, and let your face shine upon us; and we shall be delivered.

You had brought a vineyard out of Egypt; you had driven out the nations, and you had planted it.

You had prepared a place before it, you had made it take root, and it had filled the earth.

The mountains were covered with its shade, and its branches were like tall cedars.

It had spread its branches to the sea, and its offshoots to the river.

Why did you break down its walls, so that all the passers-by picked the grapes?

The wild boars from the forest destroyed it, and all sorts of wild beasts grazed on it.

O God of hosts, return, I pray you; look down from heaven, see, and visit this vine;

And the plant that your right hand had planted, and the provins that you had made strong for you.

She is burned by fire, she is cut off; they perish as soon as you appear to rebuke them.

Let your hand be upon the man of your right hand, upon the son of man whom you have strengthened.

And we will not turn back from you. Restore our lives, and we will call upon your Name.

O Lord! God of hosts, restore us, [and] let your face shine; that we may be delivered.

A Psalm of Asaph, [given] to the chief musician, [to be sung] to Gittith. Sing joyfully to God, our strength; shout aloud to the God of Jacob.

Sing the Song of Songs, take up the drum, the pleasant harp, and the bagpipe.

Sound the trumpet at the new moon, at the solemnity, for the day of our feast.

For it is a statute in Israel, an ordinance of the God of Jacob.

He established this as a testimony in Joseph, when he went out against the land of

Egypt, where I heard a language I did not understand.

I removed, [he said], his shoulders from under the load, and his hands were removed from behind the pots.

You cried out in distress, and I delivered you; I answered you from the midst of the thundering cloud; I tested you at the waters of Meribah; Selah.

Listen, my people, I will summon you; Israel, if you would only listen to me!

There shall be no foreign god among you, and you shall not bow down to the gods of foreigners.

I am the Lord your God, who brought you up out of the land of Egypt; open your mouth wide, and I will fill it.

But my people did not listen to my voice, and Israel did not submit to my will.

That is why I abandoned them to the hardness of their hearts, and they walked according to their own advice.

Oh, if only my people had listened to me! If only Israel had walked in my ways!

I would have struck down their enemies in an instant, and I would have turned my hand against their adversaries.

Those who hate the Lord would have lied to him, and the time [for my people] would have been forever.

And [God] would have nourished him with the marrow of wheat; and I would have, [he said], satisfied you with the honey [that distills] from the rock.

A Psalm of Asaph. God attends in the assembly of the mighty; he judges in the midst of the judges.

How long will you judge unjustly, and show partiality to the wicked? Selah.

Defend the rights of the oppressed and the orphan; do justice to the afflicted and the poor;

Deliver the oppressed and the needy, rescue them from the hand of the wicked.

They neither know nor hear anything; they walk in darkness, all the foundations of the earth are shaken.

I said: you are gods, and you are all children of the Sovereign;

However, you will die like men, and you who are the leaders will fall like anyone else.

O God! Arise, judge the earth; for you shall inherit all the nations.

A Song and Psalm of Asaph. O God! Do not be silent, do not keep quiet, and do not remain at rest, [O Mighty God!]

For behold, your enemies are roaring; and those who hate you have raised their heads.

They secretly plotted against your people, and they held counsel against those who have retreated to you to hide.

They said, "Come, let us destroy them, so that they will no longer be a nation, and the name of Israel will no longer be mentioned."

For they conspired together with one mind; they formed an alliance against you.

The tents of the Idumeans, the Ishmaelites, the Moabites, and the Hagrites; the Gebalites, the Hammonites, the Hamalekites, and the Philistines, along with the inhabitants of Tyre.

Assur also joined them; they served as arms for the children of Lot: Selah.

Do to them as you did to Midian, as you did to Sisera, and as you did to Jabin by the Kishon River;

Who were defeated at Hen-dor, and served as manure for the earth.

Make their chiefs like Horeb and Zeeb, and all their princes like Zebah and Zalmunah;

Because they said: Let us conquer the pleasant dwellings of God.

My God! make them like a ball, and like stubble driven by the wind;

Like fire burns a forest, and like flame sets mountains ablaze.

Pursue them thus with your storm, and terrify them with your whirlwind.

Cover their faces with shame, so that they may seek your Name, O Eternal One!

May they be ashamed and dismayed forever, may they blush, and may they perish;
So that it may be known that you alone, whose name is the Lord, are Sovereign over
all the earth.

A Psalm of the Children of Korah, [given] to the chief musician, [to be sung] to
Gittith. O Lord of hosts, how lovely are your tabernacles!

My soul yearns earnestly, even faints for the courts of the Lord; my heart and my
flesh rejoice in the living and strong God.

Even the sparrow has found its home, and the swallow its nest, where it has laid its
young; your altars, O Lord of hosts, my King and my God!

How blessed are those who dwell in your house, and who praise you continually! Selah.

Oh, how blessed is the man whose strength is in you, and those in whose hearts are
the beaten paths!

Passing through the Baca valley they reduce it to a fountain; the rain also fills the
marshes.

They march with strength to present themselves before God in Zion.

Eternal God of hosts, hear my request; God of Jacob, give ear; Selah.

O God, our shield, see, and look upon the face of your Anointed One.

For one day in your courts is better than a thousand elsewhere. I would rather be a
gatekeeper in the house of my God than dwell in the tents of the wicked.

For the Lord God is a sun and shield to us; the Lord bestows favor and honor, and
withholds no good thing from those who walk in integrity.

Lord of hosts, how blessed is the man who trusts in you!

A Psalm of the Children of Korah, [given] to the chief musician. Lord, you have had
peace with your land; you have restored and given rest to the prisoners of Jacob.

You have forgiven the iniquity of your people, [and] you have covered all their sins;
Selah.

You have withdrawn all your anger, you have returned from the heat of your
indignation.

O God of our deliverance, restore us, and put an end to the anger that you have
against us.

Will you be angry with us forever? Will you prolong your anger from age to age?

Will you not return to give us life, so that your people may rejoice in you?

Eternal One, show us your mercy, and grant us your deliverance.

I will listen to what the Mighty God, the Lord, will say; for he will speak peace to
his people and to his beloved, but they will never return to their folly.

Surely his deliverance is near to those who fear him, so that glory may dwell in our
land.

Goodness and truth have met; justice and peace have embraced.

Truth will spring up from the earth, and justice will look down from heaven.

The Lord will also provide good things, so much so that our land will yield its
fruit.

Justice will go before him, and he will establish it wherever he goes.

David's plea. Lord, hear me, answer me; for I am afflicted and miserable.

Guard my soul, for I am one of your beloved; O my God, deliver your servant, who
trusts in you.

Lord, have mercy on me, for I cry out to you all day long.

Rejoice the soul of your servant; for I lift up my soul to you, Lord.

Because you, O Lord, are good and merciful, and very kind to all who call on you.

Eternal One, give ear to my prayer, and listen to the voice of my supplications.

I call upon you in the day of my distress, for you answer me.

Lord, there is none among the gods like you, nor are there any works like yours.

Lord, all the nations you have made will come and worship before you and glorify your
Name;

For you are great, and you do wonderful things; you alone are God.

Eternal One! Teach me your ways, and I will walk in your truth; bind my heart to the fear of your Name.

Lord my God, I will praise you with all my heart, and I will glorify your Name forever.

For your kindness is great towards me, and you have delivered my soul from a deep grave.

O God! Proud people have risen up against me, and a band of terrible people, who have not had you before their eyes, have sought my life.

But you, Lord, are the [God] who is strong, compassionate, merciful, slow to anger, and abounding in goodness and truth.

Turn to me, and have mercy on me; give your strength to your servant, and deliver the son of your maidservant.

Show me some sign of your favor, so that those who hate me may see it and be ashamed, because you have helped me, O Lord, and comforted me.

A psalm of the song of the children of Korah. Its foundation is in the holy mountains.

The Lord loves the gates of Zion more than all the tabernacles of Jacob.

What is said about you, City of God, are glorious things; Selah.

I will mention Rahab and Babylon among those who know me; here are Palestine, Tyre, and Cush. This one, [it was said], was born there.

But of Zion it will be said: This one and that one was born there; and the Sovereign himself will establish it.

When the Lord records the peoples, he will also number these, [and he will say]: this one was born there; Selah.

And the singers, as well as the flute players, [and] all my springs will be in you.

Maskil of Heman Ezrahite, [which is] a Song of Psalms, [given] to the chief musician from among the descendants of Korah, [to sing] to Mahalath-lehannoth. O Lord! God of my salvation, I cry out before you day and night.

Let my prayer come into your presence; open your ear to my cry.

For my soul has had its fill of woes, and my life has come down to the grave.

I have been placed among those who go down to the pit; I have become like a man who has no more strength;

Placed among the dead, like the mortally wounded lying in the tomb, whom you no longer remember, and who are cut off by your hand.

You put me in the lowest pit, in dark places, in deep places.

Your fury has been hurled upon me, and you have overwhelmed me with all your waves; Selah.

You have removed from me those by whom I was known, you have made me an extreme abomination before them; I am so confined that I cannot get out.

My eye is weary with grief; O Lord! I cry out to you all day long, I stretch out my hands to you.

Will you perform a miracle for the dead? Or will the departed rise to praise you? Selah.

Will they recount your mercy in the grave? [and] your faithfulness in the tomb?

Will your wonders be known in the darkness, and your righteousness in the land of forgetfulness?

But I, O Eternal One! I cry out to you; my prayer comes before you early in the morning.

Eternal One! Why have you rejected my soul? Why have you hidden your face from me?

I am afflicted and as if giving up the ghost from my youth; I have been exposed to your terrors, and I do not know where I stand.

The heat of your [anger] has passed over me, and your fears have cut me off.

They surrounded me all day long like waters; they all surrounded me together.

You have taken away from me my friend, even my close friend, and those with whom I am known are darkness to me.

Maskil of Ethan Ezrahite. I will sing of the Lord's goodness forever; with my mouth I will declare your faithfulness from generation to generation.

For I said: your goodness continues forever, [like] the heavens, you established your faithfulness in them [when you said]:

I have made a covenant with my chosen one, I have sworn an oath to David my servant, [saying]:

I will establish your descendants forever, and I will establish your throne from generation to generation; Selah.

And the heavens praise your wonders, O Eternal One! Your faithfulness also is praised in the assembly of the Saints.

For who is above the clouds who can be compared to the Lord? Who is like the Lord among the mighty?

The Mighty [God] becomes extremely terrible in the secret Council of Saints; he is more feared than all those around him.

O Eternal God of hosts, who is like you, mighty Eternal? Therefore your faithfulness surrounds you.

You have power over the raising of the sea's waves; when its waves rise, you make them subside.

You struck down Rahab like a man mortally wounded; you scattered your enemies with the arm of your strength.

Yours are the heavens, yours also is the earth; you have established the earth as a dwelling place, and all that is in it.

You created the North and the South; Tabor and Hermon rejoice in your Name.

You have a powerful arm, your hand is strong, and your right hand is high and tall. Justice and fairness are the foundation of your throne; grace and truth go before you.

O how blessed is the people who know the sound of joy! They will walk, O Lord, in the light of your face.

They will rejoice in your name all day long, and they will boast in your righteousness.

Because you are the glory of their strength; and our power is distinguished by your favor.

For the Lord is our shield, and the Holy One of Israel is our King.

You once spoke in a vision concerning your beloved, and you said: I have commanded my help in favor of a valiant man; I have exalted the chosen one from among the people.

I have found David my servant, I have anointed him with my holy oil;

My hand will be firm with him, and my arm will strengthen him.

The enemy will not ransom him, and the wicked will not afflict him;

But I will crush his adversaries in his presence, and I will destroy those who hate him.

My faithfulness and my goodness will be with him; and his glory will be exalted in my Name.

And I will set his hand upon the sea, and his right hand upon the rivers.

He will call upon me, [saying:] You are my Father; my Mighty [God], and the Rock of my salvation.

Therefore I will establish him as the firstborn [and] the sovereign over the kings of the earth.

I will maintain my kindness to him forever, and my covenant with him will be assured.

I will make his descendants eternal, and I will make his throne as long as the heavens endure.

But if his children abandon my Law, and do not walk according to my ordinances;

If they violate my statutes, and do not keep my commandments;

I will punish their transgression with the rod, and their iniquity with plagues.

But I will not withdraw my kindness from him, and I will not betray my faith in him.

I will not violate my covenant, nor will I alter what has come out of my lips.

I once swore by my holiness; (if I ever lie to David;)

That his descendants will endure forever, and that his throne will be like the sun in my presence:

That it will be established forever like the moon; and there will be a sure witness of it in the heavens; Selah.

Nevertheless you rejected him and scorned him; you were very angry with your Anointed One.

You have rejected the covenant made with your servant; you have defiled his crown by throwing it to the ground.

You have broken down all its walls; you have laid its fortresses to ruin.

Everyone who passed by on the road plundered him; he became a disgrace to his neighbors.

You have exalted the right hand of his adversaries, you have rejoiced all his enemies.

You have also blunted the point of his sword, and you have not straightened it in battle.

You have put an end to its splendor, and you have cast down its throne.

You have shortened the days of his youth, [and] covered him with shame; Selah.

How long, O Eternal One? Will you hide yourself forever? Will your wrath burn like a fire?

Remember how short my life is; why would you have created all the sons of men in vain?

Who is the man who will live and not see death, and who will deliver his soul from the hand of the grave? (Selah.)

Lord, where are your previous acts of kindness which you swore to David regarding your faithfulness?

Lord! Remember the reproach of your servants, [and how] I bear in my breast [the reproach that has been done to us] by all the great peoples, [The reproach] with which your enemies have defamed, O Eternal One! with which they have defamed the traces of your Anointed One.

Blessed be the Lord forever; Amen! Yes, Amen!

A petition from Moses, man of God. Lord! You have been a refuge for us from age to age.

Before the mountains were born, and you formed the earth, the earth, [I say], habitable, even from age to age, you are the [God] Mighty.

You reduce man [mortal] to the point of making him into a woodcarver, and you say: Son of men, return.

For a thousand years are before your eyes like yesterday which has passed away, and [like] a watch in the night.

You sweep them away as through a stream of water; they are like a dream in the morning, like a blade of grass that changes color,

It blooms in the morning and turns green again; in the evening it is cut down and withers.

For we are consumed by your anger, and we are troubled by your fury.

You have set our iniquities before you, [and] our hidden sins before the brightness of your face.

For all our days pass away because of your great anger, [and] we consume our years like a thought.

The days of our years return to seventy years, and if there are vigorous ones, to eighty years; even the most beautiful of these days is but toil and torment; and it soon passes away, and we fly away.

Who knows, according to your fear, the strength of your indignation and your great

anger?

Teach us to count our days so much that we may have a heart filled with wisdom.

O Lord! Turn back! How long? Be gracious to your servants.

Satisfy us each morning with your goodness, so that we may rejoice and be glad all our days.

Rejoice us for the days you have afflicted us, [and for] the years in which we have suffered:

May your work be shown to your servants, and your glory to their children.

And may the good pleasure of the Lord our God be upon us, and direct the work of our hands; yes, direct the work of our hands.

He who dwells in the dwelling of the Sovereign, lodges in the shadow of the Almighty.

I will say to the Lord: You are my refuge and my fortress; you are my God, in whom I trust.

Surely he will deliver you from the snare of the fowler; [and] from wretched mortality.

He will cover you with his feathers, and you will find refuge under his wings; his truth will be your shield and buckler.

You will not be afraid of the terrors of the night, nor of the arrow that flies by day.

Neither of the mortality that walks in darkness; nor of the destruction that wreaks havoc at midday.

A thousand will fall at your side, and ten thousand at your right hand; but [destruction] will not come near you.

Only you will gaze with your own eyes, and you will see the reward of the wicked.

For you are my refuge, O Lord! You have established the Sovereign for your dwelling place.

No harm will befall you, and no plague will come near your tent.

For he will entrust you to his angels, to guard you in all your ways.

They will lift you up in their hands, so that your foot will not strike against the stone.

You will tread on the lion and the asp, [and] you will trample the young lion and the dragon.

Because he loves me dearly, [says the Lord], I will deliver him; I will put him in a high refuge, because he knows my Name.

He will call on me, and I will answer him; I will be with him in trouble, I will deliver him, and I will honor him.

I will satisfy him with days, and I will show him my deliverance.

A psalm of song, for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to your Name, O Sovereign!

To proclaim your goodness every morning and your faithfulness every night.

On the ten-stringed instrument, and on the bagpipe, and by a [premeditated] Canticle on the harp.

For, O Lord, you have made me glad by your works; I will rejoice in the works of your hands.

O Eternal One! How magnificent are your works! How wonderfully profound are your thoughts.

The stupid man knows nothing about it, and the fool does not understand this.

[Knowing], that the wicked grow like grass, and that all workers of iniquity flourish, only to be destroyed forever.

But you, O Eternal One! You are exalted forever.

For behold, your enemies, O Lord! For behold, your enemies shall perish, and all the workers of iniquity shall be scattered.

But you will lift up my horn like that of a unicorn, [and] my anointing will be with fresh oil.

And my eye will see in those who spy on me, and my ears will hear concerning the wicked, who rise up against me, [what I desire].
The righteous will flourish like a palm tree, they will grow like a cedar in Lebanon.

Planted in the house of the Lord, they will flourish in the courts of our God.
They will still bear fruit in old age; they will be in good condition and remain green;

To proclaim that the Lord is upright; he is my rock, and there is no injustice in him.

The Lord reigns, he is clothed with majesty; the Lord is clothed with strength, he has girded himself with it; therefore the inhabited earth is established, so that it will not be shaken.

Your throne was established from that time on; you are from all eternity.

The rivers have risen, O Eternal One! the rivers have increased their noise, the rivers have raised their waves;

The Lord, who is in the heights, is mightier than the roar of many waters, and than the mighty waves of the sea.

Your testimonies are very certain; Eternal One! holiness has adorned your house for a long time.

O Eternal One! who are the [God] Mighty with vengeance, the [God] Mighty with vengeance, let your splendor shine forth.

You, Judge of the earth, rise up: give reward to the proud.

How long, O Lord, will the wicked rejoice?

[How long will] all the workers of iniquity utter and speak harsh words, and boast? Eternal One, they oppress your people and afflict your heritage.

They kill the widow and the stranger, and they put the orphans to death.

And they said, "The Lord will not see it; the God of Jacob will not hear of it."

You most foolish among the people, take heed to this; and you senseless ones, when will you become wise?

He who planted the ear, will he not hear? He who formed the eye, will he not see?

He who chastises the nations, he who teaches knowledge to men, will he not censure?

The Lord knows that the thoughts of men are but vanity.

O how blessed is the man whom you chastise, O Eternal One! and whom you instruct by your Law;

So that you may protect him from days of adversity, until the pit is dug for the wicked!

For the Lord will not forsake his people, nor abandon his inheritance.

Therefore, judgment will be united with justice, and all who are upright in heart will follow it.

Who will rise up for me against the wicked? Who will stand up for me against the workers of iniquity?

If the Lord had not been to help me, my soul would soon have been lodged in the [place of] silence.

If I said, "My foot has slipped," your goodness, O Lord, has sustained me.

When I had many thoughts inside me, your consolations recreated my soul.

Will the court of the wicked, who plot evil against the rules of justice, be joined with you?

They gather against the soul of the righteous, and condemn innocent blood.

But the Lord has been my fortress, and my God, the rock of my refuge.

He will repay them with their outrage, and will destroy them by their own wickedness.

The Lord our God will destroy them.

Come, let us sing to the Lord, let us shout for joy to the rock of our salvation.

Let us go before him with praise; and let us shout before him with joyful songs of praise.

For the Lord is a mighty and great God, and a great King above all gods.

The deepest places of the earth are in his hand, and the mountain peaks belong to him.

The sea belongs to him, for he himself made it, and his hands formed the dry land.

Come, let us bow down in worship, let us kneel before the Lord our Maker.

For he is our God, and we are the people of his pasture, and the sheep of his care.

If you hear his voice today,

Do not harden your hearts, as at Meribah, [and] as on the day of Massah in the desert;

Where your fathers tested me and tried me; and also they saw my works.

I was annoyed with that generation for forty years, and I said, 'They are a people whose hearts go astray, and they have not known my ways;

That is why I swore in my anger, if they enter my rest.

Sing to the Lord a new song; all the earth, sing to the Lord.

Sing to the Lord, bless his Name, proclaim his deliverance day after day.

Declare his glory among the nations, [and] his wonders among all peoples.

For the Lord is great and worthy of praise; he is to be feared above all gods;

For all the gods of the peoples are idols, but the Lord made the heavens.

Majesty and magnificence go before him; strength and excellence are in his sanctuary.

Families of the peoples, ascribe to the Lord, ascribe to the Lord glory and strength.

Ascribe to the Lord the glory due his Name; bring the offering, and enter his courts.

Worship the Lord in holy splendor; all you inhabitants of the earth tremble in awe at the presence of his face.

Say among the nations: The Lord reigns; even the inhabited earth is established, [and] it will not be moved; he will judge the peoples in equity.

Let the heavens rejoice, and let the earth be glad! Let the sea and all that is in it resound!

Let the fields rejoice, with all that is in them. Then all the trees of the forest will sing with joy,

Before the Lord, because he comes, because he comes to judge the earth; he will judge the inhabited world in righteousness, and the peoples according to his faithfulness.

The Lord reigns; let the earth rejoice, and let many islands be glad.

Clouds and darkness surround him; righteousness and judgment are the foundation of his throne.

The fire marches before him, and engulfs all around his adversaries.

His lightning illuminates the habitable world, and the earth, seeing him, trembles in astonishment.

The mountains melt like wax, because of the presence of the Lord, because of the presence of the Lord of all the earth.

The heavens declare his righteousness, and all the peoples see his glory.

Let all who serve images and glory in idols be put to shame; you gods, all of you, bow down before him.

Zion heard it, and rejoiced; and the daughters of Judah were glad for your judgments, O Lord!

For you are the Lord, exalted above all the earth; you are far above all gods.

You who love the Lord, hate evil; for he guards the souls of his beloved, and delivers them from the hand of the wicked.

Light is made for the righteous, and joy for those who are upright in heart.

Righteous ones, rejoice in the Lord, and celebrate the memory of his holiness.

Psalm. Sing to the Lord a new song; for he has done marvelous things; his right hand and his holy arm have delivered him.

The Lord has made known his deliverance; he has revealed his righteousness in the

sight of the nations.

He remembered his grace and his faithfulness to the house of Israel; all the ends of the earth have seen the deliverance of our God.

All you inhabitants of the earth, shout for joy to the Lord, raise your voices in song, sing for gladness, and make music.

Sing psalms to the Lord with the harp, with the harp and with a melodious voice.

Shout with joyful shouts with trumpets and the sound of the horn before the King, the Lord.

Let the sea roar, with all that it contains, [and] let the earth and those who dwell in it [burst forth in their cries].

Let the rivers clap their hands, and let the mountains sing for joy,

Before the Lord; for he comes to judge the earth; he will judge the inhabited world in righteousness, and the peoples in equity.

The Lord reigns, let the peoples tremble; he sits between the cherubim, let the earth shake.

The Lord is great in Zion, and he is exalted above all peoples.

They will celebrate your Name, great and awesome; for it is holy;

And the strength of the King, [for] he loves justice; you have ordained equity, you have pronounced righteous judgments in Jacob.

Exalt the Lord our God, and worship at his footstool; he is holy.

Moses and Aaron were among his priests; and Samuel among those who called on his name; they called on the Lord, and he answered them.

He spoke to them about the pillar of cloud; they have preserved his testimonies and the order he gave them.

O Eternal my God! You have answered them, you have been a Mighty [God] to them, forgiving them, and avenging their deeds.

Exalt the Lord our God, and worship at his holy mountain, for the Lord our God is holy.

A psalm of thanksgiving. All you inhabitants of the earth, shout for joy to the Lord.

Serve the Lord with gladness; come before him with joyful songs.

Know that the Lord is God. He is the one who made us, and we are not his people, and the flock of his pasture.

Enter his gates with thanksgiving, and his courts with praise; give thanks to him, bless his name.

For the Lord is good; his love endures forever, and his faithfulness from generation to generation.

A Psalm of David. I will sing of mercy and justice; O Lord, I will sing praises to you.

I will be careful to maintain pure conduct until you come to me; I will walk in the integrity of my heart, within my house.

I will not set anything wicked before my eyes; I hate the deeds of the debauched; [nothing] of them will cling to me.

The evil heart will depart from me; I will not confess the wicked.

I will cut off the one who slanders his neighbor in secret; I cannot [bear] the one who has lofty eyes and a proud heart.

I will take care of the righteous people of the land, so that they may remain with me; whoever walks in the whole way will serve me.

He who practices deceit will not remain in my house; he who speaks lies will not be established in my sight.

I will cut off every morning all the wicked from the land, to exterminate from the City of the Lord all the workers of iniquity.

A prayer of the afflicted, in anguish, pouring out their complaint before the Lord. Lord, hear my prayer, and let my cry come to you.

Do not hide your back face from me; in the day of my distress, give ear to my plea;

in the day I call upon you, hasten, answer me.
For my days have vanished like smoke, and my bones are dried up like a hearth.
My heart was struck, and became dry as grass, because I forgot to eat my bread.
My bones cling to my flesh because of the sound of my groaning.
I have become like the desert cormorant; and I am like the owl of the wild places.
I am watchful, and I am like the sparrow, which is alone on the roof.
My enemies hurl insults at me every day, and those who are furious with me swear against me.
Because I ate ashes like bread, and mixed my drink with tears.
Because of your anger and indignation: because after you had raised me up so high, you threw me to the ground.
My days are like a fading shadow, and I grow as dry as grass.
But you, O Eternal One, remain forever, and your memory endures from generation to generation.
You will arise, [and] you will have compassion on Zion; for it is time to have pity on her, because the appointed time has come.
For your servants are fond of its stones, and have compassion on its dust.
Then the nations will fear the Name of the Lord, and all the kings of the earth, your glory.
When the Lord has built Zion; when he has been seen in his glory;
When he has heeded the prayer of the distressed, and has not despised their supplication.
This will be recorded for the next generation; the people yet to be created will praise the Lord.
Because he will have cast his gaze from the high place of his holiness, and the Lord will have looked down from heaven to earth,
To hear the groaning of the prisoners, [and] to free those who were devoted to death;
So that the Name of the Lord may be proclaimed in Zion, and his praise in Jerusalem;
When the peoples and the kingdoms have joined together to serve the Lord.
He cut off my strength on the way, he shortened my days.
I said: My God, do not take me away in the midst of my days! Your years [endure] from age to age.
You laid the foundations of the earth long ago, and the heavens are the work of your hands.
They will perish, but you will be permanent; and they will all wear out like a garment; you will change them like a robe, and they will be changed.
But you are still the same; and your years will never end.
The children of your servants will dwell [near you], and their descendants will be established before you.
A Psalm of David. Bless the Lord, O my soul, and all that is within me, bless his holy name.
My soul, bless the Lord, and forget not one of his benefits.
He is the one who forgives all your iniquities, who heals all your infirmities;
Who guarantees your life from the pit, who crowns you with grace and compassion;
Who satisfies your mouth with good things; your youth is renewed like that of the eagle.
The Lord brings justice and righteousness to all who are wronged.
He made known his ways to Moses, [and] his exploits to the children of Israel.
The Lord is gracious, merciful, slow to anger, and abounding in grace.
He does not quarrel forever, nor does he harbor [his anger] forever.
He has not treated us according to our sins, nor has he repaid us according to our iniquities.
For as high as the heavens are above the earth, so great is his grace toward those

who fear him.

He has removed our misdeeds from us, as far as the East is removed from the West. With such compassion as a father has for his children, with such compassion the Lord has for those who fear him.

Because he knows full well what we are made of, remembering that we are but dust.

The days of mortal man are like hay, he flourishes like a flower of the field.

Because the wind has passed over it, it is no more, and its place no longer recognizes it.

But the Lord's mercy is from everlasting to everlasting toward those who fear him, and his righteousness toward their children's children;

For those who keep his covenant, and who remember to do his commandments.

The Lord has established his throne in the heavens, and his kingdom rules over all.

Bless the Lord, you his mighty angels, who do his commandment, obeying the voice of his word.

Bless the Lord, all you his armies, who are his ministers doing his good pleasure.

Bless the Lord, all his works, in all places of his dominion. My soul, bless the Lord.

My soul, bless the Lord. O Lord my God, you are wonderfully great, you are clothed with majesty and splendor.

He wraps himself in light as with a garment, he spreads the heavens like a veil.

He builds his high chambers between the waters; he makes the great clouds his chariot, he rides on the wings of the wind.

He makes winds his angels, and burning fire his servants.

He has established the earth on its foundations, so that it will never be shaken forever.

You had covered it with the abyss as with a garment; the waters stood upon the mountains.

They fled at your threat, [and] quickly took flight at the sound of your thunder.

The mountains rose up, and the valleys sank down, to the same place that you had appointed for them.

You have set a boundary for them which they shall not cross, they shall not return to cover the earth.

It is he who guides the fountains through the valleys, so much so that they wander between the mountains.

They provide water for all the animals of the fields, and wild donkeys quench their thirst.

The birds of the sky stand near them, and make their voices resound from among the branches.

He waters the mountains from his upper chambers; [and] the earth is satisfied with the fruit of your works.

He makes hay sprout for the cattle, and grass for the service of man, bringing forth bread from the earth;

And the wine that gladdens the heart of man, that makes his face shine with oil, and that sustains the heart of man with bread.

The tall trees are satiated with it, [and] the cedars of Lebanon, which he planted, So that the birds can make their nests there. As for the stork, the fir trees [are its home].

The high mountains are for the chamois [and] the rocks are the retreat of the rabbits.

He made the moon for the seasons, and the sun knows its setting.

You bring darkness, and night comes, during which all the beasts of the forest trot about.

The lion cubs roar after the prey, and to ask the [God] Strong for their food.

When the sun rises, they retreat and remain lying in their dens.

So the man goes out to his work and his labor, until evening.

O Lord, how many are your works! In wisdom you have made them all; the earth is full of your riches.

This vast and spacious sea, where there are countless moving animals, small creatures alongside large ones!

There the ships sail, and that Leviathan which you formed to frolic there.

They are all waiting for you, so that you may give them their feed in due season.

When you give it to them, they gather it up, and when you open your hand, they are satisfied with good things.

Do you hide your face? They are troubled; do you take away their breath, they faint, and return to their dust.

[But if] you send forth your Spirit, they are created, and you renew the face of the earth.

May the glory of the Lord be forever; may the Lord rejoice in his works!

He casts his gaze upon the earth, and it trembles; he touches the mountains, and they smoke.

I will sing to the Lord as long as I live; I will sing praises to my God while I have my being.

My meditation will be pleasing to him; [and] I will rejoice in the Lord.

May sinners be consumed from the face of the earth, and may there be no more wicked!

My soul, bless the Lord; praise the Lord.

Give thanks to the Lord, call upon his name, make known among the peoples his deeds.

Sing to him, chant to him, tell him of all his wonders.

Glory in the name of his holiness, [and] let the hearts of those who seek the Lord rejoice.

Seek the Lord and his strength; seek his face continually.

Remember the wonders he has done, his miracles, and the judgments he pronounced.

Abraham's descendants are his servants; the children of Jacob are his chosen ones;

He is the Lord our God; his judgments are over all the earth.

He has remembered his covenant forever, the word he commanded in a thousand generations;

From the treaty he made with Abraham, and from the oath he swore to Isaac, Which he ratified to be an ordinance to Jacob, [and] to Israel [to be] an everlasting covenant;

Saying: I will give you the land of Canaan as your inheritance;

Although they were a small number of people, and they stayed there for a short time as foreigners.

For they went from nation to nation, and from one kingdom to another people.

He did not allow anyone to oppress them: and he even punished kings for their sake.

[Saying]: Do not touch my Anointed Ones, and do not harm my Prophets.

He also called for famine on the land, [and] broke every staff of bread.

He sent a man ahead of them; Joseph was sold into slavery.

They bound his feet in stocks, and put him in irons.

Until the time when his word had come, and the word of the Lord had tested him.

The King sent, and he was released; the ruler of the peoples [sent], and he was freed.

He established him as master over his house, and as ruler over all his domain;

To subdue the leaders to his desires, and to instruct his Elders.

Then Israel went into Egypt, and Jacob sojourned in the land of Ham.

And the [Lord] greatly increased his people, and made them more powerful than those who oppressed them.

He changed their hearts, so that they hated his people, even to the point of conspiring against his servants.

He sent Moses his servant, [and] Aaron, whom he had chosen.

[Who] performed on them the wonders and miracles which they had been commanded to

perform in the land of Cam.

He sent darkness and made the air darken; and they did not rebel against his commands.

He turned their waters into blood, and caused their fish to die.

Their land produced an abundance of frogs, even inside the chambers of their Kings.

He spoke, and a multitude of animals came, and lice were everywhere in their land.

He caused their rains to be hail, [and] there was a blazing fire on their land.

He struck their vines and their fig trees, and he shattered the trees of their land.

He gave his command, and the locusts came, and countless hurricanes;

Who grazed all the grass in their land, and who devoured the fruit of their soil.

And he struck down every firstborn in their land, who were the first fruits of all their strength.

Then he brought them out with gold and silver, and not one of his tribes wavered.

Egypt rejoiced at their departure; for the fear they had of them had seized them.

He spread out the cloud for a covering, and the fire to light up the night.

[The people] asked, and he brought quails, and he satisfied them with the bread of heaven.

He opened the rock, and the waters flowed out; and ran through the dry places, [like] a river.

For he remembered his holy word, which he had given to Abraham his servant.

And he brought out his people with gladness, and his chosen ones with singing.

He gave them the lands of the nations, and they possessed the fruit of the peoples' labor.

So that they may keep his statutes and observe his laws. Praise the Lord.

Praise the Lord. Give thanks to the Lord; for he is good, because his love endures forever.

Who could recount the exploits of the Lord? Who could proclaim all his praise?

How blessed are those who observe justice, [and] who do what is right at all times!

Eternal One, remember me according to the kindness you show to your people, and take care of me according to your salvation.

So that I may see the goodness of your chosen ones, that I may rejoice in the joy of your nation, [and] that I may glory with your inheritance.

We have sinned with our fathers, we have acted unjustly, we have done wrong.

Our fathers did not pay attention to your wonders in Egypt; they did not remember the multitude of your favors; but they rebelled by the sea, towards the Red Sea.

However, he delivered them for the sake of his Name, in order to make known his power.

For he rebuked the Red Sea, and it dried up, and he led them through the ravines as through the desert;

And delivered them from the hand of those who hated them, and protected them from the hand of the enemy.

And the waters covered their oppressors; not one of them remained.

So they believed his words, [and] they sang his praise.

[But] they immediately forgot his works, and did not heed his advice.

But they were seized by lust in the desert, and they tested the Mighty [God] in the uninhabited place.

So he gave them what they had asked for, however he sent a tuberculosis into their bodies.

They aroused envy in Moses in the camp, [and] in Aaron the holy one of the Lord.

The earth opened up and swallowed Dathan, and covered the band of Abiram.

So a fire was kindled in their assembly, [and] the flame burned the wicked.

They made a calf at Horeb, and worshiped the molten image.

They changed their glory into the image of an ox eating grass.

They forgot the Mighty [God], their Deliverer, who had done great things in Egypt;

Wonderful things in the land of Canaan, and terrible things on the Red Sea.
That is why he said that he would destroy them; but Moses, his chosen one, stood in the breach before him, to turn away his fury, so that he would not defeat them.
They despised the desirable land, [and] did not believe his word.
And they mutinied in their tents, and did not obey the voice of the Lord.
That is why he swore to them, with his hand raised, that he would overthrow them in the desert,
And that he would overwhelm their descendants among the nations, and scatter them throughout the countries.
They joined the worshipers of Baal-Peor, and ate sacrifices of the dead.
And they angered [God] by the things they did, so that a plague broke through them.
But Phinehas came forward and did justice, and the plague was stopped.
And this was allotted to him for justice throughout all ages forever.
They also provoked his anger near the waters of Meribah, and harm came to Moses because of them.
For they grieved his spirit, and he spoke rashly with his lips.
They did not destroy the peoples that the Lord had told them to;
But they mingled among these nations, and they learned their ways;
And they served their false gods, who were traps for them.
Because they sacrificed their sons and daughters to demons.
And they shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the false gods of Canaan; and the land was defiled with blood.
And they were defiled by their deeds, and committed fornication by the things to which they gave themselves over.
That is why the anger of the Lord was kindled against his people, and he abhorred his inheritance.
And he delivered them into the hands of the nations, and those who hated them ruled over them.
And their enemies oppressed them, and they were humiliated under their hand.
He often delivered them, but they angered him with their counsel, and they were made to languish through their iniquity.
However, he looked at them in their distress when he heard their cry.
And he remembered his covenant on their behalf, and repented according to the greatness of his compassion.
And he caused those who had taken them captive to have pity on them.
Eternal our God, deliver us and gather us from among the nations, so that we may celebrate the Name of your holiness, and glory in your praise.
Blessed be the Lord, the God of Israel, from one age to the next! And let all the people say, Amen! Praise the Lord.
Give thanks to the Lord, for he is good, because his goodness endures forever.
Let those who are the redeemed of the Lord, whom he has redeemed from the hand of the oppressor, say so;
And also those which he gathered from the countries of the East and of the West, of the North and of the South.
They were wandering through the desert, on a lonely road, [and] they found no inhabited city.
They were hungry and thirsty, their spirits were failing them.
Then they cried out to the Lord in their distress; he delivered them from their troubles,
And led them on the right path to an inhabited city.
Let them praise the Lord for his unfailing love and his wonderful deeds toward mankind:
Because he has quenched the thirst of the thirsty soul, and satisfied the hungry soul with his bounty.
Those who dwell in darkness, and in the shadow of death, bound with affliction and

iron;

Because they rebelled against the words of the Mighty God, and rejected the counsel of the Sovereign with contempt;

And he humbled their hearts with toil, [and] they were crushed, with no one to help them.

Then they cried to the Lord in their distress, [and] he delivered them from their anguish.

He brought them out of darkness and out of the shadow of death, and he broke their chains.

Let them praise the Lord for his unfailing love and his wonderful deeds toward mankind.

Because he broke down the bronze gates, and shattered the iron bars.

The fools who are grieved because of their transgression and their iniquities;

Their souls abhor all meat, and they are drawing near to the gates of death.

Then they cried out to the Lord in their distress, [and] he delivered them from their anguish.

He sends his word, and heals them, and delivers them from their graves.

Let them praise the Lord for his unfailing love and his wonderful deeds toward mankind.

And let them offer sacrifices of thanksgiving, and let them recount his works with songs of joy.

Those who go down to the sea in ships, trading among the great waters,

Those who see the works of the Lord, and his wonders in the deep places,

(For he commands, and brings forth the stormy wind, which raises the waves of the sea.)

They ascend to the heavens, they descend to the depths; their soul melts with anguish.

They stagger and sway like a drunken man, and all their wisdom is gone.

Then they cry out to the Lord in their distress, and he delivers them from their anguish.

It stops the storm, [changing it] into calm, and the waves are calm.

Then they rejoice that they are appeased, and he leads them to the port they desired.

Let them praise the Lord for his unfailing love and his wonderful deeds toward mankind;

And let them exalt him in the congregation of the people, and praise him in the assembly of the Elders.

He reduces rivers to a desert, and springs of water to drought;

And the fertile land turned into salt land, because of the malice of those who dwell in it.

He turns the desert into pools of water, and the dry land into springs of water;

And he made those who were hungry live there, so much so that they built habitable cities.

And they sow the fields, and plant vines that bear fruit every year.

He blessed them, and they multiplied greatly, and he did not let their livestock decrease.

Then they diminish, and are humiliated by oppression, evil, and boredom.

He spreads contempt upon the leaders, and makes them wander through hideous places, where there is no path.

But he draws the poor out of affliction, and gives families together like flocks.

The upright see this and rejoice; but all wickedness keeps silent.

Whoever is wise will pay attention to these things, so that the goodness of the Lord may be seen.

A Psalm of David. My heart is willing, O God! My glory is also, I will sing and I will make music.

Wake up, my bagpipe and my harp, I will wake up at the dawn of day.
Eternal One, I will praise you among the peoples, and I will sing praises to you
among the nations.
For your goodness is great above the heavens, and your faithfulness reaches to the
clouds.
O God! Be exalted above the heavens, and let your glory be over all the earth.
So that those you love may be delivered; save me with your right hand, and answer me.

God has spoken in his Sanctuary; I will rejoice; I will divide up Shechem, and
measure out the valley of Succoth.
Gilead will be mine, Manasseh will be mine, and Ephraim will be my chief strength,
Judah my Lawgiver.
Moab will be the basin where I will wash myself, I will throw my sandal on Edom, I
will triumph over Palestine.
Who will lead me to the fortified city? Who will lead me to Edom?
Is it not you, O God! who rejected us, and who no longer went out, O God! with our
armies?
Give us help to get out of distress; for the deliverance [that is expected] from man
is vain.
We will do valiant deeds in God, and he will trample down our enemies.
A Psalm of David, [given] to the chief musician. O God of my praise, do not be
silent.
For the mouth of the wicked, and the mouth [filled] with deceit, have opened against
me, [and] have spoken to me, using a deceitful tongue.
And words full of hatred have surrounded me, and they wage war against me without
cause.
Instead of loving them, they were my enemies; but I only prayed [on their behalf].
And they repaid me evil for good, and hatred for the love I bore them.
Place the wicked man over him, and make the adversary stand at his right hand.
When he is judged, let him be declared wicked, and let his prayer be regarded as a
crime.
May his life be short, and may another take his place.
May his children be orphans, and his wife a widow;
And that his children be entirely vagabonds, and that they beg and beg [as they
leave] their destroyed homes.
Let the creditor, using extortion, seize all that is his, and let foreigners plunder
all his labor.
Let no one extend their compassion to him, and let no one have pity on his orphans.
May his posterity be subject to being cut off; may their name be erased from the race
that follows him.
May the iniquity of his fathers be remembered before the Lord, and may the sin of his
mother not be blotted out.
May they continually be before the Lord; and may he cut off their memory from the
earth;
Because he did not remember to show mercy, but persecuted the afflicted and wretched
man, whose heart is broken, to put him to death.
Since he loved the curse, let the curse fall upon him; and because he did not take
pleasure in the blessing, let the blessing also depart from him.
And may he be clothed with a curse as with his robe, and may it enter his body like
water, and his bones like oil.
Let it be like a garment with which he covers himself, and like a belt with which he
continually girds himself.
May this be the reward from the Lord for my adversaries and for those who speak evil
of me.
But you, Eternal Lord, act with me for the sake of your Name; [and] because your

mercy is tender, deliver me.

For I am afflicted and miserable, and my heart is wounded within me.

I depart like a shadow when it declines, and I am chased away like a grasshopper.

My knees are weak from fasting, and my flesh has become thin, instead of being in good condition.

I am still held in contempt by them; when they see me they shake their heads.

Eternal God! Help me, [and] deliver me according to your mercy.

So that people may know that this is your hand, and that you, O Lord, have done this.

They will curse, but you will bless; they will exalt themselves, but they will be put to shame, and your servant will rejoice.

May my adversaries be clothed with confusion, and covered with their shame as with a cloak.

I will praise the Lord with my mouth, and I will commend him in the midst of many nations.

Because he stands at the right hand of the wretched, to deliver him from those who condemn his soul.

A Psalm of David. The Lord said to my Lord: Sit at my right hand, until I make your enemies your footstool.

The Lord will bestow from Zion the scepter of your strength, [saying]: Rule in the midst of your enemies.

Your people [will be a people full of] free will on the day [that you assemble] your army in holy pomp; the dew of your youth [will be produced] for you from the bosom of the dawn of day.

The Lord has sworn, and will not change his mind, that you are a priest forever, in the order of Melchizedek.

The Lord is at your right hand; he will crush kings on the day of his anger.

He will execute judgment on the nations, he will fill all with dead bodies; he will crush the ruler over a great country.

He will drink from the stream along the way, that is why he will lift his head high.

Praise the Lord. [Aleph] I will praise the Lord with all my heart, [Beth.] in the company of the upright, and in the assembly.

[Gimel.] The works of the Lord are great, [Daleth.] They are sought after by all who delight in them.

[He.] His work is nothing but majesty and magnificence, [Vau.] and his justice remains forever.

[Zain.] He has made his wonders memorable. [Heth.] The Lord is merciful and compassionate.

[Tet.] He has given life to those who fear him; [Jod.] he has remembered his covenant forever.

[Caph.] He has shown his people the power of his works, [Lamed.] by giving them the heritage of the nations.

[Mem.] The works of his hands are nothing but truth and equity; [Nun.] all his commandments are true;

[Samech.] Supported in perpetuity and forever, [Hajin.] being made with faithfulness and righteousness.

[Pe.] He sent redemption to his people; [Tsade.] he gave them an everlasting covenant; [Koph.] his name is holy and awesome.

[Resh.] The greatest thing in wisdom is the fear of the Lord: [Scin.] all who follow what she prescribes are truly wise; [Thau.] her praise remains forever.

Praise the Lord. [Aleph.] Blessed is the man who fears the Lord, [Beth.] and who delights greatly in his commandments!

[Guimel.] His descendants will be mighty in the earth, [Daleth.] the generation of the upright men will be blessed.

[He.] There will be good things and riches in his house; [Vau.] and his righteousness endures forever.

[Zain.] Light has dawned in the darkness for the righteous; [Heth.] He is compassionate, merciful, and gracious.

[Teth.] The righteous man gives alms and lends; [Jod.] He handles his affairs with justice.

[Caph.] Even he will never be shaken. [Lamed.] The righteous will be in perpetual memory.

[Mem.] He will not be afraid of any bad report; [Nun.] His heart is steadfast, trusting in the Lord.

[Samech.] His heart is firmly grounded, he will not fear, [Hajin.] until he has seen in his adversaries [what he desires].

[Pe.] He has scattered, he has given to the poor; [Tsade.] his righteousness endures forever; [Koph.] his horn will be lifted up in glory.

[Resch.] The wicked will see it, and be dismayed. [Sein.] He will gnash his teeth, and melt; [Thau.] the desire of the wicked will perish.

Praise the Lord. Praise, you servants of the Lord, praise the Name of the Lord. Blessed be the Name of the Lord from now on and forever.

The Name of the Lord is worthy of praise from the rising of the sun to its setting.

The Lord is exalted above all nations; his glory is above the heavens.

Who is like the Lord our God, who dwells in the highest places?

He who stoops down to look at the heavens and the earth.

He who raises the afflicted from the dust, and lifts the poor man from the dung heap,

To make him sit with the leaders, with the leaders, [I say], of his people;
He gives a family to the barren woman, making her a mother of children and joyful.
Praise the Lord.

When Israel left Egypt, [and] the house of Jacob from the barbarous people,
Judah became sacred to God, [and] Israel his kingdom.

The sea saw it, and fled; the Jordan turned back.

The mountains skipped like sheep, [and] the hills like lambs.

O sea! What did you have to flee? [And you], Jordan, to turn back?

[And] you mountains, that you have skipped like sheep; and you hills, like lambs?

O earth! tremble at the presence of the Lord, at the presence of the God of Jacob;

Who turned the rock into a pool of waters, [and] the very hard stone into a spring of waters.

Not to us, O Eternal One! Not to us, but to your Name give glory for the love of your mercy, for the love of your truth.

Why would the nations say: where is their God now?

Indeed, our God is in heaven; he does whatever pleases him.

Their gods are [gods] of gold and silver, the work of human hands.

They have a mouth, but do not speak; they have eyes, but do not see;

They have ears, but do not hear; they have a nose, but they do not smell;

Hands, but they do not touch them; feet, but they do not walk on them; and they make no sound from their throats.

May those who make them, [and] all those who trust in them, be made like them.

Israel, trust in the Lord; he is the help and shield of those [who trust in him].

House of Aaron, trust in the Lord; he is their help and their shield.

You who fear the Lord, trust in the Lord; he is their help and their shield.

The Lord has remembered us; he will bless, he will bless the house of Israel, he will bless the house of Aaron.

He will bless those who fear the Lord, both the small and the great.

The Lord will add [blessing] upon you, upon you and upon your children.

You are blessed by the Lord, who made heaven and earth.

As for the heavens, the heavens belong to the Lord; but he has given the earth to the

children of men.

The dead, and all those who go down where no one speaks anymore, will not praise the Lord.

But we will bless the Lord from now on and forevermore. Praise the Lord.

I love the Lord, for he has heard my voice and my supplications.

Because he inclined his ear to me, therefore I will invoke him during my days.

The cords of death had surrounded me, and the distresses of the sepulchre had met me; I had met distress and weariness.

But I called upon the Name of the Lord, [saying]: I pray to you, O Lord! deliver my soul.

The Lord is gracious and just, and our God shows mercy.

The Lord protects the simple; I had become wretched, and he saved me.

My soul, return to your rest; for the Lord has dealt well with you.

Because you have shielded my soul from death, my eyes from tears, [and] my feet from falling.

I will walk in the presence of the Lord in the land of the living.

I believed, therefore I spoke; I was greatly grieved.

I said in my haste: every man is a liar.

What shall I render to the Lord? All his benefits are upon me.

I will take the cup of salvation, and I will call on the Name of the Lord.

I will now make my vows to the Lord in the presence of all his people.

[Every kind] death of the Lord's beloved is precious in his sight.

Yes, O Lord! for I am your servant, I am your servant, son of your handmaid; you have loosed my bonds.

I will offer you sacrifices of thanksgiving, and I will call upon the Name of the Lord.

I will now render my vows to the Lord in the presence of all his people;

In the courts of the house of the Lord, in your midst, Jerusalem. Praise the Lord.

All nations, praise the Lord; all peoples, extol him.

For his mercy is great toward us, and the faithfulness of the Lord endures forever.

Praise the Lord.

Give thanks to the Lord, for he is good; his goodness endures forever.

Let Israel now say, "His goodness endures forever."

Let the house of Aaron now say, that his goodness remains forever.

Let those who fear the Lord now say, "His goodness endures forever."

When I was in distress, I called on the Lord, and the Lord answered me and set me free.

The Lord is on my side; I will not be afraid. What can man do to me?

The Lord is on my side among those who help me; therefore I will see in those who hate me what I desire.

It is better to trust in the Lord than to trust in man.

It is better to trust in the Lord than to rely on the rulers [among the peoples].

They had surrounded me; but in the Name of the Lord I will cut them to pieces.

They had surrounded me, they had, I say, surrounded me; [but] in the Name of the Lord I cut them to pieces.

They had surrounded me like bees; they were extinguished like a fire of thorns, for in the Name of the Lord I cut them to pieces.

You pushed me hard, trying to make me fall, but the Lord helped me.

The Lord is my strength, [and the subject of my] song, and he has been my deliverer.

A voice of triumph and deliverance resounds in the tabernacles of the righteous; the right hand of the Lord, [they cry], demonstrates virtue.

The right hand of the Lord is exalted; the right hand of the Lord does good.

I will not die, but I will live, and I will tell the deeds of the Lord.

The Lord has chastised me severely, but he has not given me over to death.

Open to me the gates of righteousness; I will enter through them, and I will praise the Lord.
This is the gate of the Lord; the righteous shall enter through it.
I will celebrate you for having answered my prayers and for having been my liberator.

The stone that the architects had rejected became the main one in the area.
This was done by the Lord, [and] it was marvelous in our eyes.
This is the day the Lord has made; let us rejoice and be glad in it.
Lord, I pray, deliver now. Lord, I pray, grant prosperity now.
Blessed is he who comes in the name of the Lord; we bless you from the house of the Lord.
The Lord is the mighty one, and he has given us light. Bind the sacrificial animal with ropes, and bring it to the horns of the altar.
You are my mighty God, therefore I will praise you. You are my God, I will exalt you.

Give thanks to the Lord; for he is good, because his mercy endures forever.
ALEPH. Blessed are those who are blameless in their way, who walk in the Law of the Lord.
Blessed are those who keep his testimonies, and who seek him with all their heart;
Who also do no iniquity, [and] who walk in his ways.
You gave your commandments so that they might be carefully observed.
May it please you, O God! that my ways be well prepared, to keep your statutes.
And I will not be ashamed when I consider all your commandments.
I will praise you with uprightness of heart, when I have learned of the ordinances of your justice.
I want to keep your statutes; do not abandon me entirely.
BETH. How will the young man keep his way pure? By heeding it according to your word.

I have sought you with all my heart; do not lead me astray from your commandments.
I have hidden your word in my heart, so that I may not sin against you.
Eternal One! You are blessed; teach me your statutes.
I have recounted with my lips all the decrees of your mouth.
I rejoiced in the path of your testimonies, as if I had all the riches of the world.

I will speak to your commandments, and I will consider your ways.
I take pleasure in your statutes, and I will not forget your words.
GUIMEL. Do this good to your servant so that I may live, and I will keep your word.
Open my eyes, so that I may see the wonders of your Law.
I am a sojourner on earth; do not hide your commandments from me.
My soul is ablaze with the affection it has always had for your ordinances.
You have severely rebuked the proud and cursed, who turn away from your commandments.

Remove the reproach and contempt from me; for I have kept your testimonies.
Even the leaders sat [and] spoke against me, while your servant discussed your statutes.
Therefore, your testimonies [are] my pleasure, [and] the people of my council.
DALETH. My soul clings to dust; revive me according to your word.
I have told you my ways at length, and you have answered me; teach me your statutes.

Let me hear the way of your commandments, and I will speak of your wonders.
My soul has melted with sorrow, raise me up according to your words.
Remove from me the way of falsehood, and give me your Law freely.
I have chosen the way of truth, and I have set your ordinances before me.
I have clung to your testimonies, O Lord! Do not let me be put to shame.
I will run in the way of your commandments, when you have set my heart free.

HE. Eternal One, teach me the way of your statutes, and I will keep it to the end.
Give me understanding; I will keep your Law, and I will observe it with all my heart.

Lead me in the path of your commandments, for I delight in it.
Incline my heart to your testimonies, and not to dishonest gain.
Turn my eyes away from vanity; revive me through your ways.
Confirm your word to your servant, who is devoted to your fear.
Take away my reproach, which I have feared; for your precepts are good.
Behold, I am devoted to your commandments; revive me in your righteousness.
VAU. And let your favors come upon me, O Eternal One! [and] your deliverance also,
according to your word;
So that I may have something to answer the one who heaps reproach upon me: for I have
put my trust in your word.
And do not snatch the word of truth from my mouth; for I have waited for your
ordinances.
I will continually keep your Law, forever and ever.
I will walk in the deep, because I have sought your commandments.
I will speak of your testimonies before kings, and I will not be ashamed.
And I will take my pleasure in your commandments, which I have loved;
I will even stretch out my hands to your commandments, which I have loved; and I will
meditate on your statutes.
ZAIN. Remember the promise you made to your servant, which you have made me wait for.

This is my consolation in my affliction, that your word has restored me to life.
The proud have greatly mocked me, [but] I have not turned away from your Law.
Eternal One, I have remembered the judgments of old, and I have comforted myself [in
them].
Horror seized me, because of the wicked who have abandoned your Law.
Your statutes were the subject of my songs in the house where I stayed as a traveler.

Eternal One, I remembered your Name during the night, and I kept your Law.
This happened to me because I kept your commandments.
HETH. O Eternal One! I have concluded that my portion is to keep your words.
I have begged you with all my heart, have mercy on me according to your word.
I have taken stock of my paths, and I have turned back towards your testimonies.
I hastened, I did not delay in keeping your commandments.
The troops of the wicked have plundered me, [but] I have not forgotten your Law.
I rise at midnight to praise you because of the decrees of your justice.
I am accompanied by all those who fear you and keep your commandments.
Eternal One, the earth is full of your favors; teach me your statutes.
TETH. Lord, you have dealt well with your servant according to your word.
Teach me to have good sense and knowledge, for I have placed my trust in your
commandments.
Before I was afflicted, I was wandering through the fields; but now I obey your word.

You are good and benevolent, teach me your statutes.
The proud have fabricated lies against me; [but] I will keep your commandments with
all my heart.
Their hearts are as if frozen with fat; but I delight in your Law.
It is good that I have been afflicted, so that I may learn of your statutes.
The Law [that you have spoken] with your mouth is more precious to me than a thousand
pieces of gold or silver.
JOD. Your hands made me and fashioned me; make me heard, so that I may learn your
commandments.
Those who fear you will see me and rejoice, because I have waited for your word.

I know, O Lord, that your precepts are just; and that you have afflicted me according to your faithfulness.

I pray that your mercy may comfort me, according to your word [addressed] to your servant.

Let your compassion be poured out upon me, and I shall live; for your Law is all my delight.

Let the proud be ashamed, for they have overthrown me without cause; [but] I will speak of your commandments.

Let those who fear you, and those who know your testimonies, return to me.

May my heart be blameless in your statutes, so that I may not be ashamed.

CAPH. My soul has been consumed in waiting for your deliverance; I have waited for your word.

My eyes grew weary [waiting] for your word, when I said: when will you comfort me?

For I have become like a wineskin burned in smoke, [and I] have not forgotten your statutes.

How long will your servant's days last? When will you judge those who persecute me?

The proud have dug pits for me, which is not according to your Law.

All your commandments are faithful; I am persecuted without cause; help me.

They have almost reduced me to nothing, [and] brought me to the ground: but I have not abandoned your commandments.

Revive me according to your mercy, and I will keep the testimony of your mouth.

LAMED. O Eternal One! Your word remains forever in heaven.

Your faithfulness endures from age to age; you established the earth, and it remains firm.

[These things] remain today according to your ordinances; for all things serve you.

Had it not been that your Law was my only pleasure, I would have already perished in my affliction.

I will never forget your commandments; for through them you have given me life.

I am yours, save me; for I have sought your commandments.

The wicked were waiting for me to destroy me; [but] I paid attention to your testimonies.

I have seen a beginning in all things perfect; [but] your commandment [is] of a very great scope.

MEM. Oh, how I love your Law! It is what I talk about all day long.

You have made me wiser by your commandments than my enemies are, because your commandments are always with me.

I have surpassed in prudence all those who taught me, because your testimonies are my sustenance.

I have become wiser than the ancients, because I have observed your commandments.

I have kept my feet from every evil way, so that I may observe your word.

I have not turned away from your ordinances, because you taught them to me.

Oh, how sweet your words were to my palate! Sweeter than honey to my mouth.

I have become wise through your commandments; therefore I have hated every false way.

NUN. Your word is a lamp to my feet and a light to my path.

I have sworn, and I will keep my oath, to observe the ordinances of your justice.

Eternal One, I am extremely afflicted; revive me according to your word.

Eternal One, I pray you, accept the voluntary offerings of my mouth, and teach me your precepts.

My life has been continually in danger, however I have not forgotten your Law.

The wicked have set traps for me, yet I have not strayed from your commandments.

I have taken your testimonies as my perpetual inheritance; for they are the joy of my heart.

I have inclined my heart to always fulfill your statutes to the very end.

SAMECH. I have hated various thoughts, but I have loved your Law.

You are my refuge and my shield; I have waited on your word.
You wicked, depart from me, and I will keep the commandments of my God.
Uphold me according to your word, and I shall live; and do not make me ashamed by withholding from me what I hoped for.
Support me, and I will be safe, and I will continually keep my eyes on your statutes.

You have trampled underfoot all those who turn away from your statutes; for falsehood is the means they use to deceive.
You have brought to nothing all the wicked of the earth, as if they were but scum; therefore I have loved your testimonies.
My flesh trembled with fear of you, and I dreaded your judgments.
HAJIN. I have exercised judgment and justice, do not abandon me to those who wrong me.
Be a mercy to your servant for his good; [and do not allow] me to be oppressed by the proud,
My eyes have grown weary while waiting for your deliverance and the word of your righteousness.
Deal with your servant according to your mercy and teach me your statutes.
I am your servant; make me wise, and I will know your testimonies.
It is time for the Lord to act; they have abolished your Law.
That is why I have loved your commandments more than gold, even more than pure gold.

That is why I have considered all the commandments that you give of all things to be just, [and] I have hated every way of falsehood.
PE. Your testimonies are wonderful things; that is why my soul has kept them.
The entrance of your words illuminates, [and] gives understanding to the simple.
I opened my mouth and sighed, for I longed for your commandments.
Look upon me, and have mercy on me, as you ordinarily have compassion on those who love your Name.
Strengthen my steps according to your word, and let iniquity have no dominion over me.
Deliver me from the oppression of men, so that I may keep your commandments.
Let your face shine upon your servant, and teach me your statutes.
My eyes have turned into streams of water, because your Law is not observed.
TSADE. You are just, O Eternal One! and upright in your judgments.
You have ordained your testimonies as a just and supremely firm thing.
My zeal has undermined me; because my adversaries have forgotten your words.
Your word is supremely refined, that is why your servant loves it.
I am small and despised, [however] I do not forget your commandments.
Your justice is justice forever, and your Law is truth.
Distress and anguish had overtaken me; [but] your commandments are my delight.
Your testimonies are nothing but justice forever; give me understanding of them, so that I may live.
KOPH. I have cried out with all my heart, answer me, O Eternal One! [and] I will keep your statutes.
I cried out to you; save me, so that I may observe your testimonies.
I warned at daybreak, and I cried out; I waited for your word.
My eyes have warned the night watches to meditate on the word.
Listen to my voice according to your mercy: O Eternal One! revive me according to your commandments.
Those who are given to scheming have approached me, [and] they have turned away from your Law.
Eternal One, you are also near to me; and all your commandments are truth.
I have known for a long time how touching your testimonies were, that you have established them forever.

RESCH. Look upon my affliction, and take me away from it; for I have not forgotten your Law.

Support my cause, and redeem me; revive me according to your word.

Deliverance is far from the wicked; because they have not sought your statutes.

Your mercies are many, O Lord! Revive me according to your precepts.

Those who persecute me and press my pressure are many: yet I have not turned away from your testimonies.

I have looked upon the treacherous and I was filled with sorrow that they did not observe your word.

See how I have loved your commandments; Eternal One! Revive me according to your mercy.

The main point of your word is truth, and all the ordinances of your justice endure forever.

SCIN. The leaders of the people persecuted me without cause; but my heart was afraid because of your word.

I rejoice in your word, like one who has found great plunder.

I have hated and abhorred falsehood; I have loved your Law.

Seven times a day I praise you because of your righteous decrees.

There is great peace for those who love your Law, and nothing can overthrow them.

Eternal One, I have hoped in your deliverance, and I have done your commandments.

My soul has observed your testimonies, and I have loved them supremely.

I have observed your commandments and your testimonies; for all my ways are before you.

THAU. Eternal One, let my cry come near to your presence; make me wise according to your word.

Let my supplication come before you; deliver me according to your word.

My lips will proclaim your praise, when you have taught me your statutes.

My tongue will speak only of your word; for all your commandments are just.

May your hand help me, because I have chosen your commandments.

Eternal One, I have desired your deliverance, and your Law is all my delight.

May my soul live, so that it may praise you; and may your precepts be to my aid.

I have gone astray like a lost sheep; seek your servant, for I have not forgotten your commandments.

Song of Mahaloth. I called upon the Lord in my great distress, and he answered me.

Eternal One, deliver my soul from false lips and from a deceitful tongue.

What will a deceitful tongue give you, and what will it profit you?

These are sharp arrows shot by a powerful man, and juniper coals.

Alas! How wretched I am to dwell in Meshech, and to remain in the tents of Kedar!

That my soul should have remained so long with him who hates peace!

I [only seek] peace, but when I speak of it, they are at war.

Song of Mahaloth. I lift my eyes to the mountains, from where will my help come?

My help comes from the Lord, who made heaven and earth.

He will not allow your foot to tremble; he who watches over you will not slumber.

Behold, he who guards Israel will neither slumber nor fall asleep.

The Lord is your keeper; the Lord is your shade, at your right hand.

The sun will not beat upon you by day, nor the moon by night.

The Lord will keep you from all harm; he will keep your soul.

The Lord will guard your way out and your way in, now and forever.

A Psalm of Mahaloth, of David. I rejoiced because of those who said to me, "Let us go to the house of the Lord."

Our feet have stood still at your gates, O Jerusalem!

Jerusalem, which is built like a city whose inhabitants are very united,

To which the Tribes go up, the Tribes of the Lord, which is a testimony to Israel, to praise the Name of the Lord.

For it was there that the seats for judging were placed, the seats, [I say], of the

house of David.

Pray for the peace of Jerusalem; may those who love you prosper.

May peace be upon your outer wall, and prosperity within your palaces.

For the love of my brothers and friends, I will now pray for your peace.

For the sake of the house of the Lord our God, I will provide for your well-being.

Song of Mahaloth. I lift my eyes to you, who dwell in the heavens.

Behold, as the eyes of servants look to the hand of their masters, and as the eyes of a maidservant look to the hand of her mistress, so our eyes look to the Lord our God, until he has mercy on us.

Have mercy on us, O Lord! Have mercy on us; for we have been overwhelmed with contempt.

Our soul is burdened by the insults of those who are at ease, [and] by the contempt of the proud.

A Psalm of Mahaloth, of David. Had it not been for the Lord, who was for us, let Israel now say.

Had it not been for the Lord, who was for us when men rose up against us.

They would have swallowed us alive then; while their anger was kindled against us.

If the waters had overflowed upon us, a torrent would have swept over our souls.

From then on, the swollen waters had passed over our soul.

Blessed be the Lord; who has not given us as prey to their teeth.

Our soul has escaped, like a bird from the fowler's snare; the snare has been broken, and we have escaped.

Our help be in the name of the Lord who made heaven and earth.

A song of Mahaloth. Those who trust in the Lord are like Mount Zion, which cannot be shaken, but endures forever.

As for Jerusalem, there are mountains all around it, and the Lord is around his people, now and forever.

For the rod of wickedness shall not rest upon the lot of the righteous; lest the righteous lay their hands upon iniquity.

Eternal One, bless the righteous and those whose hearts are upright.

But as for those who twist their ways crookedly, the Lord will make them walk with the workers of iniquity. Peace will be upon Israel.

A song of Mahaloth. When the Lord restored the fortunes of Zion, we were like those who dream.

Then our mouths were filled with joy, and our tongues with shouts of triumph, and it was said among the nations: The Lord has done great things for these;

The Lord has done great things for us; we have rejoiced.

O Lord! Restore our prisoners, [so that they may be] like the streams [of water] in the land of the South.

Those who sow with tears will reap with songs of triumph.

He who carries the seed to the earth will go weeping on his way, but he will return with songs of triumph, when he carries his sheaves.

A Psalm of Mahaloth, of Solomon. Unless the Lord builds the house, the builders labor in vain; unless the Lord watches over the city, the watchmen stand guard in vain.

It is in vain that you rise early, that you stay up late, [and] that you eat the bread of suffering; surely it is [God] who gives rest to the one he loves.

Behold, children are an inheritance from the Lord; and the fruit of the womb is a reward from God.

As are arrows in the hand of a mighty man, so are the sons of a father in the prime of his life.

Oh, how blessed is the man who has filled his quiver with them! Men like these will not blush with shame when they speak with their enemies at the gate.

Song of Mahaloth. Blessed is he who fears the Lord, and walks in his ways.

For you will eat the fruit of your labor; you will be blessed, and you will prosper.

Your wife will be in your house like a fruitful vine, and your children will be around your table like olive shoots.
Behold, thus shall the person who fears the Lord be blessed.
The Lord will bless you from Zion, and you will see the prosperity of Jerusalem all the days of your life.
And you will see children to your children. Peace will be upon Israel.
Song of Mahaloth. Let Israel now say: They have often tormented me from my youth. They have often tormented me since my youth; [however] they have not yet been stronger than me.
Ploughmen ploughed over my back, they dragged their furrows all the way across it. The Lord is righteous; he has cut the cords of the wicked.
All those who hate Zion will be ashamed and cast back.
They will be like the grass on the roofs, which is dry before it grows up in a tube;

Of which the reaper does not fill his hand, nor does the one who gathers the sheaves fill his arms;

And [whose] passers-by will not say: The blessing of the Lord be upon you; we bless you in the name of the Lord.

Mahaloth's Song. O Eternal One! I invoke you from the deep places.

Lord, hear my voice! Let your ears be attentive to the voice of my supplications.

O Lord! If you, Lord, were to keep watch over iniquities, who could stand?

But there is forgiveness with you, so that you may be feared.

I waited for the Lord; my soul waited for him, and I waited for him in his word.

My soul waits for the Lord more than watchmen wait for the morning, more than watchmen wait for the morning.

Israel, wait on the Lord: for the Lord is merciful and with him is abundant redemption.

And he himself will redeem Israel from all its iniquities.

A Psalm of Mahaloth, of David. O Lord, my heart has not been lifted up, nor have my eyes been haughty, nor have I walked in things great and marvelous than I can understand.

Have I not subdued and silenced my heart, as a weaned child does with its mother? My heart is within me, like that of a weaned child.

Israel, wait on the Lord now and forever.

A song of Mahaloth. O Lord, remember David, and all his affliction.

Who has sworn to the Lord, and made a vow to the Mighty One of Jacob, saying:

If I enter the Tabernacle of my house, [and] if I go up onto the bed where I lie;

If I let my eyes sleep, [if I let] my eyelids slumber,

Until I find a place for the Lord, [and] pavilions for the Mighty One of Jacob.

Behold, we have heard of her in Ephrat, we found her in the fields of Jahar.

We will enter his pavilions, [and] we will bow down before his footstool.

Arise, O Lord! [to come] to your rest, you and the Ark of your strength.

May your priests be clothed with righteousness, and may your beloved ones sing for joy.

For the sake of David your servant, do not let your Anointed One turn his face backward.

The Lord has sworn to David in truth, [and] he will not change his mind, [saying]: I will place some of the fruit of your womb on your throne.

If your children keep my covenant and my testimony, which I will teach them, their children also will sit on your throne forever.

For the Lord has chosen Zion; he has preferred it to be his seat.

She is, [he said], my eternal rest; I will remain there, because I have cherished her.

I will abundantly bless her provisions; I will satisfy her poor with bread.

And I will clothe her priests with deliverance; and her beloved will sing with joy.

I will cause a horn for David to sprout in it; I will prepare a lamp for my Anointed One.

I will shame his enemies, and his diadem will flourish upon him.

A Servant's Song, Restore to Me Mahaloth, of David. Behold, oh! How good and pleasant it is, when brothers converse, when they converse, I say, together!

It is like that precious oil poured on the head, which runs down on Aaron's beard, and down on the edges of his garments;

And like the dew of Hermon, and that which falls on the mountains of Zion: for there the Lord has ordained blessing and life forevermore.

A song of Mahaloth. Behold, bless the Lord, all you servants of the Lord, who stand every night in the house of the Lord.

Lift up your hands in the Sanctuary, and bless the Lord.

The Lord, who made heaven and earth, bless you from Zion!

Praise the Name of the Lord; you servants of the Lord, praise him.

You who stand in the house of the Lord, in the courts of the house of our God,

Praise the Lord, for the Lord is good; sing praises to his name, for it is pleasant.

For the Lord has chosen Jacob for himself, and Israel for his most precious jewel.

I certainly know that the Lord is great, and that our Lord is above all gods.

The Lord does whatever pleases him, in heaven and on earth, in the sea, and in all the depths.

He is the one who makes the vapors rise from the ends of the earth; he makes the lightning for the rain; he brings the wind out of his storehouses.

It was he who struck down the firstborn of Egypt, both of men and of beasts;

Who sent wonders and miracles in your midst, O Egypt, against Pharaoh and against all his servants;

Who struck down many nations, and killed mighty kings;

[Knowledge], Sihon the king of the Amorites, and Hog the king of Hasan, and those of all the Kingdoms of Canaan;

And who gave their land as an inheritance, as an inheritance, [I say], to Israel his people.

Your fame, O Lord, endures forever; your memory, O Lord, is from generation to generation.

For the Lord will judge his people, and will relent toward his servants.

The gods of the nations are nothing but gold and silver, the work of human hands.

They have a mouth, but do not speak; they have eyes, but do not see;

They have ears, but do not hear; nor is there any breath in their mouths.

May those who make them, [and] all those who trust in them, be made like them.

House of Israel, bless the Lord; house of Aaron, bless the Lord.

House of Levites, bless the Lord; you who fear the Lord, bless the Lord.

Blessed be the Lord of Zion who dwells in Jerusalem. Praise the Lord.

Give thanks to the Lord, for he is good; his mercy endures forever.

Give thanks to the God of gods; for his mercy endures forever.

Give thanks to the Lord of Lords, for his goodness endures forever.

Celebrate the one who alone does great wonders; for his goodness endures forever.

He who made the heavens with understanding; because his goodness endures forever;

He who spread out the earth upon the waters; because his goodness endures forever;

He who made the great lights; because his goodness endures forever;

The sun to rule over the day; because its goodness remains forever;

The moon and the stars to have dominion over the night; because his goodness endures forever;

He who struck Egypt in their firstborn; because his goodness endures forever;

And who brought Israel out from among them; because his mercy endures forever.

And this with a strong hand and an outstretched arm; because his goodness remains forever.

He parted the Red Sea in two; because his goodness endures forever;
And he led Israel through the midst of it; because his mercy endures forever:
And he overthrew Pharaoh and his army in the Red Sea; because his goodness endures forever.
He led his people through the desert; because his goodness endures forever.
He struck down the great Kings; because his goodness remains forever.
And he killed the magnificent kings; because his goodness remains forever.
[Knowledge], Sihon King of the Amorites; because his goodness remains forever;
And Hog King of Bashan; because his goodness endures forever.
And gave their land as an inheritance; because his goodness endures forever;
As an inheritance to Israel his servant; because his goodness endures forever.
And who, when we were very low, remembered us, because his goodness remains forever;

And he delivered us from the hand of our adversaries; because his goodness endures forever.
And he gives food to all flesh; because his goodness endures forever.
Give thanks to the God of heaven, for his goodness endures forever.
We sat by the rivers of Babylon, and there we wept, remembering Zion.
We hung our harps on the willows in the middle of it.
When those who had taken us captive asked us for words of song, and to make them glad with our harps that we had hung up, [saying to us]: Sing us some of the songs of Zion; [we answered]:
How could we sing the Songs of the Lord in a land of strangers?
If I forget you, Jerusalem, may my right hand forget itself.
May my tongue cling to the roof of my mouth if I do not remember you, and if I do not make Jerusalem my [principal] joy.
O Eternal One, remember the children of Edom, who on the day of Jerusalem said: uncover, uncover even its foundations.
Daughter of Babylon, [who is about to be] destroyed, happy is he who will repay you [for what] you have done to us!
Blessed is he who seizes your little children and dashes them against the stones!
A Psalm of David. I will praise you with all my heart; I will sing praises to you in the presence of the sovereigns.
I will bow down in the palace of your holiness, and I will praise your Name for the love of your goodness and your truth; for you have magnified your word above all your fame.
On the day I cried out you answered me; and you strengthened me with a [new] strength in my soul.
Eternal One! All the kings of the earth will praise you when they hear the words of your mouth.
And they will sing of the ways of the Lord; for the glory of the Lord is great.
For the Lord is high and exalted, and he sees the lowly things, and he knows the high things from afar.
If I walk in the midst of adversity, you will revive me; you will stretch out your hand against the wrath of my enemies, and your right hand will deliver me.
The Lord will accomplish what concerns me. Lord, your steadfast love endures forever; you will not abandon the work of your hands.
A Psalm of David, [given] to the chief musician. Lord, you have searched me, and you know me.
You know when I sit down and when I get up; you perceive my thoughts from afar.
You make me pregnant, whether I walk or whether I stand; and you have accustomed all my ways.
Even before the word was on my tongue, behold, O Lord! you already knew it all.
You hold me tight from behind and from the front, and you have put your hand on me.
Your knowledge is too wonderful for me, and it is so high and lofty, that I cannot

attain it.

Where can I go from your Spirit? And where can I flee from your presence?

If I ascend to heaven, you are there; if I make my bed in the grave, you are there.

If I take the wings of the dawn of day, [and] I lodge at the end of the sea;

Even there your hand will lead me, and your right hand will grasp me.

If I say: surely darkness will cover me; even night will be a light all around me.

Even the darkness will not hide me from you, and the night will shine like the day, [and] the darkness like the light.

But you have possessed my loins [since] you wrapped me in my mother's womb.

I will praise you for having been made in such a strange and admirable way; your works are marvelous, and my soul knows it very well.

The arrangement of my bones was not hidden from you, when I was made in a secret place, and fashioned like embroidery in the lowest parts of the earth.

Your eyes saw me when I was [like] a platoon, and all these things were written in your book in the days they were being formed, even when there were [yet] none of them.

Therefore, O Mighty [God]! How precious to me are the considerations I have of your deeds, and how great is their number!

Do I want to count them? They are more numerous than the sand. Am I awake? I am still with you.

O God! Will you not kill the wicked? Therefore, you bloodthirsty men, depart from me.

For they have spoken of you, thinking some wicked thing; they have exalted your enemies by lying.

Lord, should I not hate those who hate you, and should I not be angry with those who rise up against you?

I hated them with a perfect hatred; they were my enemies.

O Mighty One [God], search me and consider my heart; test me and consider my words.

And see if there is in me any intention to grieve others; and lead me along the way of the world.

A Psalm of David, [given] to the chief musician. O Lord, deliver me from the wicked man; keep me from the violent man.

They have conceived evils in their hearts; they plot battles every day.

They sharpen their tongues like a snake; there is viper's venom under their lips; [Selah.]

Eternal One, keep me from the hands of the wicked, preserve me from the violent man, from those who have plotted to strike me and make me fall.

The proud have hidden the trap from me, and they have spread a net with ropes in the place where I passed; they have set snares to catch me. [Selah.]

I said to the Lord: You are my mighty [God]; Lord, give ear to the voice of my supplications.

O Eternal! Lord! the strength of my salvation, you have covered my head on all sides in the day of battle.

The Lord does not grant the desires of the wicked; do not let their thoughts take effect, lest they exalt themselves. [Selah.]

As for the leaders of those who besiege me, may the pain of their lips cover them.

May burning coals fall upon them, may he cast them into the fire, and into deep pits, without them rising up.

Let not the slanderer be established in the earth; [and] as for the violent and wicked man, let him be pursued until he is exterminated.

I know that the Lord will do justice to the afflicted, [and] justice to the poor.

In any case, the righteous will celebrate your Name, [and] the upright will dwell in your presence.

A Psalm of David. Lord, I call upon you; hasten to me; give ear to my voice when I cry out to you.

May my request be pleasing to you like perfume; and the lifting up of my hands, like the evening sacrifice.

Eternal One, set a guard over my mouth; guard the entrance of my lips.

Do not incline my heart to evil things, so that I commit wicked deeds maliciously, with men who work iniquity; and that I do not eat of their delicacies.

Let the righteous strike me, [it will be] a favor to me: and let him rebuke me, [it will be] an excellent balm to me; he will not injure my head; for even still my plea [will be for them] in their calamities.

When their governors have been hurled among the rocks, then they will hear that my words are pleasing.

Our bones are scattered near the mouth of the tomb, like when someone cuts and splits [the wood that is] on the ground.

Therefore, O Eternal Lord, my eyes are on you; I have withdrawn to you; do not abandon my soul.

Keep me from the trap they have set for me, and from the snares of the workers of iniquity.

Let all the wicked fall, each into his own net, until I have passed by.

Maschil of David, which [is] a request he made while he was in the cave. I cry out to the Lord with my voice, I plead with the Lord with my voice.

I pour out my complaint before him; I declare my anguish before him.

When my spirit swooned within me, then you knew my path. They hid a snare from me in the way I walked.

I looked to my right, and I gazed, and there was no one who recognized me; I had no refuge, [and] there was no one who cared for my soul.

Eternal One, I cried out to you; I said, you are my refuge [and] my portion in the land of the living.

Listen to my cry, for I have become very weak; deliver me from those who pursue me, for they are stronger than I.

Deliver me from the place where I am confined, and I will praise your Name; the righteous will come around me, because you have done this good for me.

A Psalm of David. O Lord, hear my plea; give ear to my supplications; according to your faithfulness, answer me because of your righteousness.

And do not enter into judgment with your servant, for no living person will be justified before you.

For the enemy pursues my soul; he has trampled my life to the ground; he has placed me in dark places, like those who have long been dead.

And my spirit swoons within me, my heart is desolate within me.

I remember the days of old; I meditate on all your deeds, [and] I speak of the works of your hands.

I stretch out my hands to you; my soul calls to you like a thirsty land: [Selah.]

O Lord, hasten, answer me, my spirit fails me; do not hide your back from me, lest I become like those who go down to the pit.

Let me hear of your mercy in the morning, for I have put my trust in you; show me the way I should walk, for I have lifted up my heart to you.

Eternal One, deliver me from my enemies; [for] I have taken refuge with you.

Teach me to do your will; for you are my God; may your good Spirit lead me [as] through a united land.

Eternal One, preserve my life for the sake of your Name; deliver my soul from distress, because of your righteousness.

And according to the goodness that [you have for me] cut off my enemies, and destroy all those who hold my soul tight, because I am your servant.

A Psalm of David. Blessed be the Lord, my rock, who prepares my hands for battle, and my fingers for battle.

He who shows his kindness to me, [who is] my fortress, my high refuge, my deliverer, my shield, and I have withdrawn to him; he gathers my people under me.

O Lord! What is man that you care for him, or the son of man [mortal], that you take heed?

Man is like vanity; his days are like a passing shadow.

Eternal One, bow down your heavens and come down; touch the mountains, and let them smoke.

Launch your lightning, and scatter them; shoot your arrows, and rout them.

Stretch out your hands from on high, save me, and deliver me from the great waters, from the hand of the foreigners;

Their mouths utter lies; and whose right hand is a deceitful right hand.

O God! I will sing a new song; I will psalm you on the bagpipe, and with the ten-stringed instrument.

It is he who sends deliverance to kings, [and] who delivers his servant David from the dangerous sword.

Rescue me and deliver me from the hand of the foreign children, whose mouths speak lies, and whose right hand is a deceitful right hand.

So that our sons may be like young plants, growing in their youth; and our daughters, like cornerstones hewn for the adornment of a palace.

May our expenses be full, providing every kind of provision; may our flocks multiply by thousands, even by tens of thousands in our streets.

Let our oxen be fattened. Let there be no breach, no exit [in our walls], nor any outcry in our squares.

How blessed is the people to whom this is! How blessed is the people whose God is the Lord!

A psalm of praise, [composed] by David. [Aleph.] My God, my King, I will exalt you, and I will bless your Name forever and ever.

[Beth.] I will bless you every day, and I will praise your Name forever and ever.

[Gimel.] The Lord is great and most worthy of praise; his greatness cannot be fathomed.

[Daleth.] One generation will praise your works to the next, and they will tell of your exploits.

[He.] I will speak of the glorious magnificence of your Majesty, and of your marvelous deeds.

[Vau.] And they will recount the power of your awesome deeds; and I will tell of your greatness.

[Zain.] They will spread the memory of your great goodness, and they will recount your righteousness with songs of triumph.

[Heth.] The Lord is merciful and gracious, slow to anger, and abounding in steadfast love.

[Teth.] The Lord is good to all, and his compassions surpass all his works.

[Jod.] Eternal, all your works will praise you, and your beloved ones will bless you.

[Caph.] They will recount the glory of your reign, and they will tell of your great exploits.

[Lamed.] In order to make known to men your great exploits, and the glory of the magnificence of your reign.

[Mem.] Your kingdom is an everlasting kingdom, and your dominion is throughout all ages.

[Samech.] The Lord upholds all who are about to fall, and raises up all who are bowed down.

[Hajin.] The eyes of all [animals] await you, and you give them their food in their time.

[Pe.] You open your hand, and you satisfy every living creature to its heart's content.

[Tsade.] The Lord is righteous in all his ways, and full of love in all his works.

[Koph.] The Lord is near to all who call on him, to all who call on him in truth.

[Res.] He fulfills the desire of those who fear him, and he answers their cry, and delivers them.

[Scin.] The Lord protects all who love him, but he will destroy all the wicked.

[Thau.] My mouth will declare the praise of the Lord, and all flesh will bless the Name of his holiness forever and ever.

Praise the Lord. My soul, praise the Lord.

I will praise the Lord as long as I live; I will sing praises to my God while I live.

Do not rely on the leaders [of the peoples, nor] on [any] son of man, to whom [it is] not his duty to deliver.

His spirit departs, [and the man] returns to his land, [and] on that day his plans perish.

O how blessed is he whose help is the Mighty God of Jacob, and whose hope is in the Lord his God;

Who made the heavens and the earth, the sea, and all that is in them, [and] who keeps the truth forever!

He upholds justice for those who are wronged, and gives bread to the hungry. The Lord sets the captives free.

The Lord opens the eyes of the blind; the Lord straightens those who are bowed down; the Lord loves the righteous.

The Lord protects the foreigners, preserves the orphan and the widow, and overthrows the train of the wicked.

The Lord will reign forever. O Zion! Your God is from generation to generation.

Praise the Lord.

Praise the Lord; for it is good to sing praises to our God, for it is a pleasing thing; [and] praise is fitting.

The Lord is the one who builds Jerusalem; he will gather those of Israel who are scattered to and fro.

He heals the brokenhearted and binds up their wounds.

He counts the number of stars; he calls them all by name.

Our Lord is great and of great power; his understanding is incomprehensible.

The Lord preserves the meek, [but] he casts the wicked to the ground.

Sing to the Lord with thanksgiving, answering one another; make melody to our God with the harp;

Who covers the heavens with clouds; who prepares rain for the earth; who makes the mountains produce hay;

Who gives pasture to the cattle, and to the young ravens, who cry out.

He takes no pleasure in the strength of the horse; he does not value the greaves of man.

The Lord takes pleasure in those who fear him, in those who hope in his goodness.

Jerusalem, praise the Lord; Zion, praise your God.

For he has strengthened the bars of your gates; he has blessed your children in your midst.

It is he who makes your lands peaceful, and who satisfies you with the marrow of wheat.

It is he who sends his word upon the earth, [and] his word runs with great speed.

It is he who gives the snow like [flakes] of wool, and who scatters the drizzle like ashes.

It is he who throws his ice away as if in pieces; and who can withstand his coldness?

He sends forth his word, and melts them; he makes his wind blow, [and] the waters flow away.

He declares his words to Jacob, and his statutes and ordinances to Israel.

He has not dealt thus with all nations; therefore they do not know his ordinances.

Praise the Lord.

Praise the Lord. Praise the Lord from the heavens; praise him in the high places.
All his angels, praise him; all his armies, praise him.
Praise him, you sun and moon; all you stars that give light, praise him.
Praise him, you heavens of heavens; and [you] waters that are above the heavens.
Let these things praise the Name of the Lord; for he commanded, and they were created.

And he established them forever [and] always; he put in them a decree which will not pass away.

Praise the Lord from the earth; [praise him], whales, and all the deeps,
Fire and hail, snow and steam, whirlwind, that carry out his word,
Mountains, and all hillsides, fruit trees, and all cedars,
Wild beasts, and all livestock, reptiles, and birds that have wings,
Kings of the earth, and all peoples, Princes, and all Rulers of the earth.
Those who are in the prime of their lives, and virgins too, old men, and young men.
Let them praise the Name of the Lord; for his Name alone is exalted; his Majesty is on earth, [and] on heaven.

And he has raised up a horn for his people, which is a praise to all his beloved, to the children of Israel, who are the people near to him. Praise the Lord.

Praise the Lord. Sing to the Lord a new song, and his praise in the assembly of his faithful ones.

Let Israel rejoice in the one who made it, [and] let the children of Zion be glad in their King.

Let them praise his Name on the flute, let them sing psalms to him on the tambourine, and on the harp.

For the Lord delights in his people; he will honor the humble by delivering them.

The beloved will rejoice with glory, [and] they will be glad in their beds.

The praises of the Mighty God will be in their mouths, and sharp double-edged swords in their hands.

To take revenge on the nations, [and] to punish the peoples.

To bind their Kings with chains, and the most honorable among them with iron stocks;

To execute upon them the judgment that is written. This honor is for all his beloved. Praise the Lord.

Praise the Lord. Praise the Mighty God for his holiness; praise him for the vastness he has made by his strength.

Praise him for his great exploits, praise him according to the greatness of his Majesty.

Praise him with the sound of the trumpet; praise him with the bagpipe and the harp.

Praise him with drum and flute; praise him on the spinet, and on the organ.

Praise him with resounding cymbals; praise him with shouts of joy.

Let everything that has breath praise the Lord! Praise the Lord.

The Proverbs of Solomon, son of David, and King of Israel.

To know wisdom and instruction, to understand words of understanding;

To receive a lesson in common sense, justice, judgment, and fairness.

To give discernment to the simple, and knowledge and skill to the young.

The wise man will listen, and become better informed, and the intelligent man will acquire prudence;

In order to hear wise speeches, and what is elegantly said; the words of the wise, and their riddles.

The fear of the Lord is the principal knowledge; [but] fools despise wisdom and instruction.

My son, listen to your father's instruction and do not forsake your mother's teaching.

For they will be graces strung together around your head, and necklaces around your neck.

My son, if sinners want to lure you, do not give in to them.
If they say: Come with us, let us set ambushes to kill; let us secretly spy on the innocent, although he has given us no cause;
Let us swallow them up alive, like the tomb; and whole, like those who go down into the pit;
We will find all kinds of precious goods, we will fill our houses with plunder;
You will have your share among us; there will only be one purse for all of us.
My son, do not go with them on the way; keep your foot out of their path.
Because their feet run to evil, and hasten to shed blood.
For [as] it is without cause that the net is spread before the eyes of all that has wings;
Thus they lay traps against the blood of those others, and secretly spy on their lives.
Such is the way of every greedy [dishonest] man, who will take the lives of those who are given to it.
The sovereign Sapience cries out loudly outside, she makes her voice resound in the streets.
She shouts at the crossroads, where there is the most noise, at the entrances to the gates, she pronounces her words throughout the city:
"Fools," she said, "how long will you love foolishness? And how long will mockers delight in mocking, and fools hate knowledge?"
When you are rebuked by me, repent; behold, I will give you of my Spirit in abundance, and I will make my words known to you.
Because I cried out, and you refused [to listen]; because I stretched out my hand, and no one paid attention;
And because you rejected all my advice, and did not accept my rebuke;
So I will laugh at your calamity, I will mock you when your terror comes.
When your terror comes like a ruin, and your calamity like a whirlwind; when distress and anguish come upon you;
Then they will cry out to me, but I will not answer; they will look for me early in the morning, but they will not find me.
Because they will have hated knowledge, and will not have chosen the fear of the Lord.
They did not like my advice; they scorned all my rebukes.
Let them eat the fruit of their way, and let them be filled with their counsels.
For the ease of fools kills them, and the prosperity of fools destroys them.
But whoever listens to me will dwell safely and be at ease, without fear of any harm.

My son, if you receive my words, and store up my commandments within yourself;
So that you will incline your ear to wisdom, and your heart to understanding;
If you call for prudence, and address your voice to understanding;
If you seek it as silver, and if you search for it carefully as for treasures;
Then you will know the fear of the Lord, and you will find the knowledge of God.
For the Lord gives wisdom; from his mouth come knowledge and understanding.
He reserves a permanent state for those who are upright, and he is a shield for those who walk in integrity;
To guard the paths of judgment; [so that] he will guard the way of his beloved.
Then you will hear justice, and judgment, and equity, and every good way.
If wisdom comes into your heart, and if knowledge is pleasing to your soul;
Prudence will preserve you, and understanding will protect you;
To deliver you from the evil way, and from the man who speaks evil.
Of those who abandon the paths of righteousness to walk in the ways of darkness;
Those who rejoice in doing evil, and rejoice in the reversals that the wicked make.
Whose paths are crooked, and which go crooked in their train.
[And] so that he may deliver you from the foreign woman, and from another man's wife,

whose words are flattering;
Who abandons the leader of his youth, and has forgotten the covenant of his God.
For his house leans towards death, and his path leads to the dead.
Not one of those who go towards her returns, nor does anyone resume the paths of life.
So that you may walk in the way of good people, and keep to the paths of the righteous.
For the righteous will dwell in the earth, and the blameless will remain in it.
But the wicked will be cut off from the earth, and those who act treacherously will be torn from it.
My son, do not forget my teaching, and let your heart keep my commandments.
For they will bring you long days, and years of life, and prosperity.
Let not gratuitousness and truth abandon you: bind them around your neck, and write them on the tablet of your heart;
And you will find grace and good sense in the eyes of God and men.
Trust in the Lord with all your heart, and do not lean on your own understanding.
Consider him in all your ways, and he will direct your paths.
Do not be wise in your own eyes; fear the Lord, and turn away from evil.
It will be medicine for your navel, and moistening for your bones.
Honor the Lord with your wealth, and with the firstfruits of all your produce.
And your barns will be filled with abundance, and your vats will burst with new wine.

My son, do not reject the Lord's instruction, and do not be angry when he rebukes you.
For the Lord will rebuke the one he loves, even as a father rebukes the child in whom he takes pleasure.
Oh, how blessed is the man who finds wisdom, and the man who puts forward understanding!
For the trade that can be made in it is better than the trade in money; and the income that can be obtained from it is better than fine gold.
It is more precious than pearls, and all your desirable things are not worth it.
Long days are in his right hand, riches and honor in his left.
His ways are pleasant ways, and all his paths lead to prosperity.
It is the tree of life to those who embrace it; and all who hold onto it are blessed.

The Lord laid the foundations of the earth by wisdom, and he established the heavens by understanding.
The depths overflow with his knowledge, and the clouds distill the dew.
My son, do not let them depart from your sight; maintain right knowledge and prudence.
And they will be the life of your soul, and the ornament of your neck.
Then you will walk securely in your way, and your foot will not stumble.
If you lie down, you will have no fear, and when you lie down your sleep will be sweet.
Do not fear sudden terror, nor the ruin of the wicked, when it comes.
For the Lord will be your hope, and he will keep your foot from being caught.
Do not withhold what belongs to those to whom it belongs, even if it were in your power to do so.
Do not say to your neighbor, 'Go, and return, and I will give it to you tomorrow,' when you have it with you.
Do not plot evil against your neighbor, since he lives in security with you.
Do not have a lawsuit without cause with anyone, unless he has wronged you in some way.
Do not envy the violent man, and do not choose any of his ways.
For he who goes astray is an abomination to the Lord; but his secret is with those

who are righteous.

The curse of the Lord is on the house of the wicked, but he blesses the dwelling of the righteous.

Certainly he mocks the mockers, but he shows mercy to the good-natured.

The wise will inherit glory; but ignominy exalts fools.

Children, listen to your father's instruction, and be careful to know prudence.

For I give you good doctrine; therefore do not forsake my teaching.

When I was my father's son, tender and unique to my mother.

He taught me, and said to me: Let your heart retain my words; keep my commandments, and you will live.

Acquire wisdom, acquire prudence; forget nothing of it, and do not turn away from the words of my mouth.

Do not abandon her, and she will keep you; love her, and she will preserve you.

The most important thing is wisdom; acquire wisdom, and in all your acquisitions, acquire prudence.

Esteem her, and she will exalt you; she will glorify you when you embrace her.

She will place graces strung together upon your head, and she will give you a crown of splendor.

Listen, my son, and receive my words, and the years of your life will be multiplied.

I have taught you the way of wisdom, and I have led you in the paths of uprightness.

When you walk there, your steps will not be awkward; and if you run, you will not stumble.

Embrace education, do not let it go, hold on to it; for it is your life.

Do not enter the path of the wicked, and do not set your foot on the way of perverse men.

Turn away from it, do not go that way, move away from it, and go on the other side.

For they would not sleep unless they had done some wrong; and sleep would be taken from them unless they had caused someone to stumble.

Because they eat the bread of wickedness, and drink the wine of violence.

But the path of the righteous is like the brightest light, which increases in brightness until the day reaches its fullness.

The way of the wicked is like darkness; they do not know where they will fall.

My son, pay attention to my words, incline your ear to my speeches.

Do not let them depart from your sight; keep them in your heart.

For they are life to those who find them, and health to the whole body of each one of them.

Guard your heart from all that you should guard against; for out of it flow the springs of life.

Keep perversity from your mouth and depravity from your lips.

Let your eyes look straight ahead, and let your eyelids direct [your path] before you.

Make straight the path of your feet, and let all your ways be established.

Do not turn to the right or to the left; turn your foot away from evil.

My son, pay attention to my wisdom, incline your ear to my understanding;

So that you may keep my advice, and that your lips may preserve knowledge.

For the lips of the stranger distill rays of honey, and her palate is sweeter than oil.

But what comes from it is bitter like wormwood, and sharp like a double-edged sword.

His feet descend to death, his steps lead to the tomb.

So that you do not waver in the path of life; its paths are far removed from it, you will not know it.

Now then, children, listen to me, and do not turn away from the words of my mouth.

Keep your way away from the foreign woman, and do not approach the entrance of her house.

Lest you give your honor to others, and your years to the cruel.

Lest foreigners become satiated with your abilities, and the fruit of your labor end up in the house of the foreigner;

And that you do not roar when you are near your end, when your flesh and your body are consumed;

And that you do not say: How I hated instruction, and how my heart despised correction!

And how is it that I did not obey the voice of those who instructed me, and did not incline my ear to those who taught me?

I was very close to being in all sorts of trouble, in the midst of the congregation and the assembly.

Drink water from your cistern, and from the streams in the middle of your well;

Let your fountains overflow outside, and streams of water through the streets;

Let them be yours alone, and not those belonging to strangers with you.

May your spring be blessed, and rejoice in the wife of your youth,

[Like] a lovely doe, and a graceful kid; may her udders satisfy you at all times, and be continually enamored of her love;

And why, my son, would you go wandering after the stranger, and kiss the breast of the fairground woman?

For the ways of man are before the eyes of the Lord, and he weighs all his ways.

The iniquities of the wicked will overtake him, and he will be held by the cords of his sin.

He will die for lack of education, and he will wander because of the magnitude of his folly.

My son, if you have given security for someone to your friend, or if you have shaken hands with a stranger,

You are entangled by the words of your mouth, you are caught by the words of your mouth.

My son, do this now, and free yourself, since you have fallen into the hands of your close friend, go, prostrate yourself, and encourage your friends.

Give no sleep to your eyes, and do not let your eyelids slumber.

Break free like a deer from the hand [of the hunter], and like a bird from the hand of the fowler.

Go, you sluggard, to the ant, consider its ways, and be wise.

It has no leader, no director, no governor,

[And yet] she prepares her bread in the summer, and gathers her food at harvest time.

How long will you lie here, you lazybones? When will you get up from your bed?

A little sleep, [you say], a little sleep, a little bending of the arms, so as to remain lying down;

And your poverty will come like a passerby; and your want, like a soldier.

The man who imitates the demon is a violent man and his words are false.

He signals with his eyes, he speaks with his feet, he teaches with his fingers.

There are turmoil in his heart; he plots evil at all times; he stirs up quarrels.

That is why his calamity will come suddenly; he will be suddenly broken, and there will be no healing.

God hates these six things, and even seven are an abomination to him;

Knowledge, haughty eyes, false tongue, hands that shed innocent blood;

The heart that plots evil designs; the feet that hasten to run towards evil;

The false witness who utters lies; and the one who sows quarrels among the brothers.

My son, keep your father's commandment, and do not forsake your mother's teaching;

Keep them continually bound to your heart, and fasten them around your neck.

When you walk, he will lead you; and when you lie down, he will watch over you; and when you wake up, he will talk with you.

For the commandment is a lamp, and the teaching a light, and the reproofs proper to instruction are the way of life.

To protect you from the wicked woman, and from the flattery of a foreign tongue, Do not covet her beauty in your heart, and do not let yourself be captivated by her eyes.

For the love of a debauched woman, one will even give a piece of bread, and the [lustful] woman chases after a man's precious soul.

Can someone take fire into their bosom without their clothes burning?

Can anyone walk on hot coals without getting their feet burned?

Thus [it applies] to the one who enters upon his neighbor's wife; whoever touches her will not be innocent.

We do not despise a thief if he steals to fill his soul when he is hungry;

And if he is found, he will reward him seven times double, he will give him everything he has in his house.

[But] he who commits adultery with a woman lacks sense; and he who does so will destroy her own soul.

He will find wounds and shame, and his reproach will not be erased.

For jealousy is a husband's fury, which will not spare [adultery] on the day of vengeance.

He will not regard any ransom, nor will he accept anything, even if you multiply gifts.

My son, keep my words, and store up my commandments for yourself.

Keep my commandments, and you will live, and keep my teaching as the apple of your eye.

Bind them to your fingers, write them on the table of your heart.

Say to wisdom: You are my sister; and call prudence, your relative.

So that they may protect you from the foreign woman, and from the foreigner, who uses flattering words.

As I looked out of my window through my latticework,

I saw among fools, and I considered among the young men a young man devoid of sense,

Who was passing by a street, near the corner of a certain woman's house, and who was keeping to the way to her house;

In the evening, at the end of the day, when the night became black and dark.

And behold, a woman came to meet him, dressed as a woman of ill repute, and full of cunning;

Noisy and debauched, and whose feet do not stay in her house;

Sometimes being outside, sometimes in the streets, and keeping watch at every street corner.

She took him and kissed him; and with a brazen face, said to him:

I have sacrifices of prosperity at home; I have paid my vows today.

That is why I went out to meet you, to search for you carefully, and I found you.

I adorned my bed with a latticework, interspersed with Egyptian thread.

I perfumed it with myrrh, aloe, and cinnamon.

Come, let us be intoxicated with pleasure until morning, let us rejoice in love.

Because my husband is not at home; he has gone on a journey far away.

He took a bag of money with him; he will return to his house on the appointed day.

She lured him away with many sweet words, and attracted him with the flattery of her lips.

He immediately went away after her, like an ox goes to the slaughter, and like a fool to the stocks to be punished;

Until the arrow pierced his liver; like the bird that hurries towards the net, not knowing that it has been set for its life.

Now then, children, listen to me, and pay attention to my words.
Do not let your heart turn to the ways of this woman, and let her not lead you astray in her paths.
For she caused many wounded to fall to death, and all those she killed were strong.
His house is the paths of the sepulchre, which descend to the chambers of death.
Does not Wisdom cry out? And does not Intelligence make its voice heard?
She appeared on the summit of high places; on the road, at crossroads.
She shouts in the place of the gates; at the entrance to the city; on the avenue of gates.
O you! Men of quality, I call to you; and my voice is also addressed to the common people.
You simple ones, understand what discernment is, and all of you, become intelligent of heart.
Listen, for I will say important things: and the opening of my lips [will be] of right things.
Because my palate will speak the truth, and my lips abhor wickedness.
All the words of my mouth [are] with justice; there is nothing forced or evil in them.
They are all easy to find for the intelligent man, and straightforward for those who have discovered science.
Receive my instruction, and not money; and knowledge, rather than fine choice gold.
For wisdom is better than pearls; and all that one could wish for is not worth it.
I, Wisdom, remain [with] discretion, and I find the science of prudence.
The fear of the Lord is to hate evil. I hate pride and arrogance, the way of wickedness, and hypocritical speech.
Counsel and skill belong to me; I am prudence, strength belongs to me.
Through me kings reign, and through me princes dispense justice.
Through me rule the Lords, and the Princes, and all the judges of the earth.
I love those who love me; and those who diligently seek me will find me.
With me are riches and honor, lasting wealth, and righteousness.
My fruit is better than fine gold, even than refined gold; and my income is better than choice silver.
I lead them in the way of righteousness, and in the midst of the paths of uprightness;
So that I may bestow lasting wealth upon those who love me, and fill their treasuries.
The Lord possessed me from the beginning of his ways, even before he did any of his works.
I was declared Princess from the beginning, from the very start, from the ancient times of the earth.
I was conceived when there were no deeps, nor fountains full of water.
I was conceived before the mountains were laid down, and before the hills.
When he had not yet made the earth, nor the countryside, nor the most beautiful of the habitable lands in the world.
When he arranged the heavens; when he drew the circle above the abyss;
When he established the clouds above; when he held fast the fountains of the deep;
When he established his ordinance concerning the sea, so that the waters would not overflow its banks; when he measured out the foundations of the earth;
I was then, in his eyes, his infant, I was his daily delight, and I was always joyful in his presence.
I rejoiced in the habitable part of his land, and my pleasures were with the children of men.
Now then, children, listen to me; for blessed are those who keep my ways.
Listen to instruction, and be wise, and do not reject it.
Oh, how blessed is the man who listens to me, not leaving my gates every day, and

guarding my gateposts!

For whoever finds me finds life and receives favor from the Lord.

But he who offends me harms his own soul; all who hate me love death.

The Sovereign Wisdom built her house, she hewed its seven columns.

She prepared her meat, she mixed her wine; she also set her table.

She sent her maids; and she calls from the battlements of the highest places in the city, [saying]:

Who is the one who is simple? Let him withdraw here; and she says to the one who lacks sense:

Come, eat my bread, and drink the wine I have mixed.

Leave [folly], and you will live; and walk straight in the way of prudence.

He who instructs the mocker receives shame; and he who rebukes the wicked receives a stain.

Do not rebuke a mocker, lest he hate you; rebuke a wise man, and he will love you.

Give instruction to the wise, and they will become even wiser; teach the righteous, and they will increase in knowledge.

The fear of the Lord is the beginning of wisdom, and the knowledge of the holy ones is prudence.

For your days will be multiplied by me, and years of life will be added to you.

If you are wise, you will be wise for yourself; but if you are a mocker, you alone will bear the consequences.

The madwoman is noisy; it's all nonsense, and she knows nothing.

And she sat on a seat at the door of her house, in the high places of the city;

To call out to passers-by who are going straight on their way, [saying]:

Who is the one who is simple? Let him withdraw here; and she says to the one who lacks sense:

Stolen waters are sweet, and bread taken in secret is pleasant.

And he does not know that the dead are there, and that those whom she has invited are at the bottom of the tomb.

A good child pleases his father, but a foolish child is a nuisance to his mother.

The treasures of wickedness will profit nothing; but justice will guarantee against death.

The Lord will not let the righteous go hungry, but the wickedness of the wicked drives them far away.

A lazy hand brings poverty, but a diligent hand brings wealth.

A prudent child gathers in summer; [but] he who sleeps during harvest is a child who brings shame.

Blessings will be upon the head of the righteous, but violence will cover the mouth of the wicked.

The memory of the righteous will be a blessing; but the reputation of the wicked will be tarnished.

The wise of heart will receive the commandments; but the fool of lips will fall.

He who walks in integrity walks in confidence; but he who perverts his ways will be known.

He who winks with his eyes causes trouble; and the fool with his lips will be overthrown.

The mouth of the righteous is a fountain of life; but extortion will cover the mouth of the wicked.

Hatred stirs up quarrels; but charity covers all wrongs.

Wisdom is found on the lips of the intelligent man, but the rod is for the back of the one who lacks understanding.

The wise store up knowledge; but the mouth of the fool [is] imminent ruin.

The wealth of the rich is the city of their strength; but the poverty of the poor is their ruin.

The work of the righteous tends toward life; but the work of the wicked tends toward

sin.

He who heeds instruction holds the path that leads to life; but he who neglects correction goes astray.

He who conceals hatred uses false lips; and he who puts forward defamatory things is a fool.

The multitude of words is not without sin; but he who restrains his lips is prudent.

The tongue of the righteous is choice silver, but the heart of the wicked is of little worth.

The lips of the righteous instruct many; but fools will die for lack of sense.

The blessing of the Lord is that which makes rich, and [the Lord] adds no labor to it.

It is like a fool's game to do some wicked thing; but wisdom belongs to the intelligent man.

What the wicked fear will come upon them; but [God] will grant the righteous what they desire.

As the whirlwind passes, so the wicked are no more; but the righteous are a perpetual foundation.

What vinegar is to the teeth and smoke to the eyes, so is a lazy person to those who send him.

The fear of the Lord increases the number of days; but the years of the wicked will be cut short.

The hope of the righteous brings joy, but the expectation of the wicked will perish.

The way of the Lord is the strength of the upright man, but it is the ruin of the workers of iniquity.

The righteous will never be shaken; but the wicked will not dwell in the earth.

The mouth of the righteous will produce wisdom, but the hypocritical tongue will be cut off.

The lips of the righteous know what is pleasing; but the mouth of the wicked is nothing but corruption.

A false balance is an abomination to the Lord; but a just weight pleases him.

When pride came, so came disgrace; but wisdom is with the humble.

The integrity of the upright guides them; but the perversity of the treacherous destroys them.

Riches will be of no use in the day of indignation; but justice will guarantee against death.

The righteousness of the upright man paves the way; but the wicked will fall by their wickedness.

The justice of the upright will deliver them; but the treacherous will be caught in their wickedness.

When the wicked man dies, [his] expectation perishes; and the hope of violent men will perish.

The righteous are delivered from distress; but the wicked enter in their place.

He who deceives with his mouth corrupts his neighbor; but the righteous are delivered by knowledge.

The city rejoices in the good fortune of the righteous, and there is a song of triumph when the wicked perish.

The city is raised up by the blessing of the upright, but it is overthrown by the mouth of the wicked.

He who despises his neighbor lacks sense; but the prudent man remains silent.

He who goes about betraying reveals the secret; but he who is faithful in heart conceals the matter.

The people fall for lack of prudence, but deliverance lies in the multitude of counselors.

He who gives security for a foreigner is bound to have difficulties, but he who hates those who strike [on the hand] is assured.

The graceful woman gains honor, and the robust men gain riches.

The gentle man does good to himself; but the cruel man troubles his flesh.

The wicked man does a work that deceives him; but the reward is assured to the one who sows righteousness.

Thus justice tends toward life, and he who pursues evil tends toward his death.

Those who are depraved in heart are an abomination to the Lord, but those whose ways are blameless are pleasing to him.

From hand to hand the wicked will not go unpunished; but the generation of the righteous will be delivered.

A beautiful woman turning away from reason is [like] a gold ring on a sow's snout.

The wish of the righteous is only good; [but] the expectation of the wicked is only indignation.

One who gives freely will be increased even more; and another who withholds excessively will only suffer scarcity.

The one who blesses will be fattened; and the one who waters abundantly will himself prosper.

The people will curse the one who withholds the wheat; but the blessing will be on the head of the one who sells it.

He who diligently provides good acquires favor; but evil will come to him who seeks it.

He who trusts in his riches will fall; but the righteous will flourish like a leaf.

He who does not rule his house with order will have the wind as his inheritance; and the fool will be a servant to the wise in heart.

The fruit of the righteous is a tree of life; and he who wins souls is wise.

Behold, the righteous receive their reward in the earth; how much more will the wicked and the sinner [receive it?]

He who loves instruction loves knowledge; but he who hates to be corrected is a fool.

The Lord finds favor in the sight of a righteous man, but the Lord will condemn the man who plots evil.

Man will not be established by wickedness; but the root of the righteous will not be shaken.

A valiant wife is a crown to her husband; but she who brings shame is like worms on his bones.

The thoughts of the righteous are only judgment; but the counsels of the wicked are only deceit.

The words of the wicked only aim to set traps for bloodshed, but the mouth of the upright will deliver them.

The wicked are overthrown, and they are no more; but the house of the righteous will stand.

A man is praised according to his prudence; but a depraved heart will be held in contempt.

Better is the man who does not consider himself, even though he has servants, than the one who boasts, and lacks bread.

The righteous man shows consideration for the life of his animal, but the compassion of the wicked is cruel.

He who tills his land will be satisfied with bread; but he who follows the lazy lacks sense.

What the wicked desires is a snare of evil; but the root of the righteous will bear fruit.

There is a snare of evil in the treachery of the lips; but the righteous will come out of distress.

A man will be satisfied with good things from the fruit of his mouth, and he will be

repaid for what he has done.

The way of a fool is right according to his own opinion; but he who listens to advice is wise.

As for the fool, his resentment is known on the same day; but the wise man covers his ignominy.

He who speaks the truth reports what is right; but a false witness reports deceitfully.

There are those who speak like sword points; but the tongue of the wise is health.

True speech endures forever, but a false tongue lasts only a moment.

There will be deceit in the hearts of those who plot evil, but there will be joy for those who advise peace.

No insult will be allowed to fall upon the righteous; but the wicked will be filled with evil.

False lips are an abomination to the Lord, but those who act faithfully are pleasing to him.

A wise man conceals knowledge; but the heart of fools proclaims folly.

The hand of the diligent will rule; but the lazy hand will be subject to servitude.

The sorrow that is in the heart of man overwhelms him; but the good word gladdens him.

The righteous have more than their neighbor; but the way of the wicked will lead them astray.

The lazy man does not roast his game; but the precious possessions of man belong to the diligent.

Life is found in the path of righteousness, and the way of his path does not lead to death.

A wise child listens to his father's instruction, but a mocker does not listen to rebuke.

Man will eat good from the fruit of his mouth; but the soul of those who act treacherously will eat extortion.

He who guards his mouth guards his soul; but he who opens his lips openly about everything will fall into ruin.

The soul of the lazy man only wishes, and he has nothing; but the soul of the diligent will be fattened.

The righteous hate false speech, but it makes the wicked stink and brings them to shame.

Justice preserves the upright in their ways, but wickedness will overthrow the one who goes astray.

One does the deed of the rich, who has nothing at all; and another does the deed of the poor, who has great riches.

Wealth makes a man a ransom; but the poor man does not hear threats.

The light of the righteous will shine brightly, but the lamp of the wicked will be extinguished.

Pride only produces quarrels; but wisdom is with those who take counsel.

Wealth derived from vanity will diminish; but he who gathers with his hand will multiply it.

Delayed hope makes the heart yearn; but a wish that comes true is like the tree of life.

Whoever despises the word will perish because of it, but whoever fears the commandment will have its reward.

The teachings of the wise are a source of life to turn away from the snares of death.

Good understanding brings grace; but the way of those who act treacherously is rough.

Every wise man will act with knowledge; but a fool will spread his folly.

The wicked messenger falls into evil; but the faithful ambassador is health.

Poverty and disgrace will come to him who rejects instruction; but he who heeds correction will be honored.

A wish fulfilled is sweet to the soul; but turning away from evil is an abomination to fools.

He who converses with the wise will become wise, but the companion of fools will be overwhelmed.

Evil pursues sinners, but good will be restored to the righteous.

A righteous man will leave an inheritance for his children's children, but the wealth of a sinner is reserved for the righteous.

There is plenty to eat in the cleared lands of the poor; but there is some that is consumed for lack of discipline.

He who spares his rod hates his son, but he who loves him is quick to discipline him.

The righteous will eat until they are satisfied, but the stomachs of the wicked will go hungry.

Every wise woman builds her house, but the foolish one destroys it with her own hands.

He who walks uprightly reveres the Lord, but he who goes crooked in his ways despises him.

The rod of pride is in the mouth of a fool; but the lips of the wise will guard them.

Where there is no ox, the barn is empty; and the abundance of income comes from the strength of the ox.

A true witness will never lie; but a false witness readily puts forward lies.

The mocker seeks wisdom, and does not find it; but knowledge is easily found by the intelligent man.

Stay away from the foolish man, since you have not known in him the lips of knowledge.

The wisdom of a discerning man is to heed his own path; but the folly of fools is nothing but deception.

The fools mitigate the crime; but there is only pleasure among upright men.

Each person's heart knows the bitterness of their soul; and another is not mingled with their joy.

The house of the wicked will be abolished; but the tabernacle of the upright will flourish.

There is a path that seems right to man, but whose outcome is the path of death.

Even when laughing, the heart will be sad, and joy will eventually turn into boredom.

He who has a hypocritical heart will be filled with his ways; but the good man will be filled with what is in him.

The simple man believes every word; but the wise man considers his steps.

The wise man fears, and withdraws from evil; but the fool becomes angry, and stands secure.

A man of anger acts foolishly; and a crafty man is hated.

The foolish will inherit folly; but the wise will be crowned with knowledge.

The cunning will be humbled before the good, and the wicked before the gates of the righteous.

The poor are hated, even by their friends; but the rich have many friends.

He who despises his neighbor goes astray; but he who has pity on the meek is blessed.

Do not those who plot evil go astray? But goodness and truth will belong to those who do good.

In every job there is some profit, but idle chatter only leads to poverty.

The riches of the wise are like a crown to them; but the folly of fools is nothing but folly.

The true witness delivers souls; but he who utters lies is nothing but deceit.
In the fear of the Lord there is firm assurance, and a refuge for his children.
The fear of the Lord is a source of life to turn away from the snares of death.
The power of a King consists in the multitude of his people; but when the people diminish, it is the humiliation of the Prince.
He who is slow to anger has great understanding, but he who is quick to anger stirs up folly.
A gentle heart is the life of the flesh; but envy is the rot of the bones.
He who wrongs the poor dishonors his Maker; but he who has pity on the needy honors him.
The wicked will be driven far away by their malice; but the righteous find refuge even in their death.
Wisdom resides in the heart of the intelligent man; and it is even recognized in the midst of fools.
Righteousness exalts a nation, but sin is a reproach to the peoples.
The King takes pleasure in the prudent servant; but his indignation will be against the one who dishonors him.
A gentle answer calms fury; but harsh words stir up anger.
The tongue of the wise beautifies knowledge, but the mouth of fools utters folly.
The eyes of the Lord are everywhere, beholding the wicked and the good.
The tongue that corrects [one's neighbor] is [like] the tree of life; but the tongue in which there is perversity is a breakdown of the mind.
The fool despises his father's instruction; but he who heeds rebuke will become wise.

There is great treasure in the house of the righteous, but there is trouble in the income of the wicked.
The lips of the wise spread knowledge everywhere; but the hearts of fools do not do so.
The sacrifice of the wicked is an abomination to the Lord, but the request of the upright is pleasing to him.
The way of the wicked is an abomination to the Lord, but he loves the one who diligently pursues righteousness.
Punishment is grievous to him who leaves the [right] path; [but] he who hates to be corrected will die.
The grave and the abyss are before the Lord; how much more the hearts of the children of men?
The mocker does not like to be corrected, and he will [never] go to the wise.
A joyful heart makes the face beautiful, but the spirit is weighed down by the sorrow of the heart.
The heart of a prudent man seeks knowledge, but the mouth of fools feeds on folly.
All the days of the afflicted are bad; but when one has a cheerful heart, it is a perpetual banquet.
A little good is better with the fear of the Lord than great treasure with which there is trouble.
A meal of herbs, where there is friendship, is better than a meal of fatty beef, where there is hatred.
A furious man stirs up a quarrel; but a man who is slow to anger calms a dispute.
The way of the lazy is like a hedge of thorns, but the path of the upright is exalted.
A wise child makes a father happy, but a foolish man despises his mother.
Folly is the joy of the senseless; but the prudent man prepares his steps to walk.
Resolutions become useless where there is no counsel; but there is firmness in the multitude of counselors.
A man finds joy in the answers of his mouth; and how good is a word spoken at the right time!

The path of life leads upward for the prudent man, so that he may withdraw from the grave that is below.
The Lord tears down the house of the proud, but he sets up the boundary stone for the widow.
The thoughts of the evil one are an abomination to the Lord, but the thoughts of the pure are pleasing words.
He who is wholly devoted to dishonest gain troubles his own household; but he who hates giving gifts will live.
The heart of the righteous considers what answer to give, but the mouth of the wicked utters evil things.
The Lord is far from the wicked, but he answers the prayer of the righteous.
Bright eyes gladden the heart; and a good reputation fattens the bones.
The ear that listens to the rebuke of life will dwell among the wise.
He who rejects instruction despises his own soul; but he who listens to reproof gains understanding.
The fear of the Lord is the instruction of wisdom, and humility comes before honor.
The preparations of the heart belong to man, but the speech of the tongue is from the Lord.
Each of man's ways seems pure to him; but the Lord weighs the spirits.
Commit your affairs to the Lord, and your thoughts will be well ordered.
The Lord has done everything for himself; and even the wicked for the day of calamity.
The Lord detests every proud man; from hand to hand he will not go unpunished.
There will be atonement for iniquity through mercy and truth; and people will turn away from evil through the fear of the Lord.
When the Lord takes pleasure in the ways of man, he makes even his enemies calm towards him.
A little good with justice is better than a large income where one has no right.
A man's heart deliberates on his way, but the Lord directs his steps.
There is divination on the lips of the King, and his mouth will not stray from justice.
The just balance and the just scale are the Lord's, and all the weights in the bag are his work.
It must be an abomination for kings to do injustice, because the throne is established by justice.
Kings should delight in the lips of righteousness, and love him who speaks what is just.
These are as many messengers of death as the King's anger; but the wise man will appease it.
It is life that the serene face of the King, and his favor is like the cloud bearing the rain of the last season.
How much more precious is it than fine gold to acquire wisdom; and how much more excellent than silver to acquire prudence?
The upright path of the righteous is to turn away from evil; he who is careful of his ways preserves his soul.
Pride goes before crushing; and pride of spirit before ruin.
It is better to be humbled in spirit with the good-natured than to share the spoils with the proud.
He who heeds the word will find good; and he who trusts in the Lord is blessed.
The wise person will be called prudent; and gentleness of speech increases instruction.
Prudence is a source of life to those who possess it; but the instruction of fools is folly.
The wise heart prudently guides its mouth, and adds doctrine on its lips.
Pleasant words are like honeycombs, sweetness to the soul, and health to the bones.

There is a path that seems right to man, but whose end is the path of death.
The soul of the worker, works for himself, because his mouth bends before him.
The wicked man digs deeper into evil, and there is something like a burning fire on his lips.
The man who uses reversals sows quarrels, and the gossip puts even the closest friend into division.
The violent man lures his companion, and leads him down a path that is not good.
He gestures with his eyes to plot reversals, and moving his lips he carries out evil.

White hair is a crown of honor; and it will be found in the way of righteousness.
Better is he who is slow to anger than the strong man; and better is he who rules his heart than he who takes cities.
The lot is cast in the lap, but all that is to happen is from the Lord.
Better is a piece of dry bread where there is peace than a house full of prepared meats where there is strife.
The wise servant will rule over the child who causes shame, and he will divide the inheritance among the brothers.
The furnace is for testing silver, and the crucible, gold; but the Lord tests hearts.

The cunning man pays attention to the deceitful lip, and the liar listens to the evil tongue.
He who mocks the poor dishonors him who made them poor; and he who rejoices in calamity will not go unpunished.
The children of children are the crown of old people, and the honor of children is their fathers.
Serious speech is unsuitable for a fool; how much less so false speech for the leaders [among the people].
The present is [like] a precious stone in the eyes of those who are devoted to it; whichever way it turns, it succeeds.
He who conceals a wrong seeks friendship; but he who reports it puts even the closest friend in discord.
Reproach is felt more keenly by a prudent man than a hundred blows by a fool.
The evil one seeks only rebellion, but the cruel messenger will be sent against him.

It is better for a man to encounter a bear who has lost her cubs than a madman in his madness.
Evil will not depart from the house of the one who repays evil for good.
The beginning of a quarrel is like letting go of water; but before things get heated, withdraw.
He who declares the wicked righteous, and he who declares the righteous wicked, are both an abomination to the Lord.
What good is money in the hand of a fool to buy wisdom, since he has no sense?
A close friend loves at all times, and he will be born [like] a brother in distress.

He who touches the hand, and who stands surety for his friend, is devoid of sense.
He who loves quarrels loves wrongdoing; he who raises his gate seeks his ruin.
He who is perverse in heart will not find good; and the hypocrite will fall into calamity.
He who fathers a fool will have trouble, and the father of the fool will not rejoice.

A joyful heart is worth its weight in medicine; but a crushed spirit dries up the bones.
The wicked man takes the gift of the breast to pervert the ways of judgment.
Wisdom is in the presence of the prudent man; but the eyes of the fool are at the ends of the earth.

The senseless child is the annoyance of his father, and the bitterness of the one who bore him.

It is not right to condemn the innocent to a fine, nor for the leaders [among the people] to strike someone for having acted with integrity.

A man who is restrained in his words knows what science is, and a man who is of a cool mind is an intelligent man.

Even a fool, when he remains silent, is considered wise; and he who keeps his lips closed is considered understood.

The individual man seeks what pleases him, and meddles in knowing how everything should be.

The fool takes no pleasure in intelligence, but in having his heart revealed.

When the wicked come, contempt comes too, and reproach with ignominy.

The words from the mouth of a [worthy] person are [like] deep waters; and the source of wisdom is a bubbling stream.

It is not good to show partiality to the wicked person, to cast doubt on the righteous person in judgment.

The madman's lips quarrel, and his mouth calls for battles.

The mouth of a fool is his ruin, and his lips are a snare to his soul.

The words of a flatterer are like those of those who do not pretend to touch, but they go down to the inside of the stomach.

He who is cowardly in his work is a brother to him who squanders [what he has].

The name of the Lord is a strong tower; the righteous will run to it, and there he will be a high refuge.

The possessions of the rich are the city of his strength, and like a high wall of retreat, according to his imagination.

A man's heart is proud before ruin comes; but humility precedes glory.

He who answers something before he has heard it, that is folly and confusion.

The spirit of a strong man will sustain his weakness; but a crushed spirit, who can raise him up?

The heart of the intelligent man acquires knowledge, and the ear of the wise seeks knowledge.

A man's gift makes room for him, and leads him before the great.

The one who pleads first is just; but his side comes and examines the whole.

Fate puts an end to the trials, and makes the divisions among the powerful.

An offended brother makes himself more difficult than a fortified city, and discord is like the bolts of a palace.

Each person's stomach will be satisfied with the fruit of their mouth; they will be satisfied with the income of their lips.

Death and life are in the power of the tongue, and he who loves it will eat of its fruits.

He who finds a [worthy] wife finds what is good, and has obtained favor from the Lord.

The poor man utters only supplications, but the rich man responds only with harsh words.

Let the man who has close friends hold fast to their friendship; for there is some friend who is more devoted than brother.

The poor man who walks in his integrity is better than the one who perverts his lips and is a fool.

Life without knowledge is not a good thing; and he who hurries on foot goes astray.

The folly of man will reverse his intention, and his heart will despise itself against the Lord.

Wealth gathers many friends; but the poor are abandoned by their friends.

The false witness will not go unpunished; and he who utters lies will not escape.

Many beseech the one who is able [to do good], and everyone is a friend to a man who gives.

All the brothers of the poor hate him; how much more will his friends withdraw from him? Does he continue? There are only words for him.

He who acquires understanding loves his soul; and he who heeds understanding finds good.

The false witness will not go unpunished; and he who utters lies will perish.

Comfort does not become a fool; how much less does it become a slave to rule over people of distinction?

A man's prudence restrains his anger; it is an honor for him to overlook the wrong done to him.

The King's indignation is like the roar of a young lion; but his favor is like dew on the grass.

A foolish child is a great misfortune to his father, and a wife's quarrels are a continual gutter.

The house and the riches are the inheritance of the fathers; but a prudent wife is from the Lord.

Laziness brings sleep, and the negligent soul will go hungry.

He who keeps the commandment keeps his soul; [but] he who despises his ways will die.

Whoever is kind to the poor lends to the Lord, and he will repay him for what he has done.

Discipline your child while there is hope, and do not go so far as to put him to death.

He who is in a great fury bears the penalty; and if you remove him from it, you will add more to it.

Listen to advice and receive instruction, so that you may become wise in your final days.

There are many thoughts in the heart of man, but the counsel of the Lord is permanent.

What man should desire is to show mercy; and the poor man is better than the lying man.

The fear of the Lord leads to life, and whoever has it will spend the night satisfied, without being visited by any harm.

The lazy man hides his hand in his breast, and he does not even deign to bring it back to his mouth.

If you beat the mocker, the simpleton will become wise; and if you rebuke the intelligent man, he will understand what he needs to know.

The child who brings shame and confusion destroys the father and drives away the mother.

My son, stop listening to what might lead you astray from the words of science.

A witness with an evil heart mocks justice; and the mouth of the wicked swallows up iniquity.

Judgments are prepared for mockers, and heavy blows for the backs of fools.

Wine is a mocker, and ale is rebellious; and whoever is led astray by them is not wise.

The terror of the King is like the roar of a young lion; he who becomes angry with him sins against himself.

It is to a man's glory to abstain from litigation; but every fool meddles in it.

The lazy man will not plow because of the bad weather, but he will beg during harvest time, and he will have nothing.

Counsel in the heart of a [worthy] person is [like] deep waters, and the intelligent man will draw it from them.

Most men preach their goodness; but who will find a true man?

Oh, how happy will the children of the righteous, who walk in his integrity, be after him!

The King, seated on the throne of justice, dispels all evil with his gaze.

Who can say: I have purified my heart; I am clean from my sin?
Double weights and double measures are both an abomination to the Lord.
Even a young child shows by his actions whether his work will be pure and whether it will be righteous.
And the hearing ear and the seeing eye, the Lord made them both.
Do not love sleep, lest you become poor; open your eyes, and you will have enough bread.
"It's bad, it's bad," said the buyer; then he went away and boasted.
There is gold, and many pearls; but the lips that speak knowledge are a precious vessel.
When someone has stood surety for the foreigner, take his garment, and hold him as security for the foreign woman.
Stolen bread is sweet to a man; but afterwards his mouth will be filled with gravel.

Every thought is strengthened by counsel; therefore wage war with prudence.
He who reveals a secret is a slanderer; therefore, do not associate with him who seduces with his lips.
The lamp of one who curses his father or mother will be extinguished in the deepest darkness.
The inheritance for which one hastened too much at the beginning will not be blessed in the end.
Do not say, "I will repay evil," but wait for the Lord, and he will deliver you.
Double weights are an abomination to the Lord, and false scales are not good.
Man's steps are from the Lord; how then can man understand his own way?
It is a trap for man to devour the holy thing, and to seek to seize the devoted things.
The wise King scatters the wicked, and turns the wheel upon them.
The spirit of man is a lamp to the Lord; it searches even the deepest things.
Goodness and truth will preserve the King; and he maintains his throne through his favors.
The strength of young people is their glory; and white hair is the honor of the elderly.
The bruising of the wound is a cleansing of the wicked, and blows that penetrate to the very depths of the soul.
The King's heart is in the hand of the Lord [like] streams of water; he inclines it to whatever he pleases.
Every way of man seems right to him; but the Lord weighs the hearts.
Doing what is right and just is something the Lord loves better than sacrifices.
With eyes raised high and a proud heart, this is the plowing of the wicked, which is nothing but sin.
The thoughts of a diligent man lead him to abundance, but every foolish man falls into poverty.
To strive for treasures through deceitful language is a vanity carried far away by those who seek death.
The fodder of the wicked will bring them down, because they refused to do what is right.
When a man walks crookedly, he goes astray; but the work of the pure is upright.
It is better to live on a rooftop than in a spacious house with a quarrelsome wife.
The soul of the wicked desires evil, and his neighbor finds no grace in his sight.
When mockers are punished, the fool becomes wise; and when the wise are instructed, they receive knowledge.
The righteous man carefully considers the house of the wicked, when the wicked are brought down into misery.
He who stops his ear so as not to hear the cry of the needy, will himself cry out, and no one will answer him.

A gift given in secret soothes anger, and a present placed in the breast calms vehement fury.
It brings joy to the righteous to do what is right, but terror to the workers of iniquity.
The man who turns away from the path of prudence will have his dwelling in the assembly of the dead.
The man who loves to laugh will be poor; and he who loves wine and fat will not become rich.
The wicked will be exchanged for the righteous; and the treacherous, for the upright.

It is better to live in a deserted land than with a quarrelsome and spiteful wife.
The desirable provision, and the oil, is in the dwelling of the wise; but the foolish man devours it.

He who diligently devotes himself to justice and mercy will find life, justice, and glory.

The wise man enters the city of the strong, and humbles the strength of his confidence.

He who guards his mouth and his tongue, guards his soul from distress.

A superbly arrogant person is called a mocker, who does everything with anger and pride.

The desire of the lazy man kills him; for his hands refused to work.

There are those who do nothing but wish all day long; but the righteous give, and withhold nothing.

The sacrifice of the wicked is an abomination; how much more so if they bring it with wicked intent?

The lying witness will perish; but the man who listens will speak with conviction.

The wicked man has an impudent air; but the righteous man makes his ways right.

There is no wisdom, no understanding, no counsel against the Lord.

The horse is equipped for the day of battle, but deliverance comes from the Lord.

Fame is preferable to great riches, and good grace more than silver or gold.

The rich and the poor meet together: the one who made them all is the Lord.

The wise man foresees evil and remains hidden; but the foolish pass by and pay the price.

The reward for gentleness and the fear of the Lord is riches, glory, and life.

There are thorns and snares in the way of the wicked; he who loves his own soul will turn away from it.

Train up a child at the beginning of his path; even when he is old he will not depart from it.

The rich will rule over the poor, and the borrower will be servant to the lender.

He who sows perversity will reap torment; and the rod of his indignation will come to an end.

The kind eye will be blessed, because it will have given some of its bread to the poor.

Drive out the mocker, and the debate will end, and the quarrel and the ignominy will cease.

The King is a friend to him who loves purity of heart, and who has grace in his speech.

The eyes of the Lord protect knowledge, but he overturns the words of the treacherous.

The lazy man said: the lion is out there; I would be killed in the streets.

The mouth of foreigners is a deep pit; he whom the Lord hates will fall into it.

Madness is bound up in the heart of the young child; [but] the rod of chastisement will drive it away from him.

He who wrongs the poor in order to increase himself, and gives to the rich, cannot fail to fall into poverty.

Give your ear, and listen to the words of the wise, and apply your heart to my knowledge.
For it will be pleasant for you if you keep them within yourself, and if they are arranged together on your lips.
I have made you hear it today, I say, so that your trust may be in the Lord.
Have I not written to you things suitable for Governors in counsel and in knowledge?

In order to make known to you the certainty of the words of truth, to answer with the words of truth to those who send to you?

Do not plunder the poor, because he is poor; and do not trample the afflicted at the gate.

For the Lord will defend their cause, and will take away the soul of those who have stolen from them.

Do not go with the angry man, and do not go with the furious man;

Lest you learn its course, and fall into a snare in your soul.

Do not be among those who clap hands, nor among those who stand surety for debts.

If you didn't have the money to pay, why would anyone take the bed from under you?

Do not move back the ancient boundary stone that your ancestors erected.

Have you seen a man skilled in his work? He will serve kings, and not lowly people.

When you sit down to eat with any Lord, consider carefully what is before you.

Otherwise, you'll put a knife to your own throat if your appetite gets the better of you.

Do not desire its delicacies, for it is deceptive food.

Do not work to get rich; and give up the plan you have made.

Will you cast your eyes on what [soon] is no more? For surely it will grow wings; it will fly away, like an eagle in the heavens.

Do not eat the meat of him who has an evil eye, and do not desire his delicacies.

For as he thought in his heart, so it is. He will tell you, 'Eat and drink,' but his heart is not with you.

You would want to give back the piece you ate, and you would have wasted your pleasant words.

Do not speak, for the fool is listening to you; for he will despise the prudence of your speech.

Do not move back the ancient boundary stone, and do not enter the fields of the orphans:

For their guarantor is powerful; he will defend their cause against you.

Apply your heart to instruction, and your ears to words of knowledge.

Do not withhold discipline from a young child; when you strike him with the rod, he will not die.

You will strike him with the rod, but you will deliver his soul from the grave.

My son, if your heart is wise, my heart will rejoice, yes, I myself.

Indeed, my loins will rejoice when your lips speak righteous things.

Do not let your heart envy sinners, but give yourself to the fear of the Lord all day long.

For truly there will be a [good] outcome, and your hope will not be cut short.

You, my son, listen, and be wise; and let your heart walk in this way.

Do not associate with drunkards or gluttons.

For the drunkard and the glutton will be impoverished; and long sleep makes them wear torn robes.

Listen to your father, [as] the one who begot you; and do not despise your mother when she is old.

Buy truth, and do not sell it; buy wisdom, instruction, and prudence.

The father of the righteous will rejoice greatly; and he who fathered the wise will have joy.

May your father and mother rejoice, and may she who gave birth to you be glad.

My son, give me your heart, and let your eyes observe my ways.
For a promiscuous woman is a deep pit, and a strange woman is a well of distress;
Therefore she lies in wait, as if after prey: and she will multiply transgressors
among men.
To whom does it belong: woe to me? To whom does it belong: alas? To whom do the
debates? To whom does the noise? To whom do the wounds without cause? To whom does
the redness of the eyes?
To those who stop by the wine, and who go to get the blended wine.
Do not look at the wine when it appears red, and when it gives its color in the cup,
and when it flows straight.
It bites from behind like a snake, and it stings like a basilisk.
Then your eyes will look at foreign women, and your heart will speak foolishly.
And you will be like one who sleeps in the heart of the sea, and like one who sleeps
at the top of the mast.
They beat me, [you will say], and I was not sick; they ground me with blows, and I
did not feel it; when shall I wake up? I will start looking for it again.
Do not envy wicked men, nor desire to be with them.
For their hearts are set on plunder, and their lips speak of harm.
The house will be built by wisdom, and will be established by understanding.
And through science, the cabinets will be filled with all precious and pleasant
goods.
The wise man [is accompanied] by strength, and the man who has intelligence increases
power.
For by prudence you will wage war advantageously, and deliverance lies in the number
of counselors.
There is no wisdom too lofty for a fool; he will not open his mouth at the gate.
He who thinks of doing harm will be called, Malicious-Dreamer.
Foolish speech is sin, and a mocker is an abomination to man.
If you have lost courage in the face of calamity, your strength has diminished.
If you refrain from delivering those who are being dragged away to their death, and
who are about to be killed,
Because you will say, "Behold, we knew nothing of it; will not he who weighs hearts
hear it? And will not he who guards your soul know it? And will he not repay each one
according to his deeds?"
My son, eat the honey, for it is good; and the honeycomb, for it is sweet to your
taste.
So shall your soul have knowledge of wisdom, when you have found it; and there shall
be a [good] outcome, and your hope shall not be cut off.
Wicked man, do not spy on the home of the righteous, and do not destroy his dwelling
place.
For the righteous will fall seven times, and will rise again; but the wicked fall
into evil.
When your enemy falls, do not rejoice; and when he is overthrown, do not let your
heart be glad;
Lest the Lord see it and be displeased, so that he turn away his anger from you.
Do not fret because of wicked people; do not envy the evildoers;
For there will be no [good] way out for the wicked, and the lamp of the wicked will
be extinguished.
My son, fear the Lord and the King; and do not associate with turbulent people.
For their calamity will arise all at once; and who knows what misfortune will befall
those two?
These things too are for the wise. It is not good to show partiality to those who are
on trial.
He who says to the wicked, "You are righteous," will be cursed by the peoples and
hated by the nations.

But for those who take it back, they will derive satisfaction from it, and the blessing that accompanies good things will be poured out upon them.
He who answers correctly pleases [the one who listens].
Put away your work outside, and prepare it in the field that is yours, and then build your house.
Do not be a witness against your neighbor unless it is necessary; for would you want to make yourself believe it with your lips?
Do not say, "As he has done to me, so I will do to him; I will repay him according to what he has done to me."
I passed by the field of the lazy man, and by the vineyard of the man lacking sense;

And there it was, everything had grown into thistles, and nettles had covered the top, and its stone wall was demolished.
And having seen this, I put it in my heart, I looked at it, I received instruction from it.
A little sleep, a little sleep, a little bending of the arms to stay lying down, And your poverty will come like a passerby; and your want, like a soldier.
These things are also Proverbs of Solomon, which the people of Hezekiah King of Judah copied.
It is to the glory of God to conceal a matter; and it is to the glory of kings to search out affairs.
There is no way to fathom the heavens because of their height, nor the earth because of its depth, nor the hearts of kings.
Remove the scum from the silver, and a ring will come out for the refiner;
Remove the wicked from before the King, and his throne will be established in justice.
Do not act magnificent in front of the King, and do not stand in the place of the Great.
For it is better that we tell you, come up here, than that we should humble you before him who is in authority, whom your eyes have seen.
Do not rush out to quarrel, lest you [not know] what to do in the end, after your neighbor has confused you.
Treat your dispute with your neighbor so thoroughly that you do not reveal another's secret;
Lest the one who listens to him reproach you, and you receive an indelible disgrace.

Like apples of gold enameled with silver, so is the word spoken properly.
When you correct the wise man who listens attentively, it is like a gold ring, or like a jewel of fine gold.
The faithful ambassador is to those who send him, like the coldness of snow at harvest time, and he restores the soul of his master.
He who boasts of false generosity is [like] the clouds and the wind without rain.
The captain is bent by patience, and the gentle tongue breaks the bones.
When you find honey, eat only as much as you need, lest you become drunk and vomit it up.
Rarely set foot in your neighbor's house, lest, being satiated with you, he should hate you.
The man who bears false witness against his neighbor is a hammer, a sword, and a sharp arrow.
Trusting someone who acts treacherously in times of distress is like a broken tooth and a slipping foot.
He who sings songs with a sorrowful heart is like one who takes off his robe in the time of cold, and like vinegar poured on soap.
If the one who hates you is hungry, give him bread to eat; and if he is thirsty, give him water to drink.

For you will remove the burning coals from above his head, and the Lord will reward you.

The north wind drives away the rain; and a stern face drives away the tongue that [slanders] in secret.

It is better to live on a rooftop than in a spacious house with a quarrelsome wife. Good news brought from a distant country is like fresh water to a thirsty and weary person.

The righteous man who falters before the wicked is like a fountain clogged with mud, and a spoiled spring.

[Just as] it is not good to eat too much honey, so there is no glory for those who seek it too ardently.

A man who cannot restrain his spirit is like a city with a breach, which has no walls.

Just as snow is not appropriate in summer, nor rain in harvest time, so glory is not appropriate for a fool.

As the bird is quick to go to and fro, and the swallow to fly, so a curse given without cause will not come to pass.

The whip is for the horse, the halter for the donkey, and the rod for the backs of fools.

Do not answer a fool according to his folly, lest you become like him.

Answer a fool according to his folly, lest he consider himself wise.

He who sends messages by a madman cuts off his feet; and drinks the punishment for the harm he has done himself.

Make a man walk who only goes limping; it will still amount to a sententious remark in the mouth of madmen.

It is like someone who gives glory to a fool, as if he were throwing a precious stone into a heap of stones.

What a thorn that falls into the hand of a drunkard is a sententious saying in the mouth of madmen.

The powerful cause trouble for everyone, and take madmen and transgressors into their employ.

Like a dog returning to what it has vomited, [so] the madman repeats his madness.

Have you ever seen a man who thinks he is wise? There is more hope in a fool than in him.

The lazy man said: The great lion is in the road, the lion is in the fields.

[As] a door turns on its hinges, so turns the lazy man on his bed.

The lazy man hides his hand in his breast; he has difficulty bringing it back to his mouth.

The lazy man thinks he is wiser than seven [others] who give wise advice.

He who, in passing, becomes angry over a dispute that does not concern him at all, is [like] one who grabs a dog by the ears.

Such is the one who acts foolishly, and yet throws fire, arrows, and things fit to kill;

Such is the man who deceived his friend, and afterwards said: Was I not playing a trick on me?

The fire goes out for lack of wood; so when there are no more sowers of reports, the quarrels will subside.

Coal is for making embers, and wood for making fire, and a quarrelsome man for stirring up quarrels.

The words of a sower of reports are like those of those who do not pretend to touch, but they go down to the very heart.

Fiery lips and an evil heart are like litharge smeared on an earthenware pot.

He who hates deceives himself with his lips, but he hides the deceit within himself.

When he speaks graciously, do not believe him; for there are seven abominations in

his heart.

The malice of the one who hides it as if in a secret place will be revealed in the assembly.

He who digs the pit will fall into it; and the stone will roll back on him who rolls it.

A false tongue hates the one it has brought down; and a flattering mouth causes one to fall.

Do not boast about tomorrow; for you do not know what the day will bring forth.

Let another praise you, and not your own mouth; let it be a stranger, and not your own lips.

The stone is heavy, and the sand is crushing; but the madman's resentment is heavier than both.

There is cruelty in fury, and excess in anger; but who can stand before jealousy?

Open correction is better than secret love.

The wounds inflicted by one who loves are faithful, and the kisses of one who hates are to be feared.

The satiated soul treads the honeycombs; but to the hungry soul, everything bitter is sweet.

As a bird strays from its nest, so is a man who strays from his place.

Oil and perfume gladden the heart, and so it is with the sweetness of a friend, which comes from kind advice.

Do not leave your friend, nor your father's friend, and do not enter your brother's house in the time of your calamity; [for] a neighbor who is near is better than a brother who is far away.

My son, be wise, and gladden my heart, so that I may have something to answer the one who reproaches me.

The wise man foresees evil, and remains hidden; [but] the foolish pass by, and pay the penalty.

When someone has stood surety for the foreigner, take his garment, and hold him as security for the foreign woman.

He who blesses his friend aloud, rising early in the morning, will be regarded as if he were cursing him.

A constantly dripping gutter during heavy rain, and a quarrelsome wife, are one and the same.

He who wants to hold it back holds back the wind; and it will make itself known [as] a fragrance that he has in his right hand.

As iron sharpens iron, so a man sharpens the face of his friend.

[Just as] he who tends the fig tree will eat of its fruit, so he who keeps his master will be honored.

As in water face [responds] to face, so the heart of man [responds] to man.

The grave and the abyss are never satiated; therefore the eyes of men are never satisfied.

As the furnace is for testing silver, and the crucible for gold, so is the mouth that praises a man.

Even if you were to pound the madman in a mortar among grain that is pounded with a pestle, his madness would not leave him.

Be careful to recognize the condition of your sheep, and put your heart into the pens.

For the treasure does not last forever, and the crown does not last from age to age.

The hay appears, and the grass seems to grow, and the mountain grasses are gathered.

Lambs are for your clothing, and goats are the price of a field;

And the abundance of the goats' milk [will be] for your food, for the food of your house, and for the life of your servants.

Every wicked person flees when no one pursues them, but the righteous will be as secure as a young lion.

There are several governors, because of the misdeeds of the country, but for the sake of the wise and intelligent man, the same [government] will be prolonged.

The poor man who oppresses the needy is like rain that causes a shortage of bread.

Those who abandon the Law praise the wicked; but those who keep the Law wage war against them.

Those who do evil do not understand what is right; but those who seek the Lord understand everything.

The poor man who walks in his integrity is better than the perverse man [who walks] by [two] ways, even if he is rich.

He who keeps the Law is a prudent child, but he who entertains gluttons brings shame upon his father.

He who increases his wealth by usury and surplus, gathers it for him who will give it freely to the poor.

He who turns his ear away from listening to the Law, his request itself will be an abomination.

He who leads astray those who are upright by a bad path will fall into the pit he has made; but those who are blameless will inherit the good.

The rich man thinks he is wise; but the poor man who is intelligent will see through him.

When the righteous rejoice, there is great glory, but when the wicked are exalted, everyone disguises themselves.

He who conceals his transgressions will not prosper; but he who confesses them and forsakes them will obtain mercy.

Blessed is the man who continually frightens himself; but he who hardens his heart will fall into calamity.

The wicked ruler over a poor people is like a roaring lion, and like a bear stalking its prey.

The driver who lacks understanding commits many extortions; [but] he who hates dishonest gain will prolong his days.

The man who wrongs a person's blood will flee to the pit, with no one to hold him back.

He who walks in integrity will be saved; but the perverse one who walks in two ways will suddenly fall.

He who tills his land will be filled with bread; but he who follows the lazy will be overwhelmed with misery.

The faithful man will abound in blessings, but he who is quick to get rich will not go unpunished.

It is not good to show partiality to people; for a man would commit a crime for a piece of bread.

The cunning man rushes to acquire riches, and he does not know that poverty will come upon him.

He who corrects someone will ultimately be more cherished than he who flatters with his tongue.

He who robs his father or mother, and says that it is not a sin, is a companion of the wasteful man.

He who is proud stirs up strife; but he who trusts in the Lord will be fattened.

He who trusts in his own heart is a fool; but he who walks wisely will be delivered.

He who gives to the poor will not want; but he who turns his eyes away from them will abound in curses.

When the wicked rise, man hides; but when they perish, the righteous multiply.

The man who, when corrected, stiffens his neck, will suddenly be broken, without any possibility of healing.

When the righteous are in power, the people rejoice; but when the wicked rule, the people groan.

A man who loves wisdom makes his father glad, but a man who keeps loose women squanders his wealth.

The King maintains the country through judgment; but the man who is given to bribes will ruin it.

The man who flatters his neighbor spreads a net before his feet.

The evil that is in man's sin is like a snare to him; but the righteous will sing and rejoice.

The righteous man takes note of the cause of the poor; [but] the wicked man does not take note of it.

Mocking men trouble the city; but wise men calm anger.

The wise man who argues with the foolish man, whether he is moved or laughs, will have no rest.

Bloodthirsty men hate the upright man, but righteous men value his life highly.

The fool pushes all his passion outwards, but the wise man represses it, and [sends it] back.

All the servants of a Prince who listens to lies are wicked.

The poor man and the usurer met, and the Lord enlightened the eyes of both of them.

The throne of the King who does justice according to truth to the poor, will be established forever.

The rod and reproof give wisdom, but a child left to himself brings shame to his mother.

When the wicked advance, crimes multiply; but the righteous will see their ruin.

Discipline your child, and he will give you peace and pleasure to your soul.

Where there is no vision, the people are abandoned; but blessed is he who keeps the Law.

The servant cannot correct himself with words; for he will hear, but will not answer.

Have you ever seen a man rash in his words? There is more hope in a fool than in him.

The servant will finally be the son of the one who raises him gently from his youth.

An angry man stirs up quarrels, and a furious man commits many crimes.

A man's pride brings him low, but the humble in spirit obtain glory.

He who shares with a thief hates his soul; he hears the oath of execration, and he does not recognize it.

The fear a man feels lays a snare for him; but he who trusts in the Lord will have a high refuge.

Many seek the face of the ruler, but judgment concerning anyone comes from the Lord.

The wicked man is an abomination to the righteous; and he who walks uprightly is an abomination to the wicked.

The words of Agur son of Jakeh, [namely] the charge that this man uttered at Ithiel, at Ithiel, [I say], and at Ucal.

Certainly I am the most foolish of all men, and there is no human prudence in me.

And I have not learned wisdom; and shall I know the knowledge of the saints?

Who is this who ascended to heaven and descended? Who is this who enclosed the wind in his fists, who wrapped up the waters in his garment, who set up all the boundaries of the earth? What is his name, and what is the name of his son, if you know?

All the word of God is pure; he is a shield to those who take refuge in him.

Do not add anything to his words, lest he rebuke you, and you be found to be a liar.

I have asked you for two things, do not refuse them to me during my lifetime.

Keep vanity and lying speech far from me; give me neither poverty nor riches, feed me

with my ordinary bread.

Lest I be full and deny you, and say, 'Who is the Lord?' Lest I be poor and steal, and take [in vain] the name of my God.

Do not blame the servant in front of his master, lest [the servant] curse you, and harm come to you.

There is a race of people who curse their father and do not bless their mother.

There is a breed of people who think they are clean, and yet are not cleansed of their filth.

There is a race of people whose eyes are very haughty, and whose eyelids are raised.

There is a race of people whose teeth are swords, and whose jawbones are knives, to consume from the earth the afflicted and the needy among men.

The leech has two daughters, [who say]: Bring, bring. There are three things that are never satisfied; there are even four that do not say: It is enough:

The tomb, the barren womb, the earth that is not satisfied with water, and the fire that does not say, "It is enough."

The eye of one who mocks his father and despises his mother's teaching, the ravens of the streams will peck out, and the young eagles will eat it.

There are three things that are too wonderful for me, even four, [which] I do not know;

To know, the eagle's trail in the air, the snake's trail on a rock, the path of a ship in the middle of the sea, and the man's trail towards the virgin.

This is the mark of the adulterous woman; she eats, and wipes her mouth, and then says, "I have not committed iniquity."

The earth trembles for three things, even for four, which it cannot bear:

For the servant when he reigns; for the fool when he is full of meat;

For the [woman] worthy of being hated, when she marries; and for the servant when she inherits from her mistress.

There are four very small things on earth that are nevertheless very wise and well-advised:

The ants, who are a weak people, and who nevertheless prepare their food during the summer.

Rabbits, who are a people without strength, and who nevertheless make their homes in the rocks;

The grasshoppers, who have no king, and yet all go in flocks.

The spider, which catches [flies] with its feet, and yet is in the palaces of kings.

There are three things that have a beautiful walk, even four, that have a beautiful gait:

The lion, who is the strongest of the beasts, and who does not turn back to meet anyone;

[The horse], which has well-raised flanks; the goat; and the King, before whom no one can stand.

If you have acted foolishly in rising up, and if you have thought evil thoughts, put your hand over your mouth.

As one who churns milk produces butter; and one who squeezes the nose produces blood; so one who stirs up anger stirs up quarrel.

The words of King Lemuel and the instruction that his mother gave him.

What? My son? What, son of my womb? Oh, what? My son, for whom I made so many vows?

Do not give your strength to women, and [do not devote] your study to destroying kings.

Lemuel, it is not for kings, it is not for kings to drink wine, nor for princes to drink beer.

Lest, having drunk, they forget the ordinance, and thus infringe upon the rights of all the afflicted poor.

Give beer to the one who is about to perish, and wine to the one who is bitter of heart;

So that he may drink of it, and forget his poverty, and no longer remember his sorrow.

Open your mouth in favor of the mute, for the right of all those who are about to perish.

Open your mouth, do justice, and give justice to the afflicted and the needy.

[Aleph.] Who can find a valiant wife? For her price far surpasses pearls.

[Beth.] Her husband's heart is secure in her, and he will lack no spoils.

[Guimel.] She does him good every day of his life, and never harm.

[Daleth.] She seeks wool and flax, and she makes what she wants with her hands.

[He.] She is like a merchant's ships, she brings her bread from afar.

[Vau.] She gets up while it is still night, she distributes the necessary food to her house, and she [gives] her servants their task.

[Zajin.] She considers a field, and acquires it; and she plants the vine with the fruit of her hands.

[Heth.] She girded her loins with strength, and fortified her arms.

[Teth.] She finds that her trade is good; her lamp does not go out at night.

[Jod.] She puts her hands to the spindle, and her hands hold the distaff.

[Caption] She extends her hand to the afflicted, and puts out her hands to the needy.

[Lamed.] She does not fear the snow for her family, for all her family is clothed in double garments.

[Mem.] She makes bed skirts; fine linen and scarlet are what she dresses in.

[Nun.] Her husband is recognized at the gates, when he sits with the Elders of the land.

[Samech.] She makes linen and sells it; and she makes belts and gives them to the merchant.

[Hajin.] Strength and magnificence are her garment, and she laughs at the day to come.

[Pe.] She opens her mouth with wisdom, and the Law of charity is on her tongue.

[Tsade.] She contemplates the routine of her household, and does not eat the bread of idleness.

[Koph.] Her children rise up and call her blessed; her husband also, and he praises her, [saying]:

[Resch.] Many girls have been valiant; but you surpass them all.

[Scin.] Grace deceives, and beauty vanishes; [but] the woman who fears the Lord, she shall be praised.

[Thau.] Give her the fruits of her hands, and let her works praise her at the gates.

The words of Ecclesiastes, son of David, King of Jerusalem.

Vanity of vanities, says Ecclesiastes; vanity of vanities, all is vanity.

What does man gain from all the toil he occupies himself with under the sun?

One generation passes, and another generation comes, but the earth always remains firm.

The sun also rises, and the sun sets, and it sighs back for the place from which it rises.

The wind blows towards the South, and turns towards the North; it goes whirling here and there, and it returns after its circuits.

All the rivers flow into the sea, yet the sea is not filled; the rivers return to the place from which they came, to return [to the sea].

All things work [more than] man can say: the eye is never satisfied with seeing, nor the ear sated with hearing.

What has been will be again; what has been done will be done again; there is nothing new under the sun.

Is there anything of which we can say: Look at this, it is new? It has already existed in the centuries that came before us.

We do not remember the things that came before, we will not remember the things that will be in the future, and those who come after will have no recollection of them.

I, the Preacher, was King over Israel in Jerusalem;

And I applied my heart to seek and to search out by wisdom all that was done under heaven, which is a grievous occupation that God has given to men, to occupy themselves with.

I have looked at all that is done under the sun, and indeed, it is all vanity and a gnawing of the mind.

What is crooked cannot be straightened; and defects cannot be counted.

I spoke in my heart, saying, Behold, I have grown great and increased in wisdom, above all who were before me in Jerusalem, and my heart has seen much wisdom and knowledge.

And I applied my heart to know wisdom, and to know foolishness and insanity, [but] I recognized that this also was a gnawing of the mind.

For where wisdom abounds, sorrow abounds; and he who increases in knowledge, sorrow abounds.

I said to myself, "Let me now test you with pleasure, and enjoy yourself." But behold, this too is vanity.

I said concerning laughter: It is foolish; and concerning joy: What good is it?

I searched within myself for a way to treat myself gently, to make my heart accustomed to wisdom, and to understand what folly is, until I saw what it would be good for men to do under heaven, during the days of their lives.

I have made magnificent things for myself; I have built houses for myself; I have planted vineyards.

I made myself gardens and orchards, and I planted all kinds of fruit trees there.

I made myself some water reservoirs to water the park planted with trees.

I acquired male and female slaves; and I had slaves born in my house, and I had more cattle and sheep than all who were before me in Jerusalem.

I have also amassed silver and gold, and the most precious jewels which are found in Kings and in Provinces; I have acquired male and female singers, and the delights of men, a harmony of musical instruments, even several harmonies of all kinds of instruments;

I have grown and increased more than all who were before me in Jerusalem, and my wisdom has remained with me.

Finally, I refused nothing to my eyes of all that they asked, and I withheld no joy from my heart; for my heart rejoiced in all my labor; and this is all that I got from all my labor.

But when I considered all my works that my hands had done, and all the toil that I had exerted in doing them, behold, all was vanity and gnawing of the spirit; so that man has no advantage in what is under the sun.

Then I began to consider both wisdom, foolishness, and madness (for who is the man who could follow the King in what has already been done?)

And I saw that wisdom has many advantages over folly, just as light has many advantages over darkness.

The wise man has his eyes in his head, and the fool walks in darkness; but I also have seen that the same fate befalls them all.

That is why I said to myself, "It will happen to me like to a fool; what good will it do me then if I had been wiser?" That is why I said to myself, "This too is meaningless."

For neither the wise man nor the fool will be remembered; because what is now will be forgotten in the days to come; and how does the wise man die just as the fool does?

That is why I hated this life, because the things that were done under the sun displeased me; for all is vanity and gnawing of the spirit.

I also hated all my work, which I toiled for under the sun, because I will leave it to the man who will come after me.

And who knows whether he will be wise or foolish? However, he will be master of all my work, which I have done, and of that in which I have been wise under the sun; this too is vanity.

That is why I made my heart lose all hope in all the work I had done under the sun. For there is such a man, whose work has been done with wisdom, knowledge, and skill, who nevertheless leaves it to him who did not work at it [as] his share; this also is vanity and a great evil.

For what does man gain from all his toil and the gnawing of his heart with which he labors under the sun?

Since all his days are filled with pain, and his occupation with sorrow; even at night his heart does not rest; this too is vanity.

Is it not good for a person to eat and drink and to find satisfaction in their work? I have seen that this is from the hand of God.

For who will eat of it, and who will feel its effects more than I?

For to the one who pleases him, God gives wisdom, knowledge, and joy; but to the sinner he gives tasks to gather and assemble, so that these may be given to the one who pleases God; this too is vanity and a devouring of the spirit.

Everything has its season, and every matter under heaven has its time.

There is a time to be born, and a time to die; a time to plant, and a time to uproot what is planted;

A time to kill, and a time to heal; a time to tear down, and a time to build;

A time to weep, and a time to laugh; a time to mourn, and a time to leap [for joy];

A time to throw stones, and a time to gather them up; a time to embrace, and a time to refrain from embracing;

A time to seek, and a time to let go; a time to keep, and a time to discard;

A time to tear, and a time to sew; a time to be silent, and a time to speak;

A time to love, and a time to hate; a time of war, and a time of peace.

What advantage does the worker gain from that in which he works?

I considered this occupation that God has given to men to apply themselves to.

He has made all things beautiful in their time; and he has also placed the world in their hearts, yet man cannot comprehend from beginning to end the work that God has done.

That is why I have come to know that there is nothing better for men than to rejoice and do good during their lives.

And indeed, that each one should eat and drink, and enjoy the fruits of all his labor, this is a gift from God.

I have come to know that whatever God does, it is always himself; nothing can be added to it, nor taken away from it; and God does it so that we may fear him.

What has been, is now; and what must be, has already been; and God calls back what has passed.

I have seen something else under the sun: In the place appointed for judgment, there is wickedness; and in the place appointed for justice, there is also wickedness.

[And] I said in my heart: God will judge the just and the unjust; for there is a time for everything, and for every work.

I thought in my heart about the state of men, that God would enlighten them, and that they would see that they are nothing but beasts.

For the accident that befalls men and the accident that befalls beasts is the same accident: as the death of the one, so the death of the other; and they all have the same breath, and man has no advantage over beast; for all is vanity.

Everything goes to one place; everything was made from dust, and everything returns to dust.

Who knows that the breath of men ascends upwards, and that the breath of the beast descends downwards to the earth?

So I learned that there is nothing better for a man than to rejoice in what he does; for this is his portion; for who is that which will bring him back to see what will be after him?

Then I began to look at all the injustices that are done under the sun; and behold the tears of those who are wronged, and they have no comfort; and the power is on the side of those who wrong them, and they have no comforter.

That is why I value the dead who are already dead more than the living who are still alive.

I even consider him who has not yet been, happier than both, because he has not seen the evil deeds that are done under the sun.

Then I looked at all the work, and the skill of each trade, [and I saw] that one envies another; this too is vanity, and a gnawing of the mind.

The madman holds his hands folded, and consumes himself, [saying]:

Better is a full hand, with rest, than two full palms, [with] work and mental anguish.

Then I began to look at [another] vanity under the sun;

For there is one who is alone, and has no second, who also has neither son nor brother, and yet does not put an end to his labor; even his eye never sees enough riches, [and he does not say to himself]: For whom do I labor, and deprive my soul of good? This too [is] vanity, and a grievous occupation.

Two are better than one; for they have a better reward for their labor.

Even if one of the two falls, the other will help his companion up; but woe to him who is alone; because having fallen, he will have no one to help him up.

If two lie together, they will have more warmth; but how can one who is alone stay warm?

If anyone forces one or the other, both will be able to resist him; and the three-stranded rope does not break so easily.

A poor but wise child is better than an old and foolish king who does not know what it is to be warned.

For there is one who comes out of prison to reign; and likewise there is one who, being born a king, becomes poor.

I have seen all the living who walk under the sun, [following] the son who is the second person [after the King], and who must be in his place.

All these people, [namely] all those who have been before these, are without end; these latter also will not rejoice in this one; certainly this too is vanity, and a gnawing of the mind.

When you enter the house of God, guard your foot; and draw near to hear, rather than to give [what] fools give, [namely] sacrifice; for they do not know that they do wrong.

Do not be hasty in your speech, and do not let your heart be quick to speak before God; for God is in heaven, and you are on earth; therefore use few words.

For as a dream comes from a multitude of activities, so the voice of fools comes from a multitude of words.

When you have made a vow to God, do not delay in fulfilling it; for he takes no pleasure in fools; therefore fulfill what you have vowed.

It is better that you make no vows than that you make vows and not fulfill them.

Do not let your mouth cause you to sin, and do not say before the messenger [of God], "It is ignorance." Why should the Lord be angry because of your words and destroy the work of your hands?

For as in the multitude of dreams there are vanities, so there are many in the multitude of words; but fear God.

If you see in the Province that the poor are being wronged, and that right and justice are being violated, do not be surprised at this; for a higher one than that higher one is taking care of it, and there are those higher ones than they.

The land has advantage above all things; the King is enslaved to the field.

He who loves money is not satisfied by money; and he who loves a lavish lifestyle is not nourished by it; this too is vanity.

Where there is much good, there are many who consume it; and what advantage does it bring to its owner, except that he sees it with his own eyes?

The sleep of the laborer is sweet, whether he eats little or much; but the fullness of the rich does not let him sleep.

There is a grievous evil that I have seen under the sun: that riches are kept for their masters so that they may suffer harm from them.

And these riches perish through some unfortunate accident, so that a child will be conceived, and he will have nothing in his hands.

And as he came [naked] from his mother's womb, so he shall return naked, going as he came, and he shall take nothing of his labor with which he employed his hands.

And it is also a grievous evil, that as it came, it goes away in the same way; and what advantage does it have in having worked after wind?

He also eats in darkness all the days of his life, and grieves greatly, and his suffering reaches a fury.

So this is what I have seen, that it is good and pleasant [for man] to eat and drink, and to enjoy the bounty of all his labor which he has done under the sun, during the days of his life which God has given him; for this is his portion.

Therefore, whatever riches and possessions God gives to any man, [and] which he makes master of, to eat of, and to take his share, and to rejoice in his work, is a gift of God.

For he will not remember many of the days of his life, because God answers him with the joy of his heart.

There is an evil that I have seen under the sun, and which is frequent among men.

For there is such a man to whom God gives riches, goods, and honors, so that his soul lacks nothing of all that he could wish for; but God does not make him master of it to eat it, and a stranger will eat it; this is a vanity, and a grievous evil.

Even if a man had fathered a hundred children, and had lived for many years, so that the days of his years had greatly multiplied, yet if his soul had not been satiated with good things, and even if he had not had a burial, I say that a stillborn child is better than him.

For he will have come in vain, and will have gone into darkness, and his name will have been covered with darkness.

Even though he will not have seen the sun, nor known anything, he will have had more rest than that man.

And if he lived two thousand years, and enjoyed no possessions, do they not all go to the same place?

All of man's work is for his mouth, and yet his desire is never satisfied.

For what does the wise man have more than the fool? [or] what [advantage] does the afflicted man have who knows how to walk before the living?

Better is what one sees with one's eyes than what the soul does great research; that too is vanity, and a gnawing of the mind.

The name of what has been, has already been named; and who knew what man should be, and that he could not plead with him who is stronger than him.

When one has much, one only becomes more vain; [and] what advantage does man have in it?

For who knows what is good for a person in their life, during the fleeting days of their life, which pass like a shadow? And who can tell a person what will happen under the sun after them?

A good reputation is better than good perfume; and the day of death is better than the day of birth.

It is better to go to a house of mourning than to go to a house of feasting; for in the latter is the end of every man, and the living man has set this in his heart.

It is better to be angry than to laugh; because sadness of face makes the heart

joyful.

The heart of the wise is in the house of mourning, but the heart of fools is in the house of joy.

It is better to hear the rebuke of the wise than to hear the song of fools.

For as the sound of thorns under the cauldron is, so is the laughter of a fool; this too is vanity.

Certainly, oppression makes the wise man lose his senses; and giving makes one lose his understanding.

Better is the end of a thing than its beginning. Better is a man who is patient than a man who is proud.

Do not rush headlong into your thoughts to become resentful; for resentment resides in the bosom of fools.

Do not say, "Why were the former days better than these?" For what you inquire about is not wisdom.

Wisdom is good with an inheritance, and those who see the sun receive benefit from it.

For [one is sheltered] in the shadow of wisdom, just as in the shadow of money; but knowledge has this advantage, that wisdom gives life to the one who possesses it.

Look at the work of God; for who can set right what he has overturned?

In the day of good, do good, and in the day of adversity, be careful; for God has made the one opposite the other, so that man may find nothing to say after him.

I saw all this during the days of my vanity; there is a righteous man who perishes in his righteousness; and there is a wicked man who prolongs [his days] in his wickedness.

Don't think yourself too righteous, and don't pretend to be wiser than necessary; why should you be surprised?

Don't be too restless, and don't be foolish; why should you die before your time?

It is good that you remember this, and also that you do not withdraw your hand from the other; for he who fears God comes out of everything.

Wisdom gives more strength to the wise man than ten governors in a city.

Surely there is no righteous man on earth who does [always] good and does not sin.

Do not set your heart on all the words that people will say, so that you do not hear your servant slandering you.

For your heart has also known many times that you have spoken ill of others in the same way.

I tried all this with wisdom, and I said, 'I will acquire wisdom'; but it was far from me.

What once was is now far away and sunk very low; who can find it?

I and my heart have been restless to know, to spy, and to seek wisdom and reason [in all things]; and to know the malice of folly, stupidity, [and] foolishness;

And I found that the woman who is like a net, and whose heart is like a snare, and whose hands are like fetters, is more bitter than death; he who pleases God will escape from it, but the sinner will be caught in it.

"See," says Ecclesiastes, "what I have found in seeking the reason for all things, one after the other;

It is that, until now my soul has sought, but I have not found, it is, [I say], that I have indeed found one man among a thousand; but not one woman among them all.

But here is what I have found: that God created man righteous; but they have sought much talk.

Who is like the wise man? And who knows what things mean? The wisdom of man makes his face shine, and his fierce gaze is changed.

Pay attention (I tell you) to the mouth of the King, and to the word of the oath of God.

Do not rush to withdraw from his presence; and do not persist in evil; for he will do whatever he pleases.

Wherever the word of the King is, there is power; and who can say to him, "What are you doing?"

He who keeps the commandment will feel no harm; and the heart of the wise discerns the time and what is right.

Because in every matter there is a time to consider the justice of the situation, otherwise misfortune upon misfortune falls upon man.

For he does not know what will happen; and indeed, who will tell him when it will happen?

Man is not master of his mind to be able to retain it; he has no power over the day of death; and there is no deliverance in such a war; and wickedness will not deliver its master.

I have seen all this, and I have applied my heart to every work that has been done under the sun. There is a time when one man rules over another, to his own harm. And then I saw the wicked buried, and returned; and those who had come from the place of the Holy One, [and] who had done good, were forgotten in the city. This too is vanity.

Because the sentence against evil works is not executed immediately, for this reason the hearts of men are full within themselves [of the desire] to do evil.

For the sinner does wrong a hundred times, and [God] grants him respite; but I also know that it will be well with those who fear God and revere his face:

But it will not be well with the wicked, nor will they prolong their days, nor will a shadow, because they do not revere the face of God.

There is a vanity that happens on earth: there are righteous people to whom things happen according to the works of the wicked; and there are also wicked people to whom things happen according to the works of the righteous; I said that this too is vanity.

That is why I have valued joy, because there is nothing better under the sun for a man than to eat and drink and be merry; this is also what he will have for his labor during the days of his life, which God gives him under the sun.

After applying my heart to know wisdom, and to consider the occupations that are on the earth, (for neither day nor night does [man] give his eyes rest.)

After having, [I say], seen all the work of God, [and] that man cannot find the work which is done under the sun, for which man labors in seeking it, and he does not find it, and even if the wise man intends to know it, he cannot find it.

Certainly I have applied my heart to all this; and to clarify all this, [knowing] that the righteous and the wise, and their deeds are in the hand of God; but men know neither love nor hate for all that is before them.

Everything happens equally to everyone; the same misfortune befalls the righteous and the wicked; the good, the clean, and the defiled; the one who sacrifices, and the one who does not sacrifice; the sinner is like the righteous man; the one who swears, like the one who fears to swear.

This is a grievous thing above all that happens under the sun, that the same misfortune befalls all, and that the hearts of men are full of evils, and that follies occupy their hearts during their lives, and after that they go to the dead. And who would want to be associated with them? There is hope for all who are still alive: and even a living dog is better than a dead lion.

Certainly the living know that they will die, but the dead know nothing, and gain nothing more; for their memory is forgotten.

So their love, their hate, their envy have already perished, and they no longer have any part in the world in all that is done under the sun.

Go, eat your bread with joy, and drink your wine cheerfully; for God has already accepted your works.

Let your clothes be white at all times, and let perfume never fail on your head.

Live joyfully all the days of your vain life with the wife whom you have loved, and who has been given to you under the sun for all the days of your vain life; for this

is your portion in this life, and [what is due to you] for your labor which you do under the sun.

Whatever you can manage, do it according to your ability; for in the tomb, where you are going, there is neither occupation, nor discourse, nor knowledge, nor wisdom.

I turned [elsewhere], and I saw under the sun that the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the prudent, nor favor to the learned; but that time and opportunity decide what happens to all.

For man himself does not know his time, nor do the fish that are caught in the net, [which is] bad [for them], nor the birds that are caught in the snare; [for] men are thus snared by the bad time, when it falls suddenly upon them.

I have also seen this wisdom under the sun, which seemed great to me;

It was because there was a small town, and few people in it, against which came a great King, who besieged it, and who built great forts against it;

But there was found in her a poor, [and] wise man, who delivered her by his wisdom; but no one remembered that man.

Then I said: Wisdom is better than strength, and yet the wisdom of this poor man was despised, and no one hears of him.

The words of the wise should be listened to more peacefully than the cry of the one who rules among fools.

Wisdom is better than all the instruments of war; and one sinful man destroys a great good.

Dead flies make the perfumer's perfumes stink and boil; and a little folly produces the same effect on him who is esteemed for his wisdom and glory.

The wise man has his heart on his right, but the fool has his heart on his left.

Even when the madman sets out on a journey, he lacks sense; and he says of everyone, "He is mad."

If the spirit of the one who rules rises against you, do not leave your condition; for gentleness makes great faults forgiven.

There is an evil that I have seen under the sun, like an error that proceeds from the Prince;

It is because madness is placed in the highest places, and the rich sit in a low place.

I saw the servants on horseback, and the lords going on foot, like servants.

He who digs the pit will fall into it; and he who cuts down the hedge, the serpent will bite him.

He who moves stones out of their place will be injured; and he who splits wood will be in danger.

If the iron is blunt, and its blade has not been sharpened, it will overcome even strength; but wisdom is an excellent skill.

If the snake bites silently, the slanderer is no better.

The words of the wise man are grace, but the lips of the fool reduce him to nothing.

The beginning of the words of his mouth is folly; and the last words of his mouth are evil foolishness.

But the fool heaps up many words; [and yet] man does not know what will happen; and who is it that will tell him what will be after him?

The work of madmen only tires them out, and [not one of them] knows how to find the way to get to the city.

Woe to you, earth, when your king is young, and when your rulers eat in the morning!

How happy you are, O earth! when your King is of illustrious lineage, and your Governors eat when the time is right, for their sustenance, and not out of debauchery!

Because of lazy hands the floor sags, and because of loose hands the house has gutters.

Meat is prepared for celebration, and wine makes the living glad; but money answers for everything.

Do not speak ill of the King, not even in your thoughts; do not speak ill of the rich man in the room where you lie; for the birds of the air will surely speak of it, and the winged creatures will carry the news.

Cast your bread upon the surface of the waters; for in time you will find it.

Tell seven, or even eight; for you do not know what evil will come upon the earth.

If the clouds are full, they will pour down rain on the earth; and if a tree falls toward the South, or toward the North, in the place where it falls it will remain.

He who heeds the wind will not sow; and he who regards the clouds will not reap.

Just as you do not know the way of the wind, nor how the bones form in the womb of a pregnant woman, so you do not know the work of God, how he does everything.

Sow your seed in the morning, and do not let your hands lie idle in the evening; for you do not know which will be better, this or that; and whether both will be equally good.

It is true that the light is soft, and that it is pleasant to the eyes to see the sun;

But if a man lives many years and enjoys himself throughout those years, and then remembers the many days of darkness, all that has happened to him will be in vain.

Young man, rejoice in your youth, and let your heart cheer you in the days of your youth, and walk as your heart leads you, and according to the sight of your eyes; but know that for all these things God will bring you into judgment.

Remove sorrow from your heart, and put away evil; for youth and adolescence are but vanity.

But remember your Creator in the days of your youth, before the evil days come, and before the years arrive of which you say, "I have no pleasure in them."

Before the sun, the light, the moon, and the stars darken, and the clouds come one upon another after the rain.

When the guards of the house tremble, and the strong men bow down, and those who grind cease, because they have been diminished; and those who look out of the windows are darkened.

And when the two leaves of the door are closed towards the street, with the sound of the millstone lowered; when one rises at the voice of the bird, and all the singers are lowered.

When people fear what is high, and tremble as they go; when the almond tree blossoms, and the cicadas become heavy; and when appetite departs, (for man goes to the house where he will dwell forever), and when people go about the streets in mourning.

Before the silver cable breaks free, before the golden vessel overflows, before the pitcher is shattered at the fountain; before the wheel is broken at the cistern;

And before the dust returns to the earth, as it had been, and the spirit returns to God, who gave it.

Vanity of vanities, says Ecclesiastes, all is vanity.

The wiser Ecclesiastes was, the more he taught knowledge to the people; he made known, he researched and arranged many serious pronouncements.

Ecclesiastes sought to find pleasant words; but what has been written [here] is righteousness itself; these are words of truth.

The words of the wise are like goads, and the teachers who have compiled them are like nails driven in, [and these things] were given by a Shepherd.

My son, beware of what lies beyond this; for there is no end to writing many books, and so much study is merely self-imposed labor.

The point of all the speech that has been heard is: Fear God and keep his commandments, for this is the whole duty of man.

Because God will bring every work into judgment, including every hidden thing, whether good or evil.

The Song of Songs, which is Solomon's. Let him kiss me with the kisses of his mouth;

for your love is more delightful than wine.

Because of the scent of your excellent perfumes, your name is [like] a widespread fragrance: that is why the girls loved you.

Pull me, and we will run after you; when the King has brought me into his chambers, we will rejoice and be glad in you; we will celebrate your love more than wine; the upright have loved you.

O daughters of Jerusalem, I am dark-haired, but graceful; I am like the tents of Kedar, and like the curtains of Solomon.

Do not pay attention to me because I am dark-skinned, for the sun has looked upon me; my mother's children were angry with me, they made me to tend the vineyards; and I did not tend the vineyard that was mine.

Tell me, you whom my soul loves, where you graze, and where you make [your flock] lie down in the south; for why should I be like a woman wandering among the pastures of your companions?

If you do not know, O fairest of women! go out after the tracks of the flock, and graze your goats near the shepherds' huts.

My dear friend, I compare you to the most beautiful pair of horses I have to Pharaoh's chariots.

Your cheeks look good with finery, and your neck with necklaces.

We will make you adorned with gold, with silver buttons.

While the King sat at the table, my asp gave off its scent.

My beloved is with me like a sachet of myrrh; he will spend the night between my breasts.

My beloved is to me like a cluster of henna blossoms in the vineyards of Hengedi. You are beautiful, my dear friend, you are beautiful; your eyes are like those of doves.

How handsome you are, my beloved; how pleasing you are! And our bed is fruitful.

The beams in our houses are made of cedar, and our joists are made of fir.

I am the rose of Sharon, and the lily of the valley.

As the lily of the valley is among the thorns, so is my great friend among the girls.

As the apple tree is among the trees of a forest, so is my beloved among the young men; I desired his shade, and sat down there, and his fruit was sweet to my taste.

He led me into the banquet hall; and his livery, which I wear, is LOVE.

Restore my strength with liqueurs; make me a bed of apples; for I am fainting with love.

Let his left hand be under my head, and let his right hand embrace me.

Daughters of Jerusalem, I adjure you by the deer and the does of the field, that you do not awaken her whom I love, that you do not awaken her, until she wishes.

This is the voice of my beloved; behold, he comes, leaping over the mountains, and bounding over the hills.

My beloved is like a deer, or a young stag; behold, he stands behind our wall; he looks through the windows, he makes himself seen through the latticework.

My beloved spoke, and said to me: Arise, my great love, my fair one, and come away.

For behold, the winter is past, the rain is past, it is gone.

The flowers appear in the earth, the time for songs has come, and the voice of the turtledove has already been heard in our land.

The fig tree has put forth its figs, and the vines their clusters, and they give off their fragrance. Arise, my great love, my fair one, and come away.

My dove, who dwells in the clefts of the rock, in the recesses of the steep places, let me see your face, let me hear your voice; for your voice is sweet, and your face is gracious.

Take away the foxes, and the little foxes, that have been spoiling the vines ever since our vines began to bear fruit.

My beloved is mine, and I am his; he feeds [his flock] among the lilies of the

valley.

Before the wind of day blows, and the shadows flee, return, my beloved, and be like the deer, or the fawn of the does, upon the broken mountains.

I have searched at night on my bed for the one whom my soul loves; I have sought him, but I have not found him.

I will now rise and go about the city, to its crossroads and squares, and I will seek the one whom my soul loves. I sought him, but I did not find him.

The watchmen, who were making their rounds through the city, found me. Have you not seen, [I told them], the one whom my soul loves?

I had scarcely passed them when I found the one my soul loves; I took him, and I will not let him go until I have brought him to my mother's house, and to the chamber of her who conceived me.

Daughters of Jerusalem, I adjure you by the deer and the does of the field, that you do not awaken her whom I love, that you do not awaken her, until she wishes.

Who is this coming up from the desert, like columns of smoke in the shape of palm trees, perfumed with myrrh and frankincense, and with all kinds of perfume powder?

This is Solomon's bed, around which are sixty valiant men, the most valiant of Israel;

all wielding swords, and very well trained for war, each having his sword on his thigh because of the fears of the night.

King Solomon made himself a bed of wood from Lebanon.

He made its pillars of silver and its interior of gold, its sky of scarlet, and in the middle he placed her whom he loves among the daughters of Jerusalem.

Go forth, daughters of Zion, and behold King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the joy of his heart.

You are beautiful, my dear friend, you are beautiful; your eyes are like those of doves between your tresses; your hair is like the hair of a flock of goats that are sheared, coming down from the mountain of Gilead.

Your teeth are like a flock of shorn sheep, coming up from the washing place, and they are all two by two, and there is not one missing.

Your lips are like a scarlet thread. Your speech is gracious; your temple is like a piece of pomegranate within your braids.

Your neck is like the battlement of David's tower, on which hang a thousand shields, and all the great shields of the mighty men.

Your two breasts are like two twin fawns of a doe, grazing among the lily of the valley.

Before the day wind blows, and the shadows flee, I will go to the mountain of myrrh, and to the hill of frankincense.

You are absolutely beautiful, my dear friend, and there is no blemish on you.

Come from Lebanon with me, my Bride, come from Lebanon with me; look from the summit of Amana, from the summit of Senir and Hermon, from the dens of the lions, and from the mountains of the leopards.

You have stolen my heart, my sister, my wife; you have stolen my heart with one of your eyes and with one of the necklaces around your neck.

How beautiful are your loves, my sister, my wife? How much better are your loves than wine? And the scent of your perfumes more than any aromatic drug?

Your lips, my Bride, drip honeycombs; honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon.

My sister, my bride, you are a garden enclosed, a spring enclosed; and a fountain sealed away.

Your offspring are a park of pomegranates, with delicious fruits, of privet, with asp;

asp and saffron, sweet cane and cinnamon, with every frankincense tree; myrrh and aloe, with all the principal aromatic drugs.

O fountain of the gardens! O well of living water! And streams flowing from Lebanon.

Arise, O north wind, and come, O south wind, blow in my garden; that its fragrant spices may flow forth. Let my beloved come into his garden, and eat of its choice fruits.

I have come into my garden, my sister, my wife; I have gathered my myrrh, with my aromatic spices; I have eaten my honeycombs, and my honey; I have drunk my wine and my milk; My friends, eat, drink, and be merry, my beloved.

I was asleep, but my heart was awake; and behold, the voice of my beloved knocking, [saying]: Open to me, my sister, my great love, my dove, my perfect one; for my head is full of dew, and my hair with the moisture of the night.

I have stripped off my robe, [I told him], how can I put it back on? I have washed my feet, how can I defile them?

My beloved put his hand through the hole in the door, and my heart stirred for him.

I arose to open to my beloved, and myrrh was distilled from my hands, and the pure myrrh from my fingers, upon the fittings of the lock.

I opened to my beloved, but my beloved had withdrawn, he had passed by; my soul swooned at the sound of his voice; I sought him, but I did not find him; I called to him, but he did not answer me.

The watchmen who were patrolling the city found me, they beat me, they wounded me; the guards on the walls took my veil off me.

Daughters of Jerusalem, I adjure you, if you find my beloved, bring him back; and what? Let me faint with love.

What is it about your beloved more than another, O fairest among women? What is it about your beloved more than another, that you have thus conjured us?

My beloved is white and crimson, a standard-bearer [chosen] out of ten thousand.

Her head is of very fine gold; her hair is frizzy, black as a raven.

Her eyes are like those of doves on streams of running water, washed in milk, and set in ring-like settings.

Her cheeks are like a tile of aromatic drugs, and [like] fragrant flowers, her lips are [like] lily of the valley; they exude pure myrrh.

Her hands are [like] gold rings, in which there are chrysolites set; her belly is like polished ivory, covered with sapphires.

His legs are [like] marble pillars, founded on bases of fine gold; his bearing is [like] Lebanon; he is exquisite like cedars.

His palate is sweetness itself; everything in him is lovely. This is my beloved, this is my friend, daughters of Jerusalem.

Where has your beloved gone, O fairest among women? Which way has your beloved gone, so that we may seek him with you?

My beloved has gone down to his orchard, to the beds of aromatic herbs, to graze [his flock] in the orchards, and to pick lilies of the valley.

I am my beloved's, and my beloved is mine; he feeds [his flock] among the lilies of the valley.

My dear friend, you are as beautiful as Tirtzah, as pleasant as Jerusalem, as formidable as armies marching with banners unfurled.

Turn your eyes away from me; for they are forcing me; Your hair is like a flock of goats that are sheared [when they come down] from Gilead.

Your teeth are like a flock of sheep coming up from the washhouse, and they are all in pairs, and there is not one missing.

Your temple is like a piece of pomegranate inside your braids.

[That there be] sixty queens, and eighty concubines, and countless virgins;

My dove, my perfect one, is unique; she is unique to her mother, to her who bore her; the daughters saw her, and called her blessed; the queens and the concubines praised her, [saying]:

Who is this that appears like the dawn of day, beautiful like the moon, bright like

the sun, formidable like armies marching with banners unfurled?

I went down to the walnut orchard to see the fruits of the valley ripening, and to see if the vine is advancing, and if the pomegranate trees have put forth their blossom.

I did not realize that my affection had made me like the chariots of Haminadab.

Return, return, O Shulamite! Return, return, that we may behold you. What would you behold in the Shulamite? Like a dance of two bands.

Prince's daughter, how beautiful are your steps, with [your] shoe! The curve of your hips is like necklaces worked by the hand of an excellent craftsman.

Your navel is [like] a round cup, full of drink, your belly is [like] a heap of wheat surrounded by lily of the valley.

Your two udders are like two twin fawns of a doe.

Your neck is like an ivory tower; your eyes are like the fishponds in Heshbon, near the gate of Bathrabbim; your face is like the tower of Lebanon looking towards Damascus.

Your head is like crimson upon you, and the fine hair of your head is like scarlet; the King is chained to the galleries [to gaze upon you].

How beautiful you are, and how pleasant you are, delightful love!

Your height is like a palm tree, and your breasts like clusters of grapes.

I said, 'I will climb the palm tree and grasp its branches,' and your breasts will now be like clusters of grapes to me, and the scent of your face like the scent of apples;

And your palate is like the fine wine that flows for my beloved, and that makes the lips of sleepers speak.

I am my beloved's, and his desire is for me.

Come, my beloved, let us go out to the fields, let us spend the night in the villages.

Let us rise early in the morning to go to the vineyards, and see if the vine has progressed, and if the clusters have formed, and if the pomegranates are in bloom; there I will give you my love.

The mandrakes give off their fragrance, and at our gates there are all kinds of exquisite fruits, new fruits, and preserved fruits, which I have kept for you, O my beloved.

Would to God that you were like a brother to me who suckled at my mother's breasts! I would go to you outside, I would kiss you, and I would not be despised for it.

I would bring you, I would introduce you to my mother's house, you would teach me, and I would give you wine mixed with spices, and the juice of my pomegranate tree to drink.

Let his left hand be under my head, and let his right hand embrace me.

I adjure you, Daughters of Jerusalem, that you do not awaken her whom I love, that you do not awaken her, until she wishes.

Who is this coming up from the desert, gently leaning on her beloved? I awakened you under an apple tree, where your mother bore you, where she who conceived you, bore you.

Set me as a seal upon your heart, as a seal upon your arm; for love is as strong as death, and jealousy as cruel as the grave; their conflagrations are conflagrations of fire, and a most vehement flame.

Many waters could not quench that love, nor could rivers drown it; if someone were to give all the possessions of his house for that love, surely it would not be taken into account.

We have a little sister who doesn't yet have breasts; what will we do for our sister the day people talk about her?

If it is [like] a wall, we will build on it a silver palace; and if it is [like] a gate, we will strengthen it with a cedar entablature.

I am [like] a wall, and my breasts are like towers; I was so favored by him then,

that I found peace.

Solomon had a vineyard in Bahalhamon, which he gave to guards, and each of them must bring a thousand [pieces] of silver for its fruit.

My vineyard, which is mine, is at my command: O Solomon, let the thousand [pieces of silver be] yours, and [let there be] two hundred for the guards of the fruit of the vineyard.

O you who dwell in the gardens, friends listen to your voice; let me hear it.

My beloved, flee as quickly as a deer, or a fawn of a doe, to the mountains of aromatic drugs.

The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Hoziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth, for the Lord has spoken, [saying]: I have nourished children, I have brought them up, but they have rebelled against me.

The ox knows its owner, and the donkey its master's crib; [but] Israel does not know, my people do not understand.

Ha! sinful nation, people laden with iniquity, brood of wicked people, children who do nothing but corrupt themselves; they have forsaken the Lord, they have provoked the Holy One of Israel to anger with their contempt, they have turned back.

Why should you be beaten again? You will add rebellion; every head is in pain, and every heart is faint.

From the sole of his foot to his head there is nothing whole in him; there is only wound, bruise, and putrid sore, which have not been cleaned or bandaged, and none of them has been soothed with oil.

Your country is desolate, and your cities are on fire; foreigners devour your land in your presence, and this desolation is like an upheaval caused by foreigners.

For the daughter of Zion will remain like a hut in a vineyard; like a shelter in a cucumber field; like a tightly packed city.

If the Lord of hosts had not left us a remnant, even though they are very few, we would have been like Sodom, we would have been like Gomorrah.

Listen to the word of the Lord, rulers of Sodom; give ear to the law of our God, people of Gomorrah!

"What have I to do with the multitude of your sacrifices," says the Lord? "I am full of burnt offerings of sheep and the fat of fattened animals; I do not delight in the blood of bulls, lambs, or goats."

When you come in to present yourselves before me, who required this of your hands, that you should trample my courts with [your feet]?

Stop bringing me empty offerings; perfume is an abomination to me; as for the new moons, and the Sabbaths, and the publication of [your] convocations, I can no longer bear the weariness of them, nor of [your] solemn assemblies.

My soul hates your new moons, and your solemn festivals; they are vexing to me, I am weary of bearing them.

Therefore, when you stretch out your hands, I will hide my eyes from you, and when you multiply your prayers, I will not answer them; your hands are full of blood.

Wash yourselves, cleanse yourselves, remove the malice of your actions from before my eyes; cease to do evil.

Learn to do good; seek justice; correct the oppressed, bring justice to the orphan, plead the widow's cause.

Come now, says the Lord, let us contend about our rights; though your sins be like scarlet, they shall be whitened like snow; and though they be red like vermilion, they shall be [whitened] like wool.

If you obey willingly, you will eat the best the country has to offer.

But if you refuse [to obey], and if you rebel, you will be consumed by the sword; for the mouth of the Lord has spoken.

How has the faithful city become so prostituted? She was once full of righteousness, and justice dwelt within her, but now she is full of murderers.

Your money has become foam, and your drink is mixed with water.
The leaders of your people are stubborn and companions of thieves; each of them loves bribes and chases after rewards; they do not defend the cause of the orphan, nor does the widow's cause come before them.
Therefore the Lord, the Lord of hosts, the Mighty One of Israel, says: Ha! I will be satisfied [by punishing] my adversaries, and I will take revenge on my enemies.
And I will lay my hand upon you, and I will refine your scum, and I will remove all your tin.
But I will restore your judges as they were at first, and your counselors as from the beginning; and after that you shall be called City of Justice, faithful city.
Zion will be redeemed by judgment, and those who return to it [will be redeemed] by justice.
But the rebels and the sinners will be crushed together; and those who have forsaken the Lord will be consumed.
For you will be ashamed because of the oak trees you desired, and you will blush because of the gardens you chose.
For you will be like the oak whose leaf falls, and like the garden that has no water.

And the strong will be like tow, and his work a spark; and both will burn together, and there will be no one to quench [the fire].
The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.
But in the last days the mountain of the Lord's house will be established as the highest of the mountains and will be exalted above the hills, and all nations will come to it.
Many peoples will go and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths. The law will go out from Zion, and the word of the Lord from Jerusalem."
He will execute judgment among the nations, and he will rebuke many peoples; they will beat their swords into plowshares, and their halberds into pruning hooks; nation will not lift up sword against nation, nor will they engage in war anymore.
Come, O House of Jacob! Let us walk in the light of the Lord.
Indeed you have rejected your people, the house of Jacob, because they have become filled with people from the East, and with prognosticators, like the Philistines; and they have taken pleasure in the children of foreigners.
His country was filled with silver and gold, and there was no end to his treasures; his country was filled with horses, and there was no end to his chariots.
His land was filled with idols; they bowed down to the work of their hands, to what their fingers had made.
And the common people bowed down, and the people of quality humbled themselves; therefore do not forgive them.
Go into the rock, and hide in the dust, because of the fear of the Lord, and because of the glory of his majesty.
The haughty eyes of men will be humbled, and the proud will be brought low, and the Lord alone will be exalted on that day.
For there is a day [assigned] by the Lord of hosts against every proud and haughty man, and against every man who exalts himself, and he shall be humbled;
And against all the tall and lofty cedars of Lebanon, and against all the oaks of Bashan;
And against all the high mountains, and against all the lofty hills;
And against every high tower, and against every strong wall;
And against all the ships of Tarshish, and against all the pleasure paintings.
And the exaltation of men will be humbled, and the exalted will be brought low; and the Lord alone will be exalted on that day.
And as for the idols, they will all fall.
And [men] will enter caves in the rocks and holes in the earth because of the fear of

the Lord and because of his magnificent glory, when he rises to punish the earth. On that day man will throw to the moles and bats the idols of his silver and the idols of his gold, which were made for him to worship [before them].

And they will enter the clefts of the rocks, and the quarters of the rocks, because of the fear of the Lord, and because of his magnificent glory, when he rises to punish the earth.

Get away from the man whose breath is in his nostrils; for what is he worth?

For behold, the Lord, the Lord of hosts, is going to take away from Jerusalem and Judah the support and the sustenance, all sustenance of bread, and all sustenance of water.

The strong man, and the warrior, the judge and the Prophet, the man enlightened about the future, and the elder.

The fiftieth, and the man of authority, the advisor, and the expert among the craftsmen, and the eloquent one;

And I will give them young men as governors, and children will rule over them.

And the people will be ransomed by one another, and each by his neighbor. The child will arrogantly turn against the old man, and the abject man against the honorable.

Even a man will take his brother from his father's house, [and say to him]; you have a cloak, be our leader, and let this distraction [be] under your direction.

[And he] will raise [his hand] on that day, saying, I cannot remedy this, and in my house there is neither bread nor cloak; therefore do not make me a leader of the people.

Surely Jerusalem is overthrown, and Judah has fallen; because their tongue and their deeds are against the Lord, to provoke the eyes of his glory to anger.

What they show on their faces testifies against them; they have proclaimed their sin like Sodom, and have not hidden it; woe to their souls, for they have brought evil upon themselves!

Tell the righteous that it will be well with him: for [the righteous] will eat the fruit of their works.

Woe to the wicked [who seeks only to do] evil; for he will receive the recompense of his hands.

As for my people, the children are their leaders, and the women rule over them. My people, those who guide you lead you astray, and have made you lose your way.

The Lord presents himself to plead, he stands to judge the peoples.

The Lord will enter into judgment with the elders of his people, and with his leaders; for you have consumed the vine, and what you have stolen from the afflicted is in your houses.

What right do you have to trample my people, and crush the faces of the afflicted? says the Lord, the Lord of hosts.

The Lord also said: because the daughters of Zion have exalted themselves, and walked with their throats uncovered, and with their eyes beckoning, and they have walked with a proud gait, making a noise with their feet,

The Lord will make the crowns of the heads of the daughters of Zion bald, and the Lord will uncover their nakedness.

At that time the Lord will remove the ornament of the bells, and the clasps, and the buckles;

The little boxes, and the chains, and the papillotes;

The finery, and the garters, and the ribbons, and the scented rings, and the ear cuffs;

The rings, and the bands that hang on their noses;

The mantlets, and the capes, and the sails, and the punches,

And the mirrors, and the crepes, and the tiaras, and the headdresses.

And it will come to pass that instead of aromatic scents, there will be stench; and instead of being girded, they will be uncovered, and instead of curly hair, they will have bald heads; and instead of corded belts, [they will be girded] with sackcloth;

and instead of a beautiful complexion, they will have a sallow complexion. Your people will fall by the sword, and your strength by war. And its gates will wail and mourn; it will be emptied and lying on the ground. And at that time seven women will take one man and say, "We will eat our own bread and wear our own clothes; only let your name be called upon us; take away our disgrace."

At that time the Branch of the Lord will be full of nobility and glory, and the fruit of the earth full of greatness and excellence, for those who are saved from Israel. And it will come to pass that he who remains in Zion, and who stays in Jerusalem, will be called Holy; and those who are in Jerusalem will all be marked to live. When the Lord has washed away the filth of the daughters of Zion, and has wiped away the blood of Jerusalem from the midst of her, in the spirit of judgment, and in the spirit of consumption [by fire].

Therefore the Lord will create over all the extent of Mount Zion and over its assemblies a cloud by day with smoke, and a splendor of blazing fire by night; for the glory will spread everywhere.

And by day there will be a shelter to provide shade from the heat, and to serve as a refuge and sanctuary from the storm and rain.

I will now sing to my friend the song of my beloved, concerning his vineyard. My friend had a vineyard on a fertile hillside.

And he surrounded it with a hedge, and removed the stones, and planted it with exquisite vines; he also built a tower in the middle of it, and carved a vat in it; now he expected that it would produce grapes, but it produced wild bunches.

Now then, you inhabitants of Jerusalem, and you men of Judah, judge, I pray you, between me and my vineyard.

What more could I have done for my vineyard than I have done for it? Why did I wait for it to produce grapes, and it produced wild bunches?

Now therefore let me tell you, I pray you, what I am going to do to my vineyard: I will remove its hedge, and it will be grazed; I will break down its wall, and it will be trampled.

And I will reduce it to a desert; it will no longer be cut down or ditch-dug, and briers and thorns will grow there; and I will command the clouds not to rain on it.

Now the house of Israel is the vineyard of the Lord of hosts, and the men of Judah are the plant in which he delighted; he looked for justice, and behold, destruction; for righteousness, and behold, an outcry.

Woe to those who join house to house, and who place one field near another, until there is no more space, and you become the only inhabitants of the land.

The Lord of hosts makes me hear, [saying]: If not vast houses are laid waste, and if not great and beautiful [houses] without inhabitants?

Even ten acres of vineyard will only yield one Bath, and the seed of one Homer will only yield one Ephah.

Woe to those who rise early in the morning, who seek beer, who stay up until evening, and until the wine inflames them.

The harp, the bagpipe, the drum, the flute, and wine are in their feasts; and they do not look at the work of the Lord, nor see the work of his hands.

My people are taken captive because they have no knowledge; and the most honorable among them are poor, dying of hunger, and their multitude is parched with thirst.

Therefore the tomb has widened, and opened its mouth without measure; and its magnificence will descend into it, its multitude, its pomp, and those who rejoice there.

Those of the common people will be humbled, and those of quality will be brought low, and the eyes of the proud will be humbled.

And the Lord of hosts will be highly exalted in judgment, and the Mighty God, the Holy One, will be sanctified in righteousness.

The lambs will graze according to where they are penned, and going from place to

place, they will eat the deserts where the cattle grew fat.
Woe to those who draw iniquity with cords of vanity; and sin, as with chariot ropes;

They say; let him hasten, and let him bring forth his work soon, so that [we] may see it; and let the counsel of the Holy One of Israel advance, and let him come; and we shall know [what it is].

Woe to those who call evil good, and good evil; who make darkness light, and light darkness; who make bitter sweet, and sweet bitter.

Woe to those who are wise in their own eyes, and intelligent in their own eyes.

Woe to those who are strong to drink wine, and valiant to swallow beer;

They justify the wicked in exchange for bribes, and deprive each of the righteous of their justice.

Therefore, as the torch of fire consumes the stubble, and the flame consumes the chaff, [they shall be consumed]; their root shall be like rot, and their blossom shall be destroyed like dust, because they have rejected the Law of the Lord of hosts, and despised the word of the Holy One of Israel.

Therefore the Lord's anger burned against his people, and he stretched out his hand against them and struck them; the mountains crumbled, and their dead bodies were smashed in the streets. Yet for all this he did not turn away his anger, but his hand was still stretched out.

And he will raise the banner to the distant nations, and will whistle to each of them from the ends of the earth; and behold, each will come swiftly and lightly.

Not one of them will be weary, nor will he stumble, nor will he slumber, nor will he sleep; their belts will not be loosed, nor the straps of their sandals broken.

Their arrows will be sharp, and all their bows bent; the hooves of their horses' feet will be like so many pebbles, and the wheels of their [chariots] like a whirlwind.

Their roar will be like that of the old lion, they will roar like young lions; they will roar, and seize the prey; they will carry it off, and there will be no one who can take it from them.

At that time a noise will be brought about him, like the noise of the sea, and he will look towards the earth, but behold, there will be darkness, and calamity will come with the light; there will be darkness in the sky over it.

In the year that King Hozias died, I saw the Lord sitting on a high and lofty throne, and its folds filled the Temple.

The seraphim stood above him, and each of them had six wings; with two they covered their faces, and with two they covered their feet, and with two they flew.

And they cried out to one another, and said: Holy, holy, holy is the Lord of hosts; all that is in all the earth is his glory.

And the threshold posts shook at the voice of the one who cried out; and the house was filled with smoke.

Then I said, Alas for me! For it is done to me, because I am a man defiled by my lips, and I dwell among a people defiled by my lips; and my eyes have seen the King, the Lord of hosts.

But one of the Seraphim flew towards me, holding in his hand a burning coal, which he had taken from above the altar with tongs;

And he touched my mouth with it, and said, "Behold, this has touched your lips; therefore your iniquity shall be taken away, and atonement shall be made for your sin."

Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" And I said, "Here I am, send me."

And he said, "Go and tell this people: 'By hearing you will hear, but you will not understand; and by seeing you will see, but you will not perceive.'"

Fatten the heart of this people, and make their ears dull, and close their eyes; lest they see with their eyes, and hear with their ears, and understand their heart, and turn, and be healed.

And I said, "How long, Lord?" And he answered, "Until the cities are desolate, and there are no more inhabitants, nor men in the houses, and the earth is made completely desolate;

And that the Lord had scattered the men far and wide, and that she whom he had abandoned had remained a long time in the midst of the land.

However, there will still be about ten in it, then it will be grazed again; [but] as the firmness of oaks and sessile trees consists in their suckering, [so] the holy seed will be firmness.

Now it came to pass in the days of Ahaz son of Jotham, son of Hoziah king of Judah, that Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up against Jerusalem to make war against it; but they could not take it.

And it was reported to the house of David, saying, "Syria has rested on Ephraim." And the heart of Ahaz, and the heart of his people, trembled, as the trees of the forest tremble before the wind.

Then the Lord said to Isaiah, "Now go out to meet Ahaz, you and Sear-Jasub your son, to the end of the conduit of the upper pool, to the main road of the fuller's field;

And said to him, "Be careful, and remain calm; do not be afraid, and do not let your heart become weak because of the two tails of these smoking embers, because, [I said], of the fierce anger of Rezin and Syria, and of the son of Remaliah."

Because Syria conspired with Ephraim and the son of Remaliah to harm you, saying; Let us go up to Judea, and awaken it, and let us open it up, [divide it] among ourselves, and establish the son of Tabeal as king in its midst.

Thus says the Lord, the Eternal; [this] shall not have effect, nor shall it come to pass.

For the capital of Syria is Damascus, and the leader of Damascus is Rezin; and in sixty-five years Ephraim will be crushed so as not to be a people anymore.

And the capital of Ephraim is Samaria; and the leader of Samaria is the son of Remaliah, and if you do not believe [this], you will certainly not be strengthened.

And the Lord continued to speak with Ahaz, saying;

Ask a sign for yourself from the Lord your God, ask it whether in the lowest place or in the highest.

And Ahaz said, "I will not ask for it, nor will I put the Lord to the test."

Then [Isaiah] said; now listen, O House of David! Is it a small thing for you to work with men, that you also work with my God?

Therefore the Lord himself will give you a sign: a virgin will conceive and give birth to a son, and will call his name Emmanuel;

He will eat butter and honey until he knows how to reject evil and choose good.

But before the child knows how to reject evil and choose good, the land you hate will be abandoned by its two Kings.

The Lord will bring upon you, and upon your people, and upon the house of your father, by the King of Assyria, days such as have not been since the day that Ephraim separated from Judah.

And it shall come to pass that on that day the Lord will whistle to the flies that are at the end of the streams of Egypt, and to the bees that are in the land of Assyria.

And they will come, and will settle all of them in the deserted valleys, and in the holes in the rocks, and in all the bushes, and in all the thickets.

And on that day the Lord will shave with the razor hired from beyond the river, [namely] with the King of Assyria, the head and the hair of the feet, and he will also finish the beard.

And it will come to pass at that time that a man will feed a cow and two sheep.

But it will come to pass that because of the abundance of milk they will produce, he will eat butter; for every man who remains in the land will eat butter and honey.

And it will happen on that day that every place where there were a thousand vines,

worth a thousand pieces of silver, will be reduced to briers and thorns. They will enter it with arrows and with the bow, for the whole land will be full of thorns and briers. And in all the mountains that were cleared with the sickle, there will no longer be fear of seeing brambles and thorns, but it will be for throwing oxen into them, and for trampling sheep. And the Lord said to me, "Take a large scroll and write on it with a stylus in large letters: LET THEM HURRY TO GLEAN; HE HASTENS THE PLUNDER." Of this I took with me faithful witnesses, [namely] Uriah the Priest, and Zechariah son of Jeberechiah. Then I approached the prophetess, who conceived and gave birth to a son; and the Lord said to me, "Call his name Mahershalal-has-baz." For before the child can cry, 'My father! and my mother!' the power of Damascus will be taken away, and the spoils of Samaria, before the King of Assyria. And the Lord continued to speak to me, saying; Because this people rejected the gently flowing waters of Siloam, and rejoiced in Rezin and in the son of Remaliah; For this reason, behold, the Lord is going to bring upon them the waters of the river, strong and high, [namely] the King of Assyria, and all his glory, and this [river] will rise above all its streams of water, and will go above all its banks. And it will pass through Judah, and overflow, and pass so far that it will reach up to the neck; and the spans of its wings will fill the breadth of your land, O Emmanuel! Peoples, go forth, and be bruised; and listen, all you who are from a distant land; equip yourselves, and be bruised; equip yourselves, and be bruised. Take counsel, and it will be scattered; speak the word, and it will have no effect, because the Mighty One [God] is with us. For thus the Lord spoke to me with a strong hand, and he instructed me not to go in the way of this people, saying to me; Do not say, "Conspiracy," whenever this people says, "Conspiracy"; and do not fear what they fear, nor be terrified by it. Sanctify the Lord Almighty himself; and let him be your fear and your dread. And it will be for you a sanctuary; but it will be a stone of stumbling and a rock of tripping to both houses of Israel; a snare and a net to the inhabitants of Jerusalem. And many of them will stumble, and fall, and be crushed, and be entangled, and be captured. Wrap up the Testimony, hide the Law among my disciples. Therefore I will wait for the Lord, who hides his face from the house of Jacob, and I will wait for him. Here I am, with the children the Lord has given me to be a sign and a wonder in Israel, from the Lord of hosts, who dwells in Mount Zion. If they tell you, "Inquire about the spirits of Pythons and the fortune-tellers who chirp and babble," [answer] "Should not the people inquire about their God? [Go] for the living to the dead!" To the Law and to the Testimony. If they do not speak according to this word, certainly there will be no light for him. And he will wander on the earth, hardened and hungry; and it will come to pass that in his hunger he will become enraged, and curse his King and his God; and he will look upward; Then he will look toward the earth, and behold, distress and darkness, a terrifying anguish, and he will be plunged into gloom. For there was no thick darkness for her who was afflicted, when the first one discharged himself lightly toward the land of Zebulun, and toward the land of Naphtali; and the last one weighed himself down on the way to the sea, on this side

of the Jordan in the Galilee of the Gentiles.

The people who walked in darkness have seen a great light, and light has dawned on those who dwelt in the land of the shadow of death.

You have multiplied the nation, you have increased its joy; they will rejoice before you, as one rejoices in the house, as one is glad when dividing the spoils.

For you have broken the yoke on which he was burdened, and the staff with which they regularly beat his shoulders, and the rod of his tax collector, as on the day of Midian.

Because every clash of those who fight does so with tumult, and clothes are wallowed in blood; but this will be [like] a conflagration, when fire devours something.

For to us a child is born, to us a Son is given; and the government is upon his shoulder, and his name shall be called Wonderful Counselor, Mighty and Mighty [God], Everlasting Father, Prince of Peace.

There will be no end to the increase of the empire, and to the prosperity upon the throne of David, and upon his kingdom, to establish it and to establish it in judgment and in justice, from now on and forever; the jealousy of the Lord of hosts will do this.

The Lord sent the word to Jacob, and it fell on Israel.

And all the people, [namely] Ephraim, and the inhabitants of Samaria will know it, and [nevertheless] they will say with pride and with a haughty heart;

The bricks have fallen, but we will build with hewn stone; the wild fig trees have been cut down, but we will replace them with cedars.

After the Lord has raised up the enemies of Rezin above him, he will also bring in the enemies of Israel pell-mell;

Syria on the east side, and the Philistines on the west, will devour Israel with open mouths. Despite all this, he will not turn away his anger, but will still stretch out his hand.

Because the people did not turn back to the one who struck them, and they did not seek the Lord of hosts.

Because of this the Lord will cut off from Israel in one day the head and the tail, the branch and the reed.

The Elder and the man of authority; that is the head; and the Prophet teaching lies, that is the tail.

Therefore, those who make this people believe that they are happy will find themselves to be deceivers; and those who are made to believe that they are happy will be lost.

Therefore the Lord will not take pleasure in his chosen young men, nor will he have pity on his fatherless children or widows; for all of them are hypocrites and evildoers, and every mouth speaks slander. For all this, he will not turn away his anger, but will still stretch out his hand.

For wickedness is ablaze like a fire; it will consume briars and thorns, and will ignite in the thickest parts of the forest, which will be lost as they rise, like smoke going up.

The earth will be darkened because of the wrath of the Lord of hosts, and the people will be like food consumed by fire; they will have no compassion for one another.

He will snatch with his right hand, and he will be hungry; he will eat with his left hand, and they will not be satisfied; each will eat the flesh of his own arm.

Manasseh will devour Ephraim, and Ephraim will devour Manasseh; together they will be against Judah. Despite all this, he will not turn away his anger, but will still stretch out his hand.

Woe to those who enact unjust decrees and dictate oppression as they were commanded.

To deprive the needy of their rights, and to rob the afflicted of my people of their rights, so that they may have widows as plunder, and plunder the orphans.

And what will you do on the day of visitation, and of the dazzling ruin that will

come from afar? To whom will you turn for help, and where will you leave your glory?

Without anyone bowing down under the prisoners, they will fall even under those who have been killed. Despite all this, he will not turn away his anger, but his hand will still be stretched out.

Woe to Assyria, the rod of my anger; though the staff in their hand is my indignation.

I will send him against the hypocritical nation, and I will dispatch him against the people of my fury, so that he may carry off a great plunder and a great spoil, and trample them down like mud in the streets.

But he will not consider it so, nor will his heart think it so; but [he will have] in his heart to destroy and exterminate many nations.

For he will say; are not my Princes all Kings?

Is not Calno like Carchemish? Is not Hamath like Arpad? And is not Samaria like Damascus?

Just as my hand subdued the kingdoms that had idols, whose carved images were worth more than those of Jerusalem and Samaria;

Shall I not do to Jerusalem and its gods as I did to Samaria and its idols?

But it will come to pass that when the Lord has finished all his work in Mount Zion and in Jerusalem, I will examine the fruit of the greatness of the heart of the King of Assyria, and the glory of the pride of his eyes.

Because he will have said; I did it by the strength of my hand, and by my wisdom, for I am intelligent; I removed the boundaries of the peoples, and I plundered what they had most precious, and as a mighty man I brought down those who were seated.

And my hand found the riches of the peoples like a nest; and as one gathers the abandoned eggs, so I have gathered all the earth, and there was no one who stirred a wing, or opened a beak, or grumbled.

Shall the axe boast against him who cuts with it? Or shall the saw exalt itself against him who moves it? As if the rod were moved against those who lift it up, and the staff lifted up, as if it were not made of wood.

Therefore the Lord, the Lord of hosts, will send leanness upon his fat men, and from beneath his glory he will kindle a blaze, like the blaze of a fire.

For the light of Israel will be a fire, and its Holy One a flame, which will set ablaze and consume its thorns and briers all in one day.

And he will consume the glory of his forest, and of his Carmel, from the soul to the flesh; and it will be as when he who carries the standard is defeated.

And the rest of the trees in his forest will be easy to count, so easy that a child would be able to write them down.

And it will come to pass on that day that the remnant of Israel, and those who are spared from the house of Jacob, will no longer rely on him who struck them, but they will truly rely on the Lord, the Holy One of Israel.

The remnant will be converted, the remnant, [I say], of Jacob [will be converted] to the [God] Strong and mighty.

For, O Israel! though your people be like the sand of the sea, a remnant of it shall be converted, [but] the determined consumption shall overflow with justice.

For the Lord, the Eternal of hosts, is going to bring about a definite consumption in the midst of all the earth.

Therefore this is what the Lord, the Lord Almighty, says: My people who live in Zion, do not be afraid of the king of Assyria; he will strike you with the rod and lift up his staff against you as he did in Egypt.

But a little while longer, a little while longer, and [my] indignation will be complete, and my anger will be directed toward their destruction.

And the Lord of hosts will raise a whip against him, [which will be] like the plague of Midian at the rock of Horeb; and [like] his staff over the sea, which he will also raise as against the Egyptians.

And it will come to pass on that day, that his burden will be removed from off your shoulder, and his yoke from off your neck; and the yoke will be broken because of the anointing.

He came to Hajath, he passed through Migron, and he put his luggage in Michmas. They crossed the ford; they made their lodging at Gebah, Rama was frightened, Gibeah-Saul fled from it.

Daughter of Gallim, raise your voice, poor Hanathoth, make yourself heard to Laïs. Madmena withdrew, and the inhabitants of Gebim fled from it in a crowd.

One more day he will stop at Nob; he will raise his hand against the mountain of the daughter of Zion, against the hill of Jerusalem.

Behold, the Lord, the Lord of hosts, will break off the branches with might, and those that are highest shall be cut down; and those that are high shall be brought low.

And he will cut with iron the thickest parts of the forest, and Lebanon will fall impetuously.

But a shoot will spring from the stump of Jesse, and a branch will grow from his roots.

And the Spirit of the Lord will rest on him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord.

And he will make him feel the fear of the Lord, so that he will not judge by the sight of his eyes, nor rebuke by the hearing of his ears.

But he will judge the meek with righteousness, and he will admonish with equity, to uphold the meek of the earth; and he will strike the earth with the rod of his mouth, and slay the wicked with the spirit of his lips.

And righteousness will be the belt around his waist, and faithfulness the sash around his hips.

The wolf will remain with the lamb, and the leopard will lie down with the goat; the calf, and the lion cub, and the yearling together; and a little child will lead them.

The young cow will graze with the bear, their cubs will lie down together, and the lion will eat fodder like the ox.

And the nursing child will play at the asp's hole; and the weaned child will put its hand at the basilisk's hole.

They shall not harm or damage anyone in all my holy mountain, because the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

For in that day the nations will seek the root of Jesse, set up as a sign for the peoples; and his dwelling will be nothing but glory.

And it will come to pass on that day, that the Lord will again put out his hand a second time to acquire the remnant of his people, who will be left in Assyria, in Egypt, in Pathros, in Cush, in Helam, in Sinhar, in Hamath, and in the islands of the sea.

And he will raise his banner among the nations, and gather together the Israelites who have been driven out, and gather from the four corners of the earth those of Judah who have been scattered.

And the jealousy of Ephraim shall be removed, and the oppressors of Judah shall be cut off; Ephraim shall no longer be jealous of Judah, and Judah shall no longer oppress Ephraim.

But they will swoop down on the Philistines by the snare towards the sea; together they will plunder the children of the East; Edom and Moab [will be] those on whom they will lay their hands, and the children of Hammon will obey them.

The Lord will also destroy the tongue of the sea of Egypt in the manner of the curse, and will lift up his hand against the river by the force of his wind, and will strike it at the seven rivers, and will make it necessary to walk on it with sandals.

And there will be a way for the remnant of his people who will remain in Assyria, as there was for Israel when they came up from the land of Egypt.

And you will say on that day: O Lord, I will praise you, for although you were angry with me, your anger has turned away, and you have comforted me.
Behold, the Mighty God is my deliverance; I will trust, and I will not be afraid; for the Lord, the Lord, is my strength and my praise, and he has been my Savior.
And you will draw from the fountains of this deliverance of waters with joy.
And you will say on that day: Give thanks to the Lord, call on his name, make known among the peoples his deeds, and proclaim that his name is a fortress.
Sing praises to the Lord, for he has done magnificent things; this is known throughout the earth.
O inhabitant of Zion, be glad and rejoice with songs of triumph; for the Holy One of Israel is great in your midst.
The charge of Babylon, which Isaiah son of Amoz saw.
Raise the sign on the high mountain, raise your voice to them, wave your hand, and let them enter the gates of the magnificent.
It is I who have entrusted my devoted servants to them, and I have called upon my mighty men to execute my wrath, who rejoice because of my greatness.
There is on the mountains a sound of a multitude, like that of a great people, a sound of the resounding roar of the kingdoms of the nations assembled; the Lord of hosts is mustering the army for battle.
The Lord and the instruments of his indignation come from a distant land, from the ends of the heavens, to destroy the whole land.
Howl; for the day of the Lord is near, it will come like destruction from the Almighty.
That is why all hands will become cowardly, and every human heart will melt.
They will be terrified, distress and pain will seize them, they will be in labor like one giving birth, each will be astonished [looking] at his neighbor, their faces will be like faces aflame.
Behold, the day of the Lord is coming, it is cruel, it is but fury and burning anger, to make the land a desolation, and he will destroy the sinners from it.
Even the stars of heaven and their constellations will not give their light; the sun will be darkened when it rises, and the moon will not shine with its light.
I will punish the inhabited world because of its malice, and the wicked because of their iniquity; I will put an end to the arrogance of those who are proud, and I will lower the height of those who are feared.
I will make a man more precious than fine gold; and a person, more precious than the gold of Ophir.
Therefore I will make the heavens crumble, and the earth shake from its place, because of the fury of the Lord of hosts, and because of the day of his fierce anger.

And [each] will be like a deer that is hunted, and like a sheep that no one seeks; each will turn their face toward their people, and each will flee to their country. Anyone who is found will be pierced through; and anyone who joins them will fall by the sword.
And their little children will be crushed before their eyes, their houses will be looted, and their women raped.
Behold, I will stir up against them the Medes, who will not value silver, nor will they rest on gold.
Their bows will crush the young men, and they will have no pity on the fruit of the womb; their eyes will not spare the children.
Thus Babylon, the nobility of the Kingdoms, the excellence of the pride of the Chaldeans, will be like when God overthrew Sodom and Gomorrah.
It will never be inhabited, it will never be inhabited from generation to generation, not even the Arabs will pitch their tents there, nor will the shepherds put their pens there.
But the wild beasts of the deserts will have their lairs there; and their houses will

be filled with weasels, owls will dwell there, and owls will hop there.
And the wild beasts of the Isles will answer one another in her desolate palaces, and the dragons in her pleasure castles; her time is ready to come, and her days will not be prolonged.
For the Lord will have mercy on Jacob, and will again choose Israel, and will settle them in their own land, and foreigners will join them and attach themselves to the house of Jacob.
And the peoples will take them, and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the Lord, as male and female servants; they will hold captive those who had held them captive, and they will rule over their oppressors.
And it will come to pass that on the day the Lord puts an end to your toil, your anguish, and the harsh bondage under which you were enslaved.
You will thus mock the King of Babylon, and you will say; how does the tax collector rest? [how] does she who was so greedy for riches rest?
The Lord has broken the staff of the wicked, and the rod of the rulers.
He who furiously struck the peoples with blows that could not be averted, who ruled over the nations with anger, is pursued without being able to protect himself.
The whole earth was put to rest and quiet; they burst into song of triumph, at the top of their lungs.
Even the fir trees and the cedars of Lebanon rejoiced over you, [saying]: Since you have slept, no one has come up to prune us.
The deep grave was stirred because of you, to go out to meet you at your coming; it roused the dead because of you, and made all the princes of the earth, all the kings of the nations, rise from their seats.
They will all speak up and tell you; you have been weakened as we are; you have been made like us;
They brought your height down to the grave, with the noise of your bagpipes; you lie on a bed of worms, and vermin cover you.
How you have fallen from heaven, Morning Star, daughter of the dawn of day! You who once trampled the nations, you have been cast down to the earth.
You said in your heart; I will ascend to heaven, I will place my throne above the stars of the Mighty One; I will sit enthroned on the mount of assembly, beside the north wind;
I will ascend above the high places of the clouds; I will be like the Sovereign.
And yet you were brought down to the grave, to the bottom of the pit.
Those who see you will look at you and consider you, [saying]; Is this not the person who made the earth tremble, who shook the Kingdoms.
Who has reduced the habitable world to a desert, and destroyed its cities, and has not released its prisoners [to send them back] to their homes?
All the Kings of the nations died with glory, each in his own house;
But you were cast out of your tomb like a rotten shoot, like the garment of those slain, pierced with the sword, who went down among the stones of a pit, like carrion trampled underfoot.
You will not be laid in the grave like them; for you have ravaged your land; you have killed your people; the offspring of the wicked will not be remembered forever.
Prepare the slaughter for his children, because of the iniquity of their fathers; so that they may not rise again, and may not inherit the land, and may not fill the face of the habitable earth with cities.
I will rise up against them, says the Lord of hosts, and I will cut off from Babylon the name, and the remnant [that she has], the son and the grandson, says the Lord.
And I will reduce it to a dwelling place for bitterns, and to a marsh of waters, and I will sweep it away with a broom of destruction, says the Lord of hosts.
The Lord of hosts has sworn, saying: If it is not done as I have planned, even as I have determined in my council, it will stand;

For I will crush the King of Assyria in my land, I will trample him on my mountains; and his yoke will be removed from them, and his burden will be removed from their shoulders.

This is the plan that has been devised against the whole earth, and this is the hand stretched out against all nations.

For the Lord of hosts has determined it in his council; and who can hinder him? And his hand is stretched out; and who can turn it back?

In the year in which King Ahaz died, this charge was [put forward].

You, all you Philistine country, do not rejoice that the rod of him who struck you has been broken; for from the root of the serpent will come forth a basilisk, and its fruit will be a fiery flying serpent.

The most wretched will be sated, and the poor will rest securely, but I will starve your root to death, and what remains in you will be killed.

You gate, wail! You city, cry out! You all the land of the Philistines, be like something that runs away! For smoke will come from the north, and not a single man will remain in his dwelling.

And what will be said to the ambassadors of [this] nation? [The answer will be] that the Lord has founded Zion; and that the afflicted of his people will return to her.

The charge of Moab; because Har of Moab was ravaged by night, he was defeated; because Kir of Moab was plundered by night, he was defeated.

He went up to Bajith, and to Dibon, to the high places, to weep; Moab will howl over Nebo, and over Medeba, all its heads will be bald, and all its beards will be shaved.

We will be surrounded by bags in its streets, everyone will scream, bursting into tears on its rooftops, and in its squares.

Heshbon and Elhale cried out, their voice was heard as far as Jahaz; therefore those of Moab who will be equipped [to go to war] will utter a lamentable cry, his soul will be tormented within him.

My heart cries out because of Moab; her fugitives have fled to Zohar, [like] a three-year-old heifer; for they will go up the ascent of Luhith with weeping, and they will raise the cry of the plague on the way to Horonajim.

Even the waters of Nimrim will be nothing but desolation, even the hay is already dried up, the grass has been consumed, and there is no greenery.

He will have acquired abundant riches, so that what they have set aside may be brought to the valley of the Arabs.

For the cry has surrounded the land of Moab; its howling will reach as far as Eglajim, and its howling as far as Beer-Elim.

Even the waters of Dimon were filled with blood; for I will add an additional burden to Dimon, [namely] the lion, to those who will be spared from Moab, and to the remnant of the land.

Send the lamb to the Ruler of the earth, send it from the rock in the desert, to the mountain of the daughter of Zion.

For it will come to pass that the daughters of Moab will be at the crossing of Arnon, like a bird flying to and fro, [like] a nest driven from its nest.

Put forward counsel, make the ordinance, be a shade like night at midday; hide those who have been driven out, and do not reveal those who are wandering.

Let those of my people who have been driven out dwell with you, O Moab! Be their refuge from the one who causes destruction; for the one who used extortion has ceased, the destruction has ended, those who trampled are consumed from the earth. And the throne will be established by grace; and on that throne will truly sit, in the tabernacle of David, one who will judge, who will seek justice, and who will hasten to do righteousness.

We have heard of the pride of Moab the very proud, his pride, and his arrogance, and his arrogance; those on whom he relies are nothing firm.

That is why Moab will howl at Moab, everyone will howl; you will grumble about the

foundations of Kir-Hareseth; there will only be people wounded to death. For the fields of Heshbon, and the vineyard of Sibmah, languish; the lords of the nations have trampled its best plants, [which] reached as far as Jazer, they ran here and there through the desert, and its provinces extended and passed beyond the sea. Therefore I will weep with the weeping of Jazer, the vineyard of Sibmah; I will water you with my tears, O Heshbon and Elhaleh! For the enemy with shouts has rushed upon your summer fruits, and upon your harvest.

And joy and gaiety have withdrawn from the fertile field; there will be no more rejoicing and merriment in the vineyards, he who trod the wine will no longer tread it in the vats, I have put an end to the song of the harvest.

That is why my bowels will make noise like a harp over Moab, and my belly over Kir-Heres.

And it will come to pass that Moab will grow weary of going to the high place, and will enter his holy place to pray; but he will obtain nothing.

This is the word that the Lord spoke long ago concerning Moab.

And now the Lord has spoken, saying: In three years, like the years of a hired servant, the glory of Moab will be brought low, along with all this great multitude; and the remnant will be small, it will be little, it will be nothing considerable. The burden of Damascus; behold, Damascus is destroyed, no longer a city, and will be nothing but a heap of ruins.

Harher's cities will be abandoned; they will become sheepfolds where sheep will rest, and no one will frighten them.

There will be no fortress in Ephraim, nor kingdom in Damascus, nor in the rest of Syria; they will be like the glory of the children of Israel, says the Lord of hosts.

And it will come to pass on that day that the glory of Jacob will be diminished, and the fat of his flesh will melt away.

And it will happen as when the reaper gathers the wheat, and reaps the ears with his arm; it will happen, I say, as when the ears are gathered in the valley of the Rephaim.

But there will remain some gleanings, as when an olive tree is shaken, and two or three olives remain at the ends of the highest branches, and four or five that the olive tree has produced in its fruitful branches, says the Lord, the God of Israel. On that day, man will turn his gaze to the one who made him, and his eyes will look to the Holy One of Israel.

And he will no longer look upon the altars that are the work of his hands, nor will he look upon what his fingers have made, nor upon the groves, nor upon the tabernacles.

On that day, the cities of his power, which were abandoned because of the children of Israel, will be like a coppice and abandoned branches, and there will be desolation.

Because you have forgotten the God of your salvation, and have not remembered the rock of your strength, for this reason you have transplanted plants [from pleasant places], and you have planted provins from a foreign country.

By day you will have made what you have planted grow, and in the morning you will have caused your seed to sprout; [but] the harvest will be taken away on the day when it was to be enjoyed, and there will be desperate pain.

Woe to the multitude of many peoples who roar like the roaring seas; and to the stormy tempest of the nations, who make a noise like a stormy tempest of rushing waters.

The nations roar like a flashing storm of mighty waters, but he will rebuke it, and it will flee far away; it will be pursued like a mountain ball, driven by the wind, and like a ball driven by a whirlwind.

At evening time there will be terror, but before morning it will be no more; this is the portion of those who have plundered us, and the lot of those who have robbed us.

Woe to the land that casts shadows with wings, that lies beyond the rivers of Cush; Who sends ambassadors by sea, and in reed boats on the waters. Go, swift messengers, to the nation of great armor and shining glory, to the terrible people, from where they are and beyond; a nation going in procession, and trampling [everything], whose rivers ravage their land.

All you inhabitants of the habitable world, and you who dwell in the land, as soon as the standard is raised on the mountains, look, and as soon as the trumpet sounds, listen.

For thus the Lord said to me; I will be still; but I will look upon my settled dwelling, and [I will be] to it like a brilliant heat of splendor, and like a cloud of dew in the heat of harvest.

For before the harvest, as soon as the bud has reached its full maturity, and the flower has become a ripening grape, he shall cut off the branches with pruning hooks, and he shall remove the twigs, having cut them off.

They will all be left to the birds of prey [that dwell] in the mountains, and to the beasts of the land; the birds of prey will be upon them all the summer long, and all the beasts of the land will spend their winter there.

At that time a present will be brought to the Lord of hosts from the people of long armor and splendor, from, [I say], the terrible people, from where [they are], and beyond; from the nation going in procession, and trampling [everything]; the rivers of which have ravaged their land, in the dwelling place of the Name of the Lord of hosts, in Mount Zion.

The burden of Egypt. Behold, the Lord will ride on a light cloud, and he will enter Egypt; and the idols of Egypt will flee from every side before his face, and the heart of Egypt will melt in the midst of her.

And I will bring Egyptian against Egyptian, and each will fight against his brother, and each against his friend, city against city, kingdom against kingdom.

The spirit of Egypt will vanish in its midst, and I will scatter its counsel, and they will consult the idols, and the enchanter, and the spirits of Python, and the fortune-tellers.

And I will deliver Egypt into the hand of a severe Lord, and a cruel King will rule over them, says the Lord, the Lord of hosts.

And the waters of the sea will fail, and the river will dry up and run dry.

And the rivers will be diverted; the streams from the dikes will be lowered and dried up; the reeds and rushes will be cut down.

The meadows that are near the streams, and on the mouth of the river, and everything that has been sown along the streams, will dry up, will be thrown away, and will be no more.

And the fishermen will groan, and all who cast their lines into the river will mourn, and those who spread their nets upon the waters will languish.

Those who work with linen and fine crepe, and those who weave nets, will be ashamed.

And its causeways will be broken; and all those who make fishponds will be grieved in heart.

Indeed, the leaders of Zohan are fools, the wise men among Pharaoh's advisors are a foolish council; how can you say to Pharaoh, "I am the son of the wise, the son of the ancient kings"?

Where are they now? Where are, [I say], your wise men? Let them tell you, I pray, if they know, what the Lord of hosts has decreed against Egypt.

The leaders of Zohan have become foolish; the leaders of Noph have erred; the cantons of the tribes of Egypt have led him astray.

The Lord poured out a spirit of perversion in the midst of her, and they made Egypt wander in all her works, as a drunkard wallows in his vomit.

And there will be no work that will benefit Egypt, [nothing] that the head or the

tail, the branch or the reed will make.

On that day Egypt will be like women, and will be astonished and terrified because of the exalted hand of the Lord of hosts, which he is about to raise against her.

And the land of Judah will be a terror to Egypt; whoever mentions it will be terrified within himself, because of the counsel of the Lord of hosts, which he is about to decree against it.

On that day there will be five cities in the land of Egypt that will speak the language of Canaan, and will swear allegiance to the Lord of hosts; and one of them will be called the City of Destruction.

On that day there will be an altar to the Lord in the midst of the land of Egypt, and a standard set up to the Lord on its border.

And [this] will be for a sign and a testimony to the Lord of hosts in the land of Egypt; for they will cry out to the Lord because of the oppressors, and he will send them a deliverer, a great man who will deliver them.

And the Lord will make himself known to Egypt; and on that day Egypt will acknowledge the Lord and serve him, offering sacrifices and cakes, and will make vows to the Lord and fulfill them.

The Lord will therefore strike the Egyptians, striking them and healing them, and they will return to the Lord, who will be moved by their prayers, and will heal them.

On that day there will be a highway from Egypt to Assyria; and Assyria will come to Egypt, and Egypt to Assyria, and Egypt will serve with Assyria.

On that day Israel will be joined for the third part to Egypt and Assyria, and the blessing will be in the midst of the earth.

What the Lord of hosts will bless, saying: Blessed be Egypt my people; and [blessed be] Assyria the work of my hands; and Israel my inheritance.

The year in which Tartan, sent by Sargon King of Assyria, came against Ashdod, and fought against Ashdod, and took it.

At that time the Lord spoke through Isaiah son of Amoz, saying, "Go, and take off the sackcloth from your loins, and remove your sandals from your feet." And he did so, going naked and barefoot.

Then the Lord said; as my servant Isaiah walked naked and barefoot, which is a sign and a wonder against Egypt and against Cush for three years;

Thus the King of Assyria will take from Egypt and Chus prisoners and captives the young and the old, the naked and the barefoot, with their hips uncovered, which will be the disgrace of Egypt.

They will be terrified and ashamed because of Cush, whom they looked to; and because of Egypt, which was their glory.

And the one who dwells in this island will say on that day: This is the state of the one we were looking to, the one to whom we fled for help, so that we might be delivered from the encounter with the King of Assyria; and how can we escape?

The charge of the desert of the sea. It comes from the desert, from the dreadful land, like whirlpools that rise in the land of the South, to cross over.

A harsh vision has been revealed to me. The treacherous remain treacherous; he who plunders, plunders [always]. Helamites, come up; Medes, besiege; I have put an end to all his sighing.

That is why my loins were filled with pain; anguish seized me, like the anguish of a woman in childbirth; I was tormented because of what I heard, and I was greatly troubled because of what I saw;

My heart was agitated on all sides, and trembling terrified me; they made me hideous in the night of my pleasures.

Let the table be set, let the watch be kept, let us eat, let us drink; rise up, Captains, anoint the shield.

For thus says the Lord to me; go, set up the watchman, and let him bring back what he sees.

And she saw a chariot, a couple of people on horseback, a chariot drawn by donkeys, and a chariot drawn by camels, and she considered them very carefully.

And he cried out; It is a lion; Lord, I stand watch continually by day, and I stand on guard every night.

And behold, a man's chariot came, and a pair of horsemen. Then she spoke, and said: Fallen, fallen is Babylon; and all the carved images of her gods have been shattered on the ground.

This is what I have trodden, and the grain that I have threshed on my threshing floor. I have told you what I have heard from the Lord of hosts, the God of Israel. The charge of Duma. They cry to me from Sehir; O watchman! What has happened since evening? O watchman! What has happened since night?

The watchman said; Morning has come, but it is going to be night; if you ask, ask: return, come.

The charge against Arabia. You will spend the night pell-mell in the forest, troops of Dedanim;

Waters, come to meet the one who is thirsty; the inhabitants of the land of Tema came to meet the one who was wandering about, bringing him bread.

For they went about wandering here and there from before the swords, from before the drawn sword, and from before the bent bow, and from before the stronghold of the battle.

For thus the Lord said to me; in one year, like the years of a hired servant, all the glory of Kedar will come to an end.

And the remaining number of the mighty archers of the children of Kedar will be reduced; for the Lord, the God of Israel, has spoken.

The burden of the valley of vision. What is it you have now, that you have climbed all the way up onto the rooftops?

You full of tumult, noisy city, city that only asked to be cheerful? Your mortally wounded were not mortally wounded by the sword, and they did not die by the war.

All your leaders went wandering here and there together, they were bound by the archers; all those of yours who were found were bound together, having fled far away.

That is why I said, "Depart from me, I will weep bitterly. Do not hasten to console me concerning the harm done to the daughter of my people."

For it is a day of trouble, oppression, and perplexity, from the Lord, the Lord of hosts, in the valley of vision; he is going to break down the wall, and the cry will reach the mountain.

Even Helam took his quiver, [there were] men riding on chariots, and Kir uncovered the shield.

And it came to pass that the elite of your valleys were filled with chariots, and the horsemen all drew up in battle array against the gate.

And we discovered what covered Judah, and you looked on that day towards the armory of the house in the park.

And you saw that the breaches in the city of David were great; and you gathered together the waters of the lower pool.

And you took a census of the houses of Jerusalem, and demolished the houses to strengthen the wall.

You also made a water reservoir between the two walls, for the waters of the old pond; but you did not consider the one who made and formed it long ago.

And the Lord, the Lord of hosts, has called you on that day to weeping and mourning, to tear out your hair, and to put on sackcloth;

And behold, there is joy and gladness; they kill oxen, they slaughter sheep, they eat their flesh, and they drink wine; [then they say]: Let us eat and drink, for tomorrow we die.

But the Lord of hosts declared to me, saying; if ever this iniquity is forgiven you, that you should not die, says the Lord, the Lord of hosts.

Thus says the Lord, the Lord of hosts; go, enter to this treasurer, to Sebna the steward [and say to him];
What are you doing here? And who is here that belongs to you, that you have carved out a tomb for yourself here? He cuts out a prominent place for his tomb, and carves out a dwelling for himself in a rock.
Behold, O man! The Lord will drive you far away, and cover you completely.
He will make you roll very fast like a ball in a wide and spacious land; you will die there, and there will be the chariots of your glory, [of you who are] the shame of the house of your Lord.
And I will cast you out of your position, and you will be removed from your post.
And it will come to pass on that day that I will call my servant Eliakim, son of Hilkiah.
And I will clothe him with your tunic, I will gird him with your baldric, I will put your authority in his hands, and he will be a father to those who dwell in Jerusalem, and to the house of Judah.
And I will place the key to the house of David on his shoulder; and he will open, and no one will shut; and he will shut, and no one will open.
And I will fix it like a hook in a firm place; and it will be for a throne of glory in his father's house.
And on it will hang all the glory of his father's house, of his parents, and of those that belong to him; all the utensils of the smallest things, from the utensils of the cups to all the utensils of the satchels.
On that day, says the Lord of hosts, the hook that was fastened in a firm place will be removed; and being cut off, it will fall, and what it was carrying will be cut off; for the Lord has spoken.
The charge of Tyre. Howl, ships of Tarshish, for it is destroyed, there are no more houses, no one will come there anymore; this has been discovered to them from the land of Shittim.
You who live in the Island, be silent; you who were filled with merchants from Sidon, and with those who crossed the sea.
The grain of Sihor [which comes] among the great waters, the harvest of the river, was its revenue, and it was the fair of the nations.
Be ashamed, O Sidon! For the sea, the fortress of the sea, has spoken, saying: I have not been in labor, nor have I given birth, nor have I nourished young men, nor brought up any virgins.
According to the noise that was affecting Egypt, so will one be in labor when one hears the noise affecting Tyre.
Go to Tarshish, howl, you who dwell in the Isles.
Wasn't it here that your [city] rejoiced? The one whose antiquity is of very long standing will be carried far away on its own feet, to sojourn in a foreign land.
Who took this advice against Tyre, which crowns [his people], whose merchants are princes, and whose agents are the most honorable on earth?
The Lord of hosts has taken this counsel, to humble the pride of all the nobles, and to bring low all the most honorable of the earth.
Cross your land like a river, O daughter of Tarshish; there is no longer a belt.
He stretched out his hand over the sea, and made the kingdoms tremble; the Lord commanded a merchant to destroy his fortresses.
And he said, "You will no longer rejoice, oppressed virgin, daughter of Sidon. Arise, cross over to Shittim; yet there will be no rest for you there."
This is the land of the Chaldeans; this people did not exist [formerly]; Assyria founded it for sailors; they erected its fortresses, they raised up its palaces, and they brought it to ruin.
Howl, ships of Tarshish; for your strength is destroyed.
And it will come to pass on that day that Tyre will be forgotten for seventy years, according to the days of a king; [but] at the end of seventy years a song will be

sung to Tyre as to a prostitute.

Take the harp, surround the city, O prostitute, who had been forgotten, sound loudly, sing and sing again, so that you may be remembered.

And it will come to pass at the end of seventy years, that the Lord will visit Tyre, but she will return to the wages of her prostitution, and she will prostitute herself with all the kingdoms of the countries that are on the face of the earth.

And its trade and its wages shall be consecrated to the Lord; nothing of it shall be reserved or hoarded; for its trade shall be for those who dwell in the presence of the Lord, to eat of it until they are satisfied, and to have garments that last a long time.

Behold, the Lord is going to make the land empty and exhaust it; he will overthrow its surface and scatter its inhabitants.

And the priest shall be like the people; like the master like his servant; like the lady like her maid; like the seller like the buyer; like the lender like the borrower; like the creditor like the debtor.

The country will be completely emptied and completely plundered, for the Lord has pronounced this decree.

The earth mourns, it has fallen; the inhabited land has become languishing, it has fallen; the most distinguished of the people of the earth are languishing.

The land has been desecrated by its inhabitants, who trample on it; because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. That is why the abhorrence of the oath has devoured the land, and its inhabitants have been put to desolation; because of this the inhabitants of the land are burned, and few people have remained.

The excellent wine has brought mourning, the vine languishes, all those who had joyful hearts sigh.

The joy of the drums has ceased; the noise of those who rejoice is over; the joy of the harp has ceased.

Wine will no longer be drunk with songs; beer will be bitter to those who drink it.

The disfigured city has been ruined, every house is closed up, so much so that nobody enters.

The clamor is in the squares because the wine [has run out], all the joy has turned to darkness, the gladness of the land has departed.

Desolation remained in the city, and the gate was struck by a dazzling ruin.

For it will come in the midst of the earth, and among the peoples, as when an olive tree is shaken, and as when gleanings are taken after the harvest is over.

They will raise their voices, they will rejoice with songs of triumph, and they will exult by the sea, because of the majesty of the Lord.

Therefore glorify the Lord in the valleys, the Name of the Lord, the God of Israel, in the islands of the sea.

We had heard songs from the ends of the earth [that proclaimed] that the Righteous One was full of nobility; but I said: Leanness upon me! Leanness upon me! Woe to me! The treacherous have acted treacherously; and they have imitated the bad faith of the treacherous.

Terror, the pit, and the snare are upon you, inhabitant of the land.

And it will come to pass that he who flees because of the noise of terror will fall into the pit; and he who comes up out of the pit will be caught in the net; for the floodgates above are opened, and the foundations of the earth tremble.

The earth was completely shattered, the earth was completely crushed, the earth was completely moved from its place.

The earth will stagger entirely like a drunken man, and will be tossed about like a lodge, and its crime will weigh heavily upon it, so much so that it will fall, and will not rise again.

And it will come to pass on that day, that the Lord will visit the proud army in a high place, and the kings of the earth on the earth.

And they will be gathered together like prisoners in a pit; and they will be locked up in a prison, and after several days they will be inspected. The moon will blush, and the sun will be ashamed, when the Lord of hosts reigns in Mount Zion and in Jerusalem; and there will be nothing but glory in the presence of his Elders.

Eternal, you [are] my God, I will exalt you, I will praise your name, for you have done wonderful things; the plans made long ago [have proven to be] the very firmness.

For you have made the city a heap of stones, and the strong city a ruin; the palace of the foreigners that was in the city will never be rebuilt.

And because of this the mighty people will glorify you, the city of awesome nations will revere you.

Because you have been the strength of the weak, the strength of the afflicted in their distress, a refuge from flooding, a shade from scorching heat; for the breath of the terrible is like a flood [that would bring down] a wall.

You will subdue the brilliant storm of foreigners, as the sun [is subdued] in a dry land, the sun, [I say,] by the shadow of a cloud; the branches of the terrible will be cut down.

And the Lord of hosts will make for all the peoples in this mountain a banquet of rich food, a banquet of wines still on their mother, [a banquet, I say,] of rich and succulent food, and of wines still on their mother, well purified.

And he will remove from this mountain the double layer of covering that is seen over all peoples, and the covering that is spread over all nations.

He will destroy death by his victory; and the Lord God will wipe away tears from every face, and he will remove the reproach of his people from all the earth; for the Lord has spoken.

And on that day they will say: Behold, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will rejoice and be glad in his salvation.

For the hand of the Lord will rest on this mountain; but Moab will be trampled under him, as straw is trampled to make dung.

And he will stretch out his hands through him, as one who swims stretches them out to swim, and he will humble his pride, making himself open with his hands.

And he will bring down the fortress of the highest retreats of your walls, he will overthrow them, he will throw them to the ground, and reduce them to dust.

On that day this song will be sung in the land of Judah; we have a strong city; deliverance will be placed there as its wall and outer wall.

Open the gates, and the righteous nation, the one that keeps faithful, will enter through them.

It is a settled decision that you will preserve true peace; for people trust in you.

Trust in the Lord forever; for the Rock of Ages is in the Lord God.

For he will bring down those who dwell in the high places, he will overthrow the city of refuge, he will overthrow it to the ground, he will reduce it to dust.

The foot will tread upon it; the feet, [I say], of the afflicted, the soles of the feeble [will tread upon it].

The path is level with the righteous; you make straight the way of the righteous.

Therefore we have waited for you, O Eternal One! in the path of your judgments, and the desire of our soul tends toward your Name, and toward your memorial.

By night I longed for you with my soul, and at daybreak I will seek you with my spirit, which is within me; for when your judgments are in the earth, the inhabitants of the inhabited earth learn righteousness.

Is there mercy for the wicked? He does not learn righteousness, but acts wickedly in the land of uprightness, and does not regard the majesty of the Lord.

Eternal One, is your hand raised high? They do not see it; but they will see it, and

they will be ashamed because of the jealousy you show for your people; and the fire with which you punish your enemies will consume them.
Eternal One! You will grant us peace: for it is you who takes care of everything that concerns us.

Eternal our God, other Lords besides you have overpowered us, [but] it is through you [alone] that we mention your Name.

They are dead, they will not live again; they have perished, they will not rise again, because you have visited them and destroyed them, and you have utterly obliterated all memory of them.

Eternal, you had increased the nation, you had increased the nation, you were glorified, [but] you have cast them far away to all the ends of the earth.

Eternal One, being in distress they came to you, they withdrew their humble request when your punishment was upon them.

Like a pregnant woman in labor, crying out in her womb when she is about to give birth, so have we been because of your anger, O Lord!

We conceived, and we were in labor; we gave birth as if to wind, we cannot in any way deliver the land, and the inhabitants of the habitable earth would not fall [by our power].

Your dead will live, even my dead body; they will rise again. Awake and be glad, you who dwell in the dust; for your dew is like the dew of the grass, and the earth will cast out the dead.

Go, my people, go into your chambers, and shut your doors behind you; hide yourselves for a little while, until the indignation has passed.

For behold, the Lord is going out of his place to punish the inhabitants of the earth for the iniquity committed against him; then the earth will uncover the blood which it has received, and will no longer cover those which have been put to death.

On that day the Lord will punish with his hard, great, and strong sword Leviathan, the serpent that runs through; Leviathan, I say, the twisting serpent, and he will kill the whale that is in the sea.

On that day sing, answering one another, touching the [fertile] vine into red wine.

I am the Lord who guards it; I will water it from time to time; I will guard it night and day, so that no one will harm it.

There is no fury in me; who will set up thorns and briers against me to fight them? I will trample them, I will burn them all together.

Or would he force my strength? Let him make peace with me, let him make peace with me.

He will make it so that Jacob will take root, and Israel will bud and flourish, and they will fill the face of the inhabited earth with fruit.

Would he have struck him with the same wound with which he struck the one who struck him? And would he have been killed as those he killed were killed?

You shall plead with her moderately when you dismiss her; [even when] he makes his harsh wind resound, on the day of the east wind.

Therefore the atonement for Jacob's iniquity will be made by this means, and this will be its full fruit, that his sin will be removed; when he has set all the altar stones like dressed plaster stones, and when the groves and tabernacles are no longer standing.

For the fortified city will be desolate, the pleasant dwelling will be abandoned and deserted like a desert, the calf will graze there, it will lie down there, and it will browse the branches that are there.

When its branches are dry it will be broken off, and the women coming there will light fires from them; for they are not an intelligent people, therefore the one who made them will not have pity on them, and the one who formed them will not show them grace.

It will therefore come to pass on that day, which the Lord will shake from the course of the river to the Wadi of Egypt; but you will be gleaned one by one, O children of

Israel.

And it will come to pass on that day, when the great trumpet will be sounded, and those who were lost in the land of Assyria, and those who were driven out into the land of Egypt, will return and worship before the Lord on the holy mountain in Jerusalem.

Woe to the crown of pride, to the drunkards of Ephraim, whose noble glory is but a falling flower; those on the head of the fertile valley are reeling with wine.

Behold, the Lord [has in his hand] a strong and mighty man, like a hailstorm, like a whirlwind that breaks everything, like a storm of overflowing waters; he will throw [everything] to the ground with his hand.

The crown of pride and the drunkards of Ephraim will be trampled underfoot.

And the nobility of his glory which is on the summit of the fertile valley will be but a falling flower; they will be like the early fruits before Summer, which as soon as someone sees them, he devours as soon as he has them in his hand.

On that day the Lord of hosts will be a crown of nobility and a diadem of glory to the remnant of his people.

And for the spirit of judgment to him who will sit [on the seat] of judgment; and for strength to those who in the battle will turn back the [officers] to the gate.

But these also forgot themselves in wine, and went astray in ale; the priest and the prophet forgot themselves in ale; they were swallowed up by wine, they went astray because of ale; they forgot themselves in vision, they stumbled in judgment.

For all their tables were covered with what they returned and with their refuse; so that there was no more room.

To whom can one teach knowledge, and to whom can one make knowledge understood? [They are like] those who have just been weaned, and taken away from the breast.

For [they must be given] command after command; command after command; line after line; line after line; a little here, a little there.

That is why he will speak to this people with a lisp and in a foreign tongue.

He had told them; this is rest, that you may give rest to the weary, and this is relief; but they would not listen.

Thus the word of the Lord will be to them commandment after commandment; commandment after commandment; line after line; line after line; a little here, a little there; so that they may go and fall backward, and be broken; and so that they may fall into the snare, and be caught.

Therefore, listen to the word of the Lord, you mockers, who rule over this people who are in Jerusalem;

For you have said: We have made a covenant with death, and we have an understanding with the grave; when the overwhelming scourge passes through, it will not come upon us, for we have made falsehood our hiding place, and we have concealed ourselves under deceit.

Therefore thus says the Lord, the Eternal One; behold, I lay in Zion a stone for a foundation, a tested stone, the most precious cornerstone, for a sure foundation; he who believes shall not be hasty.

And I will set judgment square, and justice level; and hail will destroy the hiding place of lies, and waters will flood the place where people took refuge.

And your agreement with death will be abolished, and your understanding with the grave will not stand; when the overwhelming scourge sweeps through, you will be trampled underfoot.

As soon as it crosses, it will carry you away; and it will cross every morning, day and night; and as soon as the sound of it is heard, there will be nothing but commotion.

Because the bed will be too short, and one will not be able to stretch out on it; and the blanket too narrow when one wants to wrap oneself up.

Because the Lord will arise as in the mountains of Perazim, and he will be moved as in the valley of Gibeon, to do his work, his extraordinary work, and to do his task,

his unusual task.

Therefore, now do not mock [any longer], lest your bonds be strengthened, for I have heard from the Lord, the Lord of hosts, a destruction which is even determined upon the whole land.

Give ear, and listen to my voice; pay attention, and listen to my speech.

He who plows to sow, will he plow every day? Will he not break and churn the clods of his soil?

When he has equaled the height of it, will he not sow the vetch; will he not scatter the cumin, will he not put the wheat in the best place, and the barley in its assigned place, and the spelt in its quarter?

Because his God instructs and teaches him concerning what he should do.

For one does not tread vetch with a harrow, nor does one turn the cartwheel over cumin; but one beats vetch with a rod, and cumin with a stick.

The [wheat from which bread is made] is crushed, because [the plowman] can never fully tread it, and although he crushes it with the wheel of his cart, nevertheless he will not crush it with his horses.

This too comes from the Lord of hosts, who is wonderful in counsel, and magnificent in means.

Woe to Ariel, to Ariel, the city where David camped; add year upon year, that victims are slaughtered for the Feasts.

But I will confine Ariel, and [the city] will be nothing but sadness and mourning, and it will be like Ariel to me.

For I will encamp against you, and I will besiege you with towers, and I will erect forts against you.

And you will be humbled, and you will speak as if from within the earth, and your speech will be low, as if from the dust, and your voice, like that of a spirit of Python, will come out of the earth, and your speech will murmur as if from the dust.

And the multitude of your foreigners will be like fine dust; and the multitude of the terrible will be like passing chaff, and this will be for a little while.

It will be visited by the Lord of hosts with thunder, and with earthquakes, and with a great noise, tempest, whirlwind, and devouring flame of fire.

And the multitude of all the nations that will make war on Ariel, and all those that will fight against the [city], and those that will besiege it, will be like a dream of a night vision.

And it will come to pass, as one who is hungry dreams that he is eating, but when he wakes up, his soul is empty; and as one who is thirsty dreams that he is drinking, but when he wakes up, he is weary and his soul is thirsty, so will be the multitude of all the nations that will fight against Mount Zion.

Stop and be amazed; cry out and shout; They were drunk, but not with wine; they staggered, but not from beer.

For the Lord has poured out on you a spirit of deep sleep; he has closed your eyes; he has blinded [those of] your prophets and your chief seers.

And every vision will be to you like the words of a sealed book, which one would give to a man of letters, saying, "Please read this," and he would answer, "I cannot, for it is sealed."

Then if it were given to someone who was not a man of letters, and he were told; he beg you, read this; he would reply; I cannot read.

Therefore the Lord says; because this people draw near to me with their mouth, and honor me with their lips, but they have far from me their heart, and because the fear they have of me is a commandment of men, taught [by men];

For this reason, behold, I will continue to perform wonders and strange marvels for this people: for the wisdom of their wise men shall perish, and the understanding of their learned men shall vanish.

Woe to those who want to go beyond the Lord, to hide their plan, and whose works are

in darkness, and who say, "Who sees us? Who perceives us?"

Will not what you overturn be considered like a potter's clay? Likewise, will the finished product say of its maker, "He did not make me"? And will the formed thing say of its maker, "He understood nothing about it"?

Won't Lebanon soon be transformed into a Carmelite monastery? And won't Carmel become renowned as a forest?

And the deaf will hear the words of the book on that day, and the eyes of the blind, being delivered from darkness and gloom, will see.

And the meek will have joy upon joy in the Lord, and the poor among men will rejoice in the Holy One of Israel.

For the terrible will end, and the mocker will be consumed, and all those who lie in wait to commit iniquity will be cut off.

Those who hold men guilty for a word, and who lay traps for the one who rebukes them at the gate, and who cause the righteous to fall into shame.

That is why the Lord, who redeemed Abraham, said this concerning the house of Jacob: Jacob will no longer be ashamed, nor will his face grow pale again.

For when he sees his children, the work of my hands, in his midst, they will sanctify my Name; they will sanctify, [I say], the Holy One of Jacob, and fear the God of Israel.

And those whose spirit had erred will become prudent; and those who murmured will learn doctrine.

Woe to the stubborn children, says the Lord, who take counsel, and not from me; and who fashion for themselves idols, where my spirit is not, to add sin upon sin.

Those who, without having consulted my mouth, march down to Egypt, to strengthen themselves with the power of Pharaoh, and to withdraw under the shadow of Egypt.

For the power of Pharaoh will put you to shame, and the retreat under the shadow of Egypt will put you to confusion.

For the leaders of his people were at Zohan, and his messengers reached Hanes.

They will all be put to shame by a people who will not profit them from anything; they will receive no help or advantage from them, but it will be their shame and their disgrace.

The beasts will be loaded to go south; they will carry their riches on the backs of donkeys, and their treasures on the humps of camels, to the people who will not profit them, to the land of distress and anguish, from where come the old lion, and the lion, the viper, and the fiery flying serpent.

For the help that the Egyptians will give them will be nothing but vanity and nothingness; that is why I have cried out this: their strength is to remain calm.

Go therefore now, and write it down in their presence on a table, and set it in writing in a book, so that it may remain for the time to come, forever and ever;

This is a rebellious people, lying children, children who will not listen to the Law of the Lord;

Who said to the seers, "Do not see," and to those who see [visions], "Do not see visions of righteousness, but tell us pleasant things; see [visions] of deception."

Get out of the way, turn away from the path, and remove the Holy One of Israel from our sight.

Therefore, thus says the Holy One of Israel; because you have rejected this word, and have trusted in oppression, and in your crooked ways, and have relied on these things;

Because of this, this iniquity will be to you like a crack in a wall which is about to fall, bulging from top to bottom, from which the ruin comes suddenly, and in an instant.

He will break it, therefore, as one breaks a potter's bottle of earthenware which is broken, which is not spared, and of pieces of which there would not be a single head to take fire from the hearth, or to draw water from a pit.

For thus had said the Lord, the Eternal, the Holy One of Israel; in keeping quiet and

at rest you shall be delivered, your strength shall be in keeping quiet and in hope; but you did not accept it.

And you said, "No, but we will flee on horses; therefore you will flee." And you said, "We will ride on light horses; therefore those who pursue you will be light."

A thousand of you will flee at the threat of one; you will flee at the threat of five; until you are left like a tree with all its branches on the top of a mountain, and like a banner on a hillside.

And yet the Lord waits to be gracious to you, and thus he will be exalted in having compassion on you; for the Lord is a God of judgment; O blessed are all who trust in him!

For the people will remain in Zion and in Jerusalem; you will not weep; surely he will be gracious to you as soon as he hears your cry; as soon as he hears you, he will answer you.

The Lord will give you the bread of distress and the water of anguish, but your teachers will no longer fly away, and your eyes will see your teachers.

And your ears will hear the word of him who is behind you, saying, "This is the way, walk in it," whether you turn to the right or to the left.

And you shall consider as defiled the capitals of the carved images, made of the silver of each one of you, and the ornaments made of the melted gold of each one of you; you shall throw them away, like unclean blood; and you shall say, empty it out.

And he will give rain on your sowing, when you have sown in the earth; and the grain of the land's produce will be plentiful and well nourished; in that day your cattle will graze in a spacious field.

And the oxen and donkeys that plow the land will eat the pure fodder of what has been winnowed with the shovel and the winnowing fan.

And there will be streams of running water on every high mountain, and on every high hill, on the day of the great slaughter, when the towers fall.

And the light of the moon will be like the light of the sun; and the light of the sun will be seven times as bright, as if it were the light of seven days, on the day when the Lord binds up the bruise of his people, and heals the wound of his injury.

Behold, the Name of the Lord comes from afar, his anger is fierce, and a heavy burden; his lips are full of indignation, and his tongue is like a consuming fire.

And his Spirit is like an overflowing torrent, which reaches up to the middle of the neck, to scatter the nations, so that they will be reduced to nothing; and it is like a bridle in the jaws of the peoples, which will make them go through the fields.

You will have a song like the one sung on the night when preparations are made for a solemn feast; and you will have a joy of heart like one who goes with the flute to come to the mountain of the Lord, to the rock of Israel.

And the Lord will make his voice heard, full of majesty, and he will show where he has struck his arm in the indignation of his anger, with a devouring flame of fire, with brightness, storm, and hailstones.

For the Assyrian, who struck with the staff, will be terrified by the voice of the Lord.

And wherever the hammer that the Lord has thrust into him passes, and with which he has fought in battles with his arms raised, [there will be heard] drums and harps.

For Topheth is already prepared, and even it is made ready for the King; he has made it deep and wide; its pyre is fire, and much wood; the breath of the Lord kindling it like a torrent of sulfur.

Woe to those who go down to Egypt for help, who rely on horses, who trust in their chariots when they are many, and in their horsemen when they are strong, but have not looked to the Holy One of Israel or sought the Lord.

And yet, he is the wise one; and he brings evil, and does not revoke his word; he will rise up against the house of the wicked, and against those who aid the workers of iniquity.

But the Egyptians are men, and not the Mighty God; and their horses are flesh, and not spirit; therefore the Lord will stretch out his hand, and he who gives help will be overthrown; and he to whom help is given will fall; and they all together will be consumed.

But this is what the Lord says to me: As a lion and a young lion roars over its prey, and though many shepherds are called against it, it is not afraid of their shouting, nor does it bow down at their noise; so the Lord Almighty will come down to fight for Mount Zion and its hillside.

As birds fly, so the Lord of hosts will protect Jerusalem, protecting it and delivering it, passing over it and saving it.

Return to the one from whom the children of Israel have strangely strayed.

For on that day each one will reject the idols of their silver and the idols of their gold, which your own hands made for you to sin.

And the Assyrian will fall by the sword, which will not be the sword of a valiant man, and the sword, which will not be a man's sword, will devour him, and he will flee from before the sword, and his elite young men will be made tribute.

And seized with fear he will go to his fortress, and his captains will be afraid because of the banner, says the Lord, whose fire is in Zion, and whose furnace is in Jerusalem.

Behold, a King shall reign in justice, and the Princes shall preside with equity.

And this person will be like the place to which one retreats under cover from the wind, and like a refuge from the storm; like streams of water in a dry land, and the shade of a large rock in a thirsty land.

Then the eyes of those who see will not be hindered, and the ears of those who hear will be attentive.

And the hearts of the foolish will understand knowledge; and the tongues of stammerers will speak easily and clearly.

The stingy person will no longer be called liberal, and the miser will no longer be called magnificent.

For the miser only speaks miserly words, and his heart plots only iniquity, to carry out his disguise, and to utter false things against the Lord; to empty the soul of the hungry, and to dry up drink for the thirsty.

The miser's instruments are pernicious; he takes advice full of machinations, to catch the afflicted with words of lies, even when the poor speak rightly.

But the liberal takes advice on liberality, and rises up to exercise liberality.

Women who are at ease, stand up, listen to my voice; daughters who are confident, give ear to my word.

In a year and a few days beyond, you who are so secure will be troubled; for the vintage has failed; the harvest will not come again.

You who are at ease, tremble; you who are secure, be troubled; strip yourselves, take off your clothes, and put on sackcloth around your waists.

We beat our breasts because of the abundant fruit of the vine.

Thorns and briers will grow up on the land of my people; even on all the houses where there is joy, and on the city that rejoices.

For the palace will be abandoned; the multitude of the city will be deserted; the inaccessible places of the country and the fortresses will be like caverns forever; there the wild donkeys will play, and the little ones will graze.

Until the Spirit is poured out on us from on high; and the desert becomes like Carmel, and Carmel is likened to a forest.

The court will dwell in the desert, and justice will be held in Carmel.

Peace will be the result of justice, and the cultivation of justice will bring rest and security forever.

And my people will dwell in peaceful dwellings, and in secure pavilions, and in very quiet rest.

But hail will fall on the forest, and the city will be completely flattened.

How happy you are, you who sow on all the waters, and who make the ox and the donkey walk there!

Woe to you who forage, and have not been foraged, and to you who act treacherously, and against whom no treachery has been used; as soon as you have finished foraging, you will be foraged; and as soon as you have finished acting treacherously, you will be treated treacherously.

Eternal One, have mercy on us; we have waited for you; be their arm from the morning, and our deliverance in the time of distress.

The peoples were separated because of the loud noise, the nations were scattered because you were exalted.

And your plunder will be gathered up like worms, it will be pounced on like grasshoppers.

The Lord will be exalted, for he dwells in a high place; he will fill Zion with justice and righteousness.

And the certainty of your duration, and the strength of your deliverances will be wisdom and knowledge; the fear of the Lord will be her treasure.

Behold, their heralds cry out outside, and the messengers of peace weep bitterly.

The roads have become desolate, passersby no longer travel the paths; he has broken the covenant, he has rejected the cities, he does not even regard men.

There is mourning; the land languishes, Lebanon is dry and cut down; Sharon has become like a wasteland; and Bashan and Carmel have been shaken.

Now I will arise, says the Lord, now I will be exalted, now I will be lifted up.

You will conceive from chaff, and you will give birth to stubble; your breath will consume you [like] fire.

And the peoples will be [like] lime kilns; they will be burned with fire like cut thorns.

You who are far away, listen to what I have done; and you who are near, know my strength.

The sinners will be terrified in Zion, and trembling will seize the hypocrites, [so much so that they will say]: Who among us can dwell with the consuming fire? Who among us can dwell with the everlasting flames?

He who observes justice, and who speaks upright things; he who rejects dishonest gain from extortion, and who shakes his hands so as not to accept a bribe; he who stops his ears so as not to hear blood, and who closes his eyes so as not to see evil; He will dwell in high places; fortresses set upon rocks will be his high refuge; his bread will be given him, and his water will not fail him.

Your eyes will behold the King in his beauty; and they will gaze upon the distant land.

Will your heart dwell on fear? [saying]; where is the secretary? Where is the one who weighs? Where is the one who keeps count of the turns?

You will not see the proud people, a people of unknown language, which cannot be understood; and of stammering tongue, which cannot be understood.

Look upon Zion, the city of our solemn feasts, let your eyes see Jerusalem, a tranquil dwelling place, a tabernacle that will not be moved, and whose stakes will never be removed, nor any of its cords broken.

For [it is] truly there that the Lord is magnificent to us; it is the place of rivers, and of very broad streams, into which no oar-boat will go, and where no large ship will pass.

Because the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he is the one who will save you.

Your ropes are loose, and so they will not hold their mast steady, and the sail will not be spread; then the spoils of a great haul will be divided; even the lame will plunder the haul.

And he who dwells in the house shall not say, I am sick; the people who dwell in it shall be cleansed of iniquity.

Come near, you nations, to listen, and you peoples, pay attention; let the earth and all that is in it listen; let the habitable world and all that is produced in it listen;

For the indignation of the Lord is upon all these nations, and his fury upon all their armies; he has set them aside, he has given them up to be killed.

Their mortally wounded will be thrown there, and the stench of their dead bodies will spread, and mountains will flow from their blood.

And all the host of heaven shall melt, and the heavens shall be rolled up like a scroll, and all their host shall fall, as the leaf falls from the vine, and as the leaf falls from the fig tree.

Because my sword is drunk in heaven, behold, it will descend in judgment against Edom, and against the people whom I have put under the curse.

The sword of the Lord is full of blood; it is fattened with its fat and with the blood of lambs and goats and with the fat of sheep's kidneys; for there is a sacrifice to the Lord in Bozrah, and a great slaughter in the land of Edom.

And the unicorns will come down with them, and the calves with the bulls; their land will be drunk with blood, and their dust will be fattened with fat.

For the Lord has a day of vengeance, and a year of recompense to uphold Zion's justice.

And its streams will be turned into pitch, and its dust into sulfur, and its land will become burning pitch.

It will not be extinguished night or day; its smoke will rise forever, it will be desolate from generation to generation; no one will ever pass through it.

And the cormorant and the bittern will possess it, the owl and the raven will dwell there; and the line of confusion and the level of disorder will be spread over it.

Its magistrates will cry out that there is no longer a Kingdom there, and all its governors will be reduced to nothing.

Thorns will grow in her palaces, thistles and brambles in her fortresses, and she will be a lair of dragons, and a court of owls.

[There] the wild beasts of the deserts will meet the [wild beasts of the] Islands, and the owl will cry to its mate; there the osprey will also land, and find its rest.

There the swift will make its nest, there it will incubate, there it will hatch, and it will gather [its young] under its shade; and there also the vultures will gather together.

Search in the Book of the Lord, and read: not one thing was lacking; neither she nor her companion were lacking; for it was my mouth that commanded it, and his Spirit is the one who assembled them.

For he cast the lot for them, and his hand distributed this land to them with a measuring line; they shall possess it forever, they shall dwell in it from generation to generation.

The desert and the parched place will rejoice, and the lonely place will be glad and blossom like a rose.

It will flourish abundantly and rejoice, even exulting and singing triumphantly. The glory of Lebanon will be given to it, along with the majesty of Carmel and Sharon; they will see the glory of the Lord and the majesty of our God.

Strengthen weak hands, and fortify shaky knees.

Tell those who are troubled in heart; take courage, and do not fear; here is your God; vengeance will come, the retribution of God; he himself will come, and deliver you.

Then the eyes of the blind will be opened, and the ears of the deaf will be unblocked.

Then the lame will leap like a deer, and the tongue of the mute will sing in triumph; for waters will spring up in the desert, and streams in the lonely place.

And the places that were dry will become pools, and the parched earth will become

springs of water, and in the lairs of the dragons where they made their dwelling, there will be a court of reeds and rushes.

And there will be a path and a way there, which will be called the Way of Holiness; the unclean will not pass on it, but it will be for those who go their own way; and the foolish will not stray on it.

There will be no lion there, and none of those beasts that prey on others will go up there or be found there; but the redeemed will walk there.

Those for whom the Lord has paid the ransom will return and come to Zion with singing, and everlasting joy will be upon their heads; they will obtain joy and gladness, and sorrow and sighing will flee away.

Now it came to pass in the fourteenth year of King Hezekiah, that Sennacherib, king of the Assyrians, came up against all the fortified cities of Judah, and captured them.

Then the king of the Assyrians sent Rabshakeh with a large force from Lachish to Jerusalem, to King Hezekiah, and he presented himself near the conduit of the upper pool, at the main road to the fuller's field.

And Eliakim, son of Hilkiah, the steward, and Sebna the secretary, and Joab son of Asaph, the clerk of the registers, went out to him.

And Rabshakeh said to them, "Now tell Hezekiah, 'This is what the great King, the King of the Assyrians, says: What is this confidence you have?'"

I tell you that these are only words; [but] counsel and force are required in war: now on whom have you trusted, that you have rebelled against me?

Behold, you have trusted in this staff, which is but a broken reed, in Egypt, on which if anyone leans, it will pierce his hand; such is Pharaoh King of Egypt to all who trust in him.

If you say to me, "We trust in the Lord our God," is this not the very one from whom Hezekiah removed the high places and altars, and said to Judah and Jerusalem, "You shall worship before this altar?"

Now therefore give hostages to the King of the Assyrians, my master; and I will give you two thousand horses, if you can provide that many men to ride on them.

And how could you turn your face to the least governor among my master's servants?

But you trust in Egypt because of the chariots and the horsemen.

But have I now gone up against this land to destroy it without the Lord? The Lord said to me, "Go up against this land and destroy it."

Then Eliakim, and Shebna, and Joab said to Rabshakeh, "We beg you to speak to your servants in Syriac, for we understand it; but do not speak to us in Judah while the people on the wall are listening."

And Rabsake answered, "Did my master send me to your master, or to you, to say these words? Did he not send me to the men who stand on the wall, to tell them that they will eat their own dung and drink their own urine with you?"

Rabsake then stood up and cried out in a loud voice in the Hebrew language, and said: Listen to the words of the great King, the King of the Assyrians.

The King has said this; Hezekiah should not deceive you; for he will not be able to deliver you.

And let not Hezekiah cause you to trust in the Lord, saying, "The Lord will undoubtedly deliver us; this city will not be given into the hands of the King of Assyria."

Do not listen to Hezekiah; for thus says the King of the Assyrians: make an agreement with me for your own good, and come out to me, and you shall each eat from his own vine, and each from his own fig tree, and you shall each drink from his own cistern;

Until I come and take you to a land like your own, a land of wheat and good wine, a land of bread and vineyards.

Therefore, let Hezekiah not deceive you by saying, "The Lord will deliver us." Have the gods of the nations each delivered their own land from the hand of the king of

Assyria?

Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? And has Samaria even been delivered from my hand?

Who among all the gods of those lands have delivered their land from my hand, [to say] that the Lord will deliver Jerusalem from my hand?

But they remained silent and did not answer him a word; for the King had commanded, saying, you shall not answer him.

After this Eliakim son of Hilkiah, the steward, and Shebna the secretary, and Joab son of Asaph, the clerks, returned with their clothes torn to Hezekiah, and told him the words of Rabshakeh.

And it came to pass that as soon as King Hezekiah heard these things, he tore his clothes and covered himself with sackcloth and went into the house of the Lord.

Then he sent Eliakim the steward, and Shebna the secretary, and the elders of the priests, covered in sackcloth, to Isaiah the prophet son of Amoz.

And they said to him, "Thus says Hezekiah, this day is a day of distress, rebuke, and blasphemy; for the children have come to the opening of the womb, but there is no strength to give birth."

Perhaps the Lord your God has heard the words of Rabshakeh, whom the king of Assyria, his master, sent to blaspheme the living God and to revile him, according to the words that the Lord your God has heard; therefore, make inquiries for the remnant that is still found.

So the servants of King Hezekiah came to Isaiah.

And Isaiah said to them, "Tell your master this: 'This is what the Lord says: Do not be afraid because of the words you have heard, with which the servants of the King of Assyria have blasphemed me.'"

Behold, I am going to put such a spirit in him, that having heard a certain noise, he will return to his own country, and I will cause him to fall by the sword in his own country.

But when Rabsake had returned, he went to the King of the Assyrians, who was defeating Libnah; for [Rabsake] had heard that he had left Lachish.

[The King] therefore [of the Assyrians] heard concerning Tirhakah, King of Ethiopia; he has come out to fight you; having heard this, he sent messengers to Hezekiah, saying to them;

You shall speak thus to Hezekiah King of Judah, saying: let not your God in whom you trust deceive you, saying: Jerusalem shall not be given into the hand of the King of Assyria.

So, you have heard what the Kings of Assyria did to all the countries, destroying them completely; and you would escape?

Have the gods of the nations that my ancestors destroyed, [namely] of Gozan, Haran, Rezeph, and the children of Heden, who are in Pelasar, delivered them?

Where is the King of Hamath, and the King of Arpad, and the King of the city of Sepharvaim, Henah and Hivah?

And when Hezekiah had received the letters from the messengers and had read them, he went up to the house of the Lord, and Hezekiah spread them out before the Lord.

Then Hezekiah prayed to the Lord, [saying];

O Lord of hosts! God of Israel! who sits between the Cherubim; you alone are the God of all the kingdoms of the earth; you made the heavens and the earth.

O Lord! incline your ear, and listen; O Lord! open your eyes, and see, and listen to all the words of Sennacherib, which he has sent me to speak to blaspheme the living God.

It is indeed true, O Eternal One! that the Kings of the Assyrians have destroyed all the countries, and their lands;

And they threw their gods into the fire; for they were not gods, but the work of human hands, wood and stone; therefore they destroyed them.

Now therefore, O Lord our God! deliver us from the hand of [Sensherib], so that all

the kingdoms of the earth may know that you alone are the Lord.
Then Isaiah son of Amoz sent word to Hezekiah, saying, "Thus says the Lord, the God of Israel, concerning what you have asked me about Sennacherib king of the Assyrians;

This is the word that the Lord has spoken against him: The virgin daughter of Zion has despised you and mocked you; the daughter of Jerusalem has shaken her head at you.

Whom have you insulted and blasphemed? Against whom have you raised your voice and lifted your eyes on high? Against the Holy One of Israel.

You have insulted the Lord through your servants, and you have said; I have gone up with my multitude of chariots to the top of the mountains, to the side of Lebanon, I will cut down the tallest cedars, and the finest fir trees that are there, and I will enter to its highest point, and into the forest of its Carmel.

I dug [springs], and I drank their waters; and I dried up with the sole of my feet all the streams of the fortresses.

Have you not heard that I made this city long ago, and that I formed it thus from ancient times? And now would I have preserved it only to be reduced to desolation, and fortified cities to heaps of ruins?

But their inhabitants being powerless were terrified and confused, and became like the grass of the field; and the green grass, like the hay on the roofs, which is dry before it is stacked in a pipe.

But I know your hiding place, your exit, and your entrance, and how furious you are with me.

Because you are furious with me, and your insolence has reached my ears, I will put my hook in your nostrils, and my bit in your mouth, and I will make you return by the way by which you came.

And this will be a sign to you, [O Hezekiah], that this year you will eat what grows of itself in the fields; and in the second year, what grows again without sowing; but in the third year you will sow and reap, and plant vineyards and eat their fruit. And what has survived, and remained in the house of Judah, will put forth its root underneath, and it will bear its fruit above.

For a remnant will go out of Jerusalem, and a few survivors from Mount Zion; the jealousy of the Lord of hosts will do this.

Therefore this is what the Lord says concerning the King of Assyria: He shall not enter this city, nor shoot an arrow at it, nor come against it with a shield, nor build a siege ramp against it.

He will return by the way by which he came, and he will not enter this city, says the Lord.

For I will guarantee this city, in order to deliver it for my own sake and for the sake of David my servant.

An angel of the Lord went out and killed 185,000 [men] in the camp of the Assyrians; and when people got up early in the morning, behold, they were all dead bodies.

And Sennacherib King of the Assyrians departed from there, he went away, and returned, and stayed in Nineveh.

And it came to pass that, being prostrate in the house of Nisroc his God, Adrammelech and Sareezer his sons killed him with the sword; then they escaped to the land of Ararat, and Esarhaddon his son reigned in his place.

In those days Hezekiah was sick to the point of death, and Isaiah the Prophet son of Amoz came to him and said to him, "Thus says the Lord, prepare your house, for you are going to die; you will not live again."

Then Hezekiah turned his face to the wall and prayed to the Lord.

And he said, "Now remember, O Lord, how I walked before you in truth and in integrity of heart, and how I did what was pleasing to you." And Hezekiah wept bitterly.

Now the word of the Lord came to Isaiah, saying;

Go, and tell Hezekiah, this is what the Lord, the God of David your father, says: I

have heard your prayer, I have seen your tears; behold, I will add fifteen years to your life.
And I will deliver you and this city from the hand of the King of Assyria, and I will protect this city.
And this sign is given to you by the Lord, [to show] that the Lord will fulfill this word that he has spoken;
Behold, I am going to make the shadow of the steps by which it went down to the sundial of Ahaz return ten steps back with the sun; and the sun returned ten steps by the steps by which it had gone down.
This is the writing of Hezekiah king of Judah, concerning how he was sick and was healed of his illness.
I had said in the retreat of my days; I will go to the gates of the sepulchre, I am deprived of what remained of my years.
I had said; I will no longer behold the Lord, the Lord, in the land of the living; I will no longer see anyone among the inhabitants of the world.
My life has departed, and has been carried away from me, like a shepherd's hut; I have cut my life as the weaver [cuts his cloth]; he will cut me from the looms: from morning to evening you will have taken me away.
I kept thinking until morning that he was like a lion, that he would break all my bones; from morning till evening you will have taken me away.
I grumbled like the crane, and [like] the swallow; I moaned like the pigeon; my eyes grew faint from looking up; Lord, I am strengthened, be my guarantor.
What shall I say? He spoke to me; and he himself did it; I will go away gently, all the years of my life, in the bitterness of my soul.
Lord, by these things we have life, and in all [that is] in these things is the life of my spirit; so you will restore me, and make me live again.
Behold, in my peace great bitterness had come upon me, but you embraced me, so that I would not fall into the pit of decay; because you cast all my sins behind your back.

For the grave will not celebrate you, death will not praise you; those who go down to the pit no longer expect your truth.
But the living one, the living one, is the one who will praise you, as I do today; the father will lead the children to the knowledge of your truth.
The Lord has come to deliver me, and because of this we will play my songs on the instruments all the days of our lives, in the house of the Lord.
But Isaiah had said; let a mass of dried figs be made into a poultice on the ulcer, and it shall be healed.
And Hezekiah had said, "What will be the sign that I will go up to the house of the Lord?"
At that time Merodach-Baladan, son of Baladan, King of Babylon, sent letters with a present to Hezekiah, because he had heard that he had been sick, and that he was well again.
And Hezekiah was glad, and showed them the cabinets of his precious things, the silver, and the gold, and the aromatic things, and the precious ointments, all his armory, and everything that was found in his treasures; there was nothing that Hezekiah did not show them in his house, and in all his court.
Then the Prophet Isaiah came to King Hezekiah and said to him, "What did these men say, and where did they come from?" Hezekiah replied, "They came to me from a distant country, from Babylon."
And [Isaiah] said; what have they seen in your house? And Hezekiah answered; they have seen everything that [is] in my house; there was nothing in my treasures that I did not show them.
And Isaiah said to Hezekiah, "Hear the word of the Lord of hosts."
The days are coming when everything in your house, and what your ancestors have stored up until this day, will be carried off to Babylon; not a thing will be left

behind, says the Lord.

They will even take some of your sons who will come from you, whom you will have fathered, to be eunuchs in the palace of the King of Babylon.

And Hezekiah answered Isaiah, "The word of the Lord that you have spoken is good," and he added, "Surely there may be peace and security in my days."

"Comfort, comfort my people," your God will say.

Speak to Jerusalem from her heart, and cry out to her that her appointed time is fulfilled, that her iniquity is accepted as acquitted, that she has received from the hand of the Lord double for all her sins.

The voice of one crying in the wilderness [is]: Prepare the way of the Lord, make paths in the wilderness to our God.

Every valley shall be filled in, and every mountain and hill made low, and the crooked places made straight, and the rough places made smooth.

Then the glory of the Lord will be revealed, and all flesh together will see it; for the mouth of the Lord has spoken.

The voice says; cries out; and it was answered; what shall I cry out? All flesh is like grass, and all its grace is like the flower of a field.

The grass is withered, and the flower has fallen, because the wind of the Lord has blown on it; truly the people [are like] grass.

The grass has withered, and the flower has fallen; but the word of our God remains forever.

Zion, who brings good tidings, ascends a high mountain; Jerusalem, who brings good tidings, lift up your voice with strength; lift it up, do not be afraid; say to the cities of Judah, "Here is your God."

Behold, the Lord God will come against the strong, and his arm will rule over him; behold, his reward is with him, and his reward goes before him.

He will tend his flock like a shepherd; he will gather the lambs in his arms and place them in his bosom; he will lead those that are nursing.

Who is he who measured the waters with the hollow of his hand, and marked off the heavens with the span; who gathered all the dust of the earth into a bushel; and weighed the mountains on scales, and the hills in balances?

Who directed the Spirit of the Lord, or who, being his counselor, showed him [something]?

With whom did he seek counsel, and who instructed him, and taught him the path of judgment? Who taught him knowledge, and showed him the way of prudence?

Behold, the nations are like a drop that falls from a seal, and they are considered like the fine dust on a scale; behold, he has scattered the islands like dust.

And Lebanon would not be enough to make the fire, and the animals that are there would not be enough for the holocaust.

All nations are as nothing before him, and he regards them only as dust and as nothing.

To whom then will you make the Mighty [God] resemble, and what likeness will you give him?

The worker casts the image, and the goldsmith spreads gold over it, and casts silver chains for it.

He who is so poor that he has nothing to offer, chooses a wood that will not rot, and seeks a skilled craftsman, to make a carved image that will not move.

Will you never have knowledge? Will you never listen? Has it not been declared to you from the beginning? Have you not heard it from the foundations of the earth?

It is he who sits above the globe of the earth, and to whom its inhabitants are like grasshoppers; it is he who stretches out the heavens like a veil, and has spread them out like a tent to dwell in.

It is he who reduces Princes to nothing, and makes the rulers of the earth like a thing of nothingness.

They will not even be planted, nor will they be sown, nor will their trunk send down

roots into the earth; even if the wind blows on them, they will wither, and the whirlwind will carry them away like straw.

"To whom will you make me resemble, and to whom shall I be equal?" said the Saint. Lift up your eyes on high, and look; who created these things? It is he who brings out their army by order, and calls them all by name; not one is missing, because of the greatness of his forces, and because he excels in power.

Why then should you say, O Jacob! and why should you say, O Israel! My state is hidden from the Lord, and my right is unknown to my God?

Do you not know and have you not heard that the eternal God, the Lord, created the ends of the earth? He does not tire or become weary, and his understanding is beyond comprehension.

It is he who gives strength to the weary, and multiplies the strength of the weak. Young people grow weary and overworked; even elite young people fall without strength.

But those who wait for the Lord will find renewed strength; their wings will return to them like those of eagles; they will run and not grow weary, they will walk and not be faint.

Islands, be silent to me, and let the peoples gather their strength; let them come forward, and then let them speak; let us go together to judgment.

Who is he who raises up justice from the East? Who summons her to follow him step by step? Who subdues nations under his command, gives them dominion over kings, and delivers them to his sword like dust, and to his bow like chaff before the wind? He pursued them, and he passed in peace along the path which he had not entered with his feet.

Who is it that has worked and done these things? It is he who called the ages from the beginning. I, the Lord, am the first, and I am with the last.

The islands saw, and were afraid; the ends of the earth were frightened; they drew near and came.

Each one helped his neighbor, and said to his brother, "Be strong."

The worker encouraged the smelter; the one who gently strikes with the hammer [encourages] the one who strikes on the anvil, and says; This is good for soldering, then he holds it with nails, so that it does not move.

But you, Israel, are my servant, and you, Jacob, are the one I have chosen, the offspring of Abraham who loved me.

For I have taken you from the ends of the earth, I have called you, preferring you to the most excellent ones that are in it, and I have said to you; You are my servant, I have chosen you, and I have not rejected you.

Do not be afraid, for I am with you; do not be astonished, for I am your God; I have strengthened you and helped you, even I have upheld you by the right hand of my righteousness.

Behold, all those who are indignant against you shall be ashamed and confused; they shall be reduced to nothing, and the men who quarrel with you shall perish.

You will seek the men who have quarrel with you, but you will not find them; they will be reduced to nothing; and those who wage war against you will be like those who are no more.

For I am the Lord your God, upholding your right hand, the one who tells you, "Do not be afraid, it is I who have helped you."

Do not be afraid, you worm Jacob, you mortal men of Israel; I will help you, says the Lord, and your defender is the Holy One of Israel.

Behold, I will make you like a brand new, sharp harrow with teeth; you will trample the mountains and grind them down, and you will make the hills like chaff.

You will winnow them, and the wind will carry them away, and the whirlwind will scatter them; but you will rejoice in the Lord, you will glory in the Holy One of Israel.

As for the afflicted and the wretched who seek water, and have none, whose tongue is

so parched that it can no longer drink, I, the Lord, will answer them; I, the God of Israel, will not forsake them.

I will make rivers spring forth in the high places, and fountains in the midst of the valleys; I will make the desert into pools of water, and the dry land into springs of water.

I will make the cedar, the pine, the myrtle, and the olive tree grow in the desert; I will put the fir, the elm, and the box tree together in the wastelands.

So that people may see, know, think, and hear alike that the hand of the Lord has done this, and that the Holy One of Israel has created this.

Bring forth your case, says the Lord; and set forth the foundations of your cause, says the King of Jacob.

Let them be brought forth, and let them tell us what will happen; tell us what the things which have been before mean, and we will take heed to them; and we will know their outcome; or let us hear what is about to happen.

Declare the things that are to happen after this; and we shall know that you are gods; do good or evil, and we shall be astonished; then we shall see together.

Behold, you are nothing, and what you do is useless; he who chooses you is nothing but an abomination.

I have raised him up from the north, and he will come; he will call on my Name from the rising of the sun, and will tread on the Magistrates, as on mortar, and trample them, as the potter treads clay.

Who is it that has manifested these things from the beginning, so that we may know him, and before the time in which we are, and declare that he is righteous? But there is no one who proclaims them, nor is there anyone who makes them heard, nor is there anyone who hears your words.

The first will be for Zion, [saying]; behold, behold them; and I will give someone to Jerusalem who will bring good tidings.

I looked, and there was no [notable] man; even among them, and there was no man of counsel; I also questioned them, so that they might answer something.

As for all of them, their works are vanity, a thing of nothing; their molten idols are wind and confusion.

Here is my servant, whom I will maintain: he is my chosen one, in whom my soul delights; I have put my Spirit upon him; he will reveal justice to the nations.

He will not cry out, nor raise his voice, nor make his voice heard in the streets.

He will not break the bruised reed, nor quench the smoldering wick; he will bring forth justice in truth.

He will not withdraw, nor will he hasten, until he has established a settlement in the land; and the islands will wait for his Law.

Thus says the Mighty God, the Eternal, who created the heavens and stretched them out, who leveled the earth and its produce, who gives breath to the people who are on it, and spirit to those who walk on it.

I, the Lord, have called you in righteousness, and I will take hold of your hand and keep you; and I will make you a covenant for the people and a light for the nations:

In order to open eyes that do not see, and to bring prisoners out of the place where they are confined, and those who dwell in darkness out of prison.

I am the Lord, that is my Name; and I will not give my glory to another, nor my praise to carved images.

Behold, the things which were [predicted] before have come to pass; and I announce new things to you, and I will make you hear them before they have come to pass.

Sing to the Lord a new song, and let his praise resound from the ends of the earth; let those who go down to the sea, and all that is in it; let the islands, and their inhabitants;

Let the desert and its cities raise their voices; let the villages where Kedar dwells, and those who live in the rocks, burst into song; let them cry out from the

mountaintops;

Let them give glory to the Lord, and let them proclaim his praise in the islands. The Lord will go out like a valiant man, he will stir up his jealousy like a man of war, he will shout for joy, he will shout, I say, with a great shout, and will strengthen himself against his enemies.

I have been silent for a long time; shall I remain at rest? shall I restrain myself? I will cry out like one giving birth, I will destroy, and I will swallow everything up at once.

I will reduce the mountains and hills to a desert, and I will dry up all their grass; I will reduce the rivers to islands, and I will make the ponds dry up.

I will lead the blind by a way they do not know, I will make them walk along paths they do not know; I will make darkness light before them, and crooked things straight; I will do these things for them, and I will not forsake them.

Therefore let those who trust in carved images, and who say to cast images, "You are our gods," turn back and be ashamed.

You deaf, listen; and you blind, look and see.

Who is blind but my servant? And who is deaf like my messenger whom I have sent? Who is blind like the one I have favored? Who, I say, is blind like the servant of the Lord?

You see many things, but you pay no attention to anything; you have open ears, but you hear nothing.

The Lord took pleasure in him because of his righteousness; he magnified his law and honored him.

But this is a people plundered and looted; they will all be entangled in caves, and hidden in prisons; they will be plundered, and there will be no one to deliver them; they will be looted, and there will be no one to say, "Restore."

Who among you will lend an ear to this, pay attention to it, and hear it from now on?

Who gave Jacob up to plunder, and Israel to raiders? Was it not the Lord, against whom we have sinned? Because we did not accept to walk in his ways, and did not listen to his Law.

That is why he poured out on him the fury of his anger, and a great war; and he set him ablaze all around, but [Israel] did not recognize him; and you burned him, but he did not care.

But now thus says the Lord, who created you, O Jacob, and formed you, O Israel: Do not be afraid, for I have redeemed you; I have called you by your name; you are mine.

When you pass through the waters, I will be with you, and [when you pass] through the rivers, they will not drown you; when you walk through the fire, you will not be burned, and the flame will not set you ablaze.

For I am the Lord your God, the Holy One of Israel your Savior; I gave Egypt as your ransom, Cush and Sheba in your place.

Since you were precious in my sight, you were honored, and I loved you; and I will give men for you, and peoples for your life.

Do not be afraid, for I am with you; I will bring your descendants from the East, and I will gather you from the West.

I will say to the North, Give; and to the South, Put no hindrance there; Bring my sons from afar, and my daughters from the ends of the earth;

[Know], all those who are called by my Name; for I created them for my glory; I formed them, and made them:

Bringing out the blind people, who have eyes, and the deaf, who have ears.

Let all the nations be gathered together, and let the peoples be assembled. Which of them foretold this? And who are those who have told us the things that were former?

Let them produce their witnesses, and let them prove themselves; let them be heard, and [after that] let it be said, "It is true."

"You are my witnesses," declares the Lord, "and also my servant whom I have chosen, so that you may know and believe me and hear that it is I. There was no mighty God before me who formed anything, nor will there be one after me."

I am he, I am the Lord, and there is no Savior except me.

It is I who foretold what was to come, it is I who delivered you, and who made you hear the future, and there was no foreign [god] among you [who did these things]; and you are my witnesses, says the Lord, that I am the Mighty [God].

And indeed I was there from the first light of day, and there is no one who can deliver from my hand; I will do one thing, and who can stop me?

Thus says the Lord your Redeemer, the Holy One of Israel; I will send for your sake against Babylon, and I will bring them all down as fugitives, and the cry of the Chaldeans will be in the ships.

I am the Lord, your Holy One, the Creator of Israel, your King.

Thus says the Lord, who made a way in the sea, and a path in the rushing waters; As for the one who brought chariots and horses, and great forces; they were [all] laid out together, and they will not rise again, they were smothered, they were extinguished like a wick.

Do not mention the things of old, and do not consider the former things.

Behold, I am about to do a new thing, which shall soon appear, do you not perceive it? For I will make a way in the wilderness, and rivers in the desolate place.

The beasts of the field, the dragons, and the owls will glorify me, because I will have put waters in the desert, and rivers in the desolate place, to give drink to my people, whom I have chosen.

I formed this people for myself, [and I said]; they will recount my praise.

But you, Jacob, did not call upon me, when you labored for me, O Israel!

You have not offered me the small animals of your burnt offerings, nor have you glorified me in your sacrifices; I have not enslaved you to make offerings to me, nor have I wearied you to [present] incense to me.

You did not buy me fragrant cane with money, nor did you intoxicate me with the fat of your sacrifices; but you have enslaved me through your sins, and you have oppressed me through your iniquities.

It is I, it is I who erase your misdeeds for love of me, and I will remember your sins no more.

Remind me, and let us plead together; you, deduce [your reasons], so that you may justify yourself.

Your first father sinned, and your intermediaries wronged me.

Therefore I will treat the leaders of the holy place as defiled, and I will make Jacob a curse, and Israel a reproach.

But now, O Jacob! my servant, listen; and you, Israel whom I have chosen.

Thus says the Lord, who made you and formed you from the womb, [and who] helps you; do not be afraid, O Jacob my servant! and you Jeshurun whom I have chosen.

For I will pour water on the thirsty one, and rivers on the dry land; I will pour out my Spirit on your offspring, and my blessing on those who come from you.

And they will sprout [as] among the grass, like willows beside flowing waters.

One will say, "I belong to the Lord," and another will call himself by the name of Jacob; and another will write with his own hand, "I belong to the Lord," and will call himself by the name of Israel.

Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first, and I am the last; and there is no other God besides me.

And who is he who has called like me, who has declared to me, and ordained this, since I established the ancient people? Let them declare to them the things to come, the things, [I say], that will take place afterward.

Do not be afraid, and do not be troubled; did I not tell you and declare it to you from that time? And you are my witnesses; is there any God besides me? Indeed, there is no other Rock; I know of none.

The workers of carved images are all but nothing, and their most precious things profit nothing; and they are witnesses that they do not see, nor do they know, so that they may be ashamed.

[But] who has fashioned a mighty [God], and cast a carved image, to gain no profit from it?

Behold, all his companions will be ashamed, for these workers are of men; they will be terrified and put to shame together.

The ironworker [takes] the chisel and works with the coal, he shapes it with hammers, he does it by the strength of his arm, even when hungry, until he can do no more; and if he does not drink water, he is very tired.

The carpenter stretches out his ruler, and marks it with chalk; he makes it with squares, and shapes it with compasses, and makes it in the likeness of a man, and adorns it like a man, so that it may dwell in the house.

He cuts down cedars, and takes a cypress, or an oak, which he has let grow among the trees of the forest; he plants an ash, and the rain makes it grow.

Then it will serve man for burning; for he takes it, and warms himself with it; he makes fire from it, I say, and bakes bread; he also makes a god of it, and bows down [before it]; he makes a carved image of it, and worships it.

He burns part of it in the fire, and with another part he eats his flesh, which he roasts, and is satisfied with it; he also warms himself, and he says; ha! ha! I am warmed, I saw the glow [of the fire].

Then he makes him into a god to be his own carved image; he worships him and bows down before him, and makes his request to him, [and says to him]: Deliver me, for you are my God.

[These people] know nothing and hear nothing; for their eyes have been plastered over so that they cannot see, and their hearts so that they cannot hear.

No one looks into his own mind, nor does he have knowledge or understanding, to say, "I burned half of this in the fire, and even baked bread on the coals; I roasted some meat and ate it; and should I make the rest an abomination? Should I worship a branch of wood?"

He feeds on ashes, and his deluded heart makes him stray; and he will not deliver his soul, nor say, "Is not what is in my right hand a lie?"

Jacob and Israel, remember these things, for you are my servant; I formed you, you are my servant, O Israel! I will not forget you.

I have blotted out your transgressions like a thick cloud, and your sins like a cloud; return to me, for I have redeemed you.

O heavens! Rejoice with singing, for the Lord has done it; you low places of the earth, shout for joy; you mountains, burst into song; [and you] forests, and all the trees in them, because the Lord has redeemed Jacob, and has manifested himself gloriously in Israel.

Thus says the Lord your Redeemer, and he who formed you from the womb: I am the Lord who made all things, who alone stretched out the heavens, and who by myself leveled the earth;

He who dispels the signs of liars, who makes fools of diviners; who overturns the minds of the wise, and makes their knowledge become folly.

It is he who carries out the word of his servant, and who fulfills the counsel of his messengers; who says to Jerusalem, "You shall be inhabited again," and to the cities of Judah, "You shall be rebuilt," and I will restore its desolate places.

Who says to the deep, "Be dried up, and I will dry up your rivers."

Who says of Cyrus; he is my Shepherd; he will accomplish all my good pleasure, saying even to Jerusalem; you shall be rebuilt; and to the Temple; you shall be founded.

Thus says the Lord to his Anointed, to Cyrus, whose right hand I have taken, that I may subdue nations before him, and loose the loins of kings; that gates may be opened before him, and that gates may not be shut.

I will go before you, and I will make straight the crooked ways; I will break down

the bronze gates, and I will cut the iron bars to pieces.

And I will give you the hidden treasures, and the riches most secretly kept, so that you may know that I am the Lord, the God of Israel, who calls you by your Name; For the love of Jacob my servant, and of Israel my chosen; I have, I say, called you by your name, and I have given you a nickname, though you did not know me.

I am the Lord, and there is no other; there is no God besides me. I have armed you, though you do not know me.

So that from the rising of the sun and from its setting it may be known that there is no other [God] besides me. I am the Lord, and there is no other.

I, the Lord, am the one who forms the light and creates darkness; I, the Lord, am the one who does all these things.

O heavens! Send down the dew from on high, and let the clouds drip forth righteousness; let the earth open up, let it bring forth salvation, and let righteousness spring up together! I, the Lord, have created this.

Woe to him who argues against his maker! Let the pot argue against other earthen pots; but will the clay say to him who formed it, "What are you doing? You have no skill in your work."

Woe to him who says to his father, "Why are you having children?" and to his mother, "Why are you bearing children?"

Thus says the Lord, the Holy One of Israel, who is its Creator; they have questioned me concerning things to come; and will you give me the Law concerning my children, and concerning the work of my hands?

It is I who made the earth, and created man on it; it is I who stretched out the heavens with my hands, and who gave the law to all their armies.

It is I who have raised this one up in justice, and I will address all his plans; he will rebuild my city, and will send back my people who have been taken away without ransom or reward, says the Lord of hosts.

Thus says the Lord; the work of Egypt, and the trade of Cush, and the Sabeans, people of great stature, shall pass over to you, [Jerusalem], and they shall be yours, they shall march after you, they shall pass over in chains, and bow down before you, they shall make supplications to you, [and say to you]: surely the Mighty [God] is in your midst, and there is no other God besides him.

Surely you are the Mighty God who hides himself, the God of Israel, the Savior.

They were all ashamed and confused; the image-makers went away together in shame.

[But] Israel has been saved by the Lord with an everlasting salvation; you will never be put to shame or disgraced.

For thus says the Lord, he who created the heavens, he is God, he who fashioned the earth and made it and established it; he did not create it to be empty, but formed it to be inhabited: I am the Lord, and there is no other.

I have not spoken in secret, nor in some dark place of the earth; I have not said to the descendants of Jacob, "Seek me in vain." I am the Lord, speaking righteousness, declaring what is right.

Assemble yourselves and come; draw near together, you survivors from among the nations. Those who carry the wood of their carved image know nothing, nor do those who ask of a God who does not deliver.

Declare, and bring near, and even let us consult together; who is it that has spoken of such a thing long ago? Who has declared it from that time? Is it not I, the Lord? Yet there is no God besides me; there is no strong, righteous, and saving God besides me.

All you ends of the earth, look to me and be saved; for I am the Mighty One [God], and there is no other.

I have sworn by myself, and the word has gone out from my mouth in judgment, and it shall not be revoked, that every knee shall bow before me, and every tongue shall swear [by me].

Surely it will be said of me, "Justice and strength are in the Lord," but whoever

comes against him will be put to shame, and all who are indignant against him. All the descendants of Israel will be justified, and they will glory in the Lord. Bel bowed down on his knees; Nebo was overthrown, their false gods were placed on beasts and mares; the idols you carried were loaded down, they were a burden to the weary beasts.

They bent down, they bowed down on their knees together, [and] could not avoid being loaded, they themselves went into captivity.

House of Jacob, listen to me, and you, all the remnant of the house of Israel, whom I have borne from the womb, and who have been carried from the womb.

I will be the same even to your old age, and I will carry you [on me] even to your gray old age; I have done it, and I will carry you again, I will carry you [on me], and I will deliver you.

To whom would you compare me, and to whom would you equate me? And to whom would you make me resemble, to say that we were alike?

They take gold from the purse, and weigh silver on the scales, and hire a goldsmith to make him into a god; they worship him, and bow down [before him].

We carry it on our shoulders, we take it on, we put it in its place, where it stands, [and] does not move from its place; then we will cry out to it, but it will not answer, and it will not deliver those [who cry out to it] from their distress.

Remember this, and take heart, you transgressors, and come to your senses.

Remember the former things [that were] of old: for I am he [the Mighty God], and there is no other God, and there is nothing like me.

He who declares the end from the beginning, and from long beforehand things which have not yet been done; who says, "My plan will stand, and I will carry out all my good pleasure."

Who calls for a bird of prey from the East, and for a man from a distant land to carry out my plan? I have spoken, and I will bring it about; I have formed it, and I will bring it to pass.

Listen to me, you who have hardened hearts, and who are far from justice.

I have brought near my righteousness, it will not depart, and my deliverance will not be delayed; I will establish deliverance in Zion for Israel, who is my glory.

Come down, sit on the dust, Virgin daughter of Babylon, sit on the ground, there is no longer a throne for the daughter of the Chaldeans, for you will no longer be called the delicate and the voluptuous one.

Put your hand to the millstones, and grind the flour; undo your braids, take off your shoes, uncover your legs and cross the rivers.

Your shame will be uncovered, and your disgrace will be seen; I will take revenge, I will not come against you like a mere man.

As for our Redeemer, his Name is the Lord of hosts, the Holy One of Israel.

Sit down without saying a word, and enter into darkness, daughter of the Chaldeans, for you will no longer be called the Lady of Kingdoms.

I was filled with anger against my people, I profaned my inheritance, that is why I delivered them into your hands, [but] you showed no mercy to them, you severely weighed down your yoke on the old man;

And you said, "I will be Lady forever," so much so that you did not put these things in your heart; you did not remember what would happen.

Now therefore listen to this, you voluptuary; who dwells in security, who says in your heart, "It is I, and there is no other besides me; I shall not become a widow, and I shall not know what it is like to be childless."

For these two things will happen to you in one moment, in one day: the loss of children and widowhood; they have come upon you in their entirety, because of the great number of your spells, and because of the great abundance of your enchantments.

And you trusted in your malice, and said, "There is no one who sees me"; your wisdom and your knowledge are what led you astray; so much so that you said in your heart,

"It is I, and there is no other besides me."

Therefore evil will come upon you, and you will not know when it is near to arrive; and the calamity that will fall upon you will be such that you will not be able to avert it; and the dazzling ruin, which you will not know, will come upon you suddenly.

Now keep your enchantments and the great number of your spells, for which you have labored since your youth; perhaps you may gain some profit from them; perhaps you will be strengthened by them.

You have grown weary of seeking advice. Let the observers of heaven, who gaze upon the stars and make predictions according to the moons, now appear, and let them deliver you from the things that are coming upon you.

Behold, they have become like straw, the fire has burned them; they will not deliver their soul from the power of the flame; there is no coal to warm themselves with, and there is no glow [of fire] to sit opposite.

Such have become to you those after whom you worked, and with whom you traded from your youth; each one has fled to his own neighborhood like a vagabond; there is no one to deliver you.

Listen to this, house of Jacob, who are called by the name of Israel, and who are descended from the waters of Judah, who swear by the name of the Lord, and who mention the God of Israel, but not in accordance with truth and justice.

For they take their name from the holy City, and rely on the God of Israel, whose name is the Lord of hosts.

I declared the things that came before from the beginning, and they went out from my mouth, and I published them; I did them suddenly, and they came to pass.

Because I knew that you were stubborn, and that your neck was like an iron bar, and that your forehead was bronze;

I have told you these things from that time, and I made you hear them before they happened, lest you should say, "My gods did these things, and my carved image and my cast image commanded them."

You have heard it, see all this; and you, will you not announce it? I am telling you now new things, which were stored up, and which you did not know.

Now they have been created, and not from of old, and before this day you had not heard of them, so that you would not say, "Behold, I knew them well."

Yet you have not heard; yet you have not known, and since that time your ear has not been opened; for I knew that you would act treacherously; therefore you were called Transgressor from the womb.

For the sake of my Name I will delay my anger, and for the sake of my praise I will restrain my wrath against you, so as not to cut you off.

Behold, I have refined you, but not as silver is refined; I have chosen you in the crucible of affliction.

For my own sake, for my own sake I will do it; for how could [my Name] be profaned? Surely I will not give my glory to another

Listen to me, Jacob, and you Israel, called by me; I am the first, and I am also the last.

My hand also laid the foundations of the earth, and my right hand measured the heavens by the span; when I call upon them, they appear together.

All of you, gather together and listen; which of these men has spoken such things?

The Lord has loved him; he will carry out his good pleasure against Babylon, and his arm will be against the Chaldeans.

It was I, it was I who spoke, I also called him, I brought him, and his plans succeeded.

Come near to me and listen to this; from the beginning I have not spoken in secret; when it was done, I was there. Now the Lord God and his Spirit have sent me.

Thus says the Lord your Redeemer, the Holy One of Israel; I am the Lord your God, who teaches you to profit, and who guides you in the way you should walk.

Oh, if you had heeded my commandments! For your peace would have been like a river, and your righteousness like the waves of the sea. And your descendants would have been like the sand, and those who come from your body like the gravel of the sea; his name would not have been cut off or blotted out from before my face.

Go out from Babylon, flee from the Chaldeans; proclaim this with a voice of triumphant song, announce, proclaim this, and send word to the ends of the earth; say, the Lord has redeemed his servant Jacob.

And they were not thirsty when he led them through the deserts; he made water flow out of the rock for them, he even split the rock open, and the water flowed out. There is no peace for the wicked, says the Lord.

Listen to me, islands, and pay attention, you distant peoples; the Lord called me from the womb; he mentioned my name from my mother's womb.

And he made my mouth like a sharp sword; he hid me in the shadow of his hand, and made me like a polished arrow; he held me in his quiver.

And he said to me, "You are my servant; Israel is the one in whom I will be glorified through you."

And I said, "I have labored in vain; I have used up my strength for nothing and without fruit; yet my right is with the Lord, my work is with my God."

Now therefore the Lord, who formed me from the womb to be his servant, has said to me that I should bring Jacob back to him; but Israel will not gather together; yet I shall be glorified in the sight of the Lord, and my God shall be my strength.

And he said to me, "It is a small thing that you should be my servant to restore the Tribes of Jacob and to deliver the captives of Israel; therefore I have given you as a light to the nations, that you may be my salvation to the ends of the earth."

Thus says the Lord, the Redeemer, the Holy One of Israel, to the despised one, to the abominable one in the nation, to the servant of those who rule: Kings shall see him, and rise up, and the princes also, and they shall bow down [before him], for the sake of the Lord, who is faithful, [and] of the Holy One of Israel who has chosen you.

Thus says the Lord; I have answered you in the time of favor, and I have helped you in the day of salvation; I will keep you, and I will give you to be the covenant of the people, to restore the land, and so that you may possess the desolate inheritances.

Saying to those who are bound, "Come out!" and to those who are in darkness, "Show yourselves!" They will graze along the roads, and their pastures will be on all the high places.

They will not hunger; they will not thirst; neither heat nor sun will strike them anymore, for he who has compassion on them will lead them and bring them to springs of water.

And I will make all my mountains into roads, and my paths will be raised up.

Behold, these will come from afar; and behold, those will come from the North, and [those] from the sea, and others from the land of the Sinians.

O heavens! Rejoice with singing, and you earth, be glad, and you mountains, burst into song; for the Lord has comforted his people, and he will have compassion on those he has afflicted.

But Zion said, "The Lord has forsaken me, and the Lord has forgotten me."

Can a woman forget her nursing child, so as not to have compassion on the son of her womb? But even if women were to forget them, I would not forget you!

Behold, I have depicted you on the palms of my hands; your walls are continually before me.

Your children will come in great haste; but those who destroyed you and made you a desert will come out from among you.

Lift up your eyes to the surroundings, and look; all these have gathered together, they have come to you. As surely as I live, says the Lord, you will put on these as an ornament, and you will adorn yourself with them, like a bride.

For your deserts, and your desolate places, and your ruined land, will now be too small for its inhabitants, and those who swallowed you up will depart.

The children you will have, after you have lost the others, will again say, when you hear it; this place is too small for me, make room for me so that I may stay here.

And you will say in your heart, "Who has given me these children, since I lost my children and was alone? I was taken captive and distressed. Who has nourished these children for me? Behold, I was left all alone. And where were these?"

Thus says the Lord GOD; behold, I will lift up my hand to the nations, and raise my banner to the peoples; and they shall bring your sons in their arms, and your daughters shall be carried on their shoulders.

And kings will be your foster fathers, and princesses their wives your nurses; they will bow down before you with their faces to the ground, and lick the dust from your feet; and you will know that I am the Lord, and that those who trust in me will not be put to shame.

Will plunder be taken from the powerful? And will the captives of the righteous be set free?

For thus says the Lord; even the captives taken by the mighty man shall be taken away, and the plunder of the strong man shall be taken away; for I myself will plead with those who plead against you, and I will deliver your children.

And I will cause those who oppressed you to eat their own flesh and be drunk with their own blood, as with new wine; and all flesh will know that I am the Lord who saves you, and your Redeemer, the Mighty One of Jacob.

Thus says the Lord; where are the certificates of divorce from your mother whom I sent away? Or which of my creditors is it to whom I sold you? Behold, you were sold for your iniquities, and your mother was sent away for your transgressions.

Why did I come, and no one was found? I cried out, and no one answered. Is my hand somehow shortened, so that I cannot redeem? Or is there no longer any power in me to deliver? Behold, I make the sea dry up when I rebuke it; I make the rivers a desert, so that their fish stink, having died of thirst, because there is no water.

I clothe the heavens with darkness, and I put sackcloth on them for a covering.

The Lord God has given me the tongue of the wise, to know how to season words to him who is afflicted with [ills]; every morning he carefully awakens me so that I may give ear to the words of the wise.

The Lord God has opened my ear, and I have not been rebellious, nor have I turned back.

I exposed my back to those who struck me, and my cheeks to those who pulled my hair; I did not hide my face from reproach and spitting.

But the Lord God helped me, therefore I was not ashamed; and so I made my face like a flint; for I know that I shall not be put to shame.

He who vindicates me is near; who will contend with me? Let us stand together; who is my adversary? Let him come near to me.

Behold, the Lord, the Eternal One, will help me; who shall condemn me? Behold, they shall all wear out like a garment; the moth shall eat them up.

Who among you fears the Lord and obeys the voice of his servant? Let him who has walked in darkness and had no light trust in the name of the Lord and rely on his God.

Behold, all you who kindle the fire, and who gird yourselves with sparks, walk by the light of your fire, and in the sparks that you have kindled; this has been done to you by my hand, you will lie in torment.

Listen to me, you who follow justice and seek the Lord; look to the rock from which you were hewn, and to the cistern from which you were dug.

Look to Abraham your father, and to Sarah who bore you; how I called him, though he was only one, and how I blessed him and multiplied him.

For the Lord will comfort Zion, he will comfort all her desolates, and will make her wilderness like Eden, and her wastelands like the garden of the Lord; in her will be

found joy and gladness, praise and the sound of music.

Listen to me attentively, my people, and give ear to me, you my nation; for the Law will go out from me, and I will establish my judgment to be a light to the peoples. My righteousness is near, my salvation has appeared, and my arms will judge the peoples; the islands will trust in me, and their confidence will be in my arm.

Lift up your eyes to the heavens, and look down to the earth; for the heavens will vanish like smoke, and the earth will wear out like a garment, and its inhabitants will die likewise; but my salvation will endure forever, and my righteousness will never be destroyed.

Listen to me, you who know what justice is, people in whose hearts is my Law; do not fear the reproach of men, and do not be ashamed of their reproaches.

For the moth will eat them like a garment, and the worm will devour them like wool; but my righteousness will endure forever, and my salvation through all generations.

Awake, awake, put on strength, O arm of the Lord, awake, as in days of old, in ages past. Are you not the one who cut Rahab to pieces, and mortally wounded the dragon? Was it not you who dried up the sea, the waters of the great deep? Who made the deepest places of the sea a way, so that the redeemed might pass through.

And those whose ransom the Lord has paid will return and come to Zion with singing; and everlasting joy will be upon their heads; they will obtain joy and gladness, and sorrow and sighing will flee away.

It is I, it is I who comfort you; who are you that you fear the mortal man, who will die, and the son of man who will become like hay?

And you have forgotten the Lord who made you, who stretched out the heavens, who laid the foundations of the earth; and you were continually afraid every day because of the fury of him who oppressed you, when he was about to destroy you; and where is [now] the fury of him who oppressed you?

He will hasten to set free the one who has been transported from one place to another, so that he does not die in the pit, and so that his bread does not fail him.

For I am the Lord your God, who divides the sea, and the waves roar; the Lord of hosts is his name.

I have put my words in your mouth, and I have covered you with the shadow of my hand, so that I may establish the heavens and lay the foundations of the earth, and say to Zion, "You are my people."

Awake, awake; arise, Jerusalem, you who have drunk from the hand of the Lord the cup of his wrath; you have drunk, you have sucked the dregs of the cup of staggering. Not one of the children she bore led her; and not one of the children she nursed took her by the hand.

These two things have happened to you; and who is there to pity you? The ruin, the plague, the famine, and the sword; by whom shall I comfort you?

Your children have fainted, they have lain at the crossroads of all the streets, like a wild ox caught in a net, full of the fury of the Lord, [and] because your God has rebuked them.

Therefore, listen now to this, O afflicted one, and drunk! but not with wine.

Thus says the Lord your Lord and your God, who pleads the cause of his people; behold, I have taken from my hand the cup of staggering, the dregs of the cup of my wrath; you shall drink of it no more.

For I will place it in the hand of those who afflicted you, [and] who said to your soul, "Bow down, and we will pass by"; therefore you exposed your body like the earth, and like a street to passers-by.

Awake, awake, Zion; put on your strength; Jerusalem, holy city, put on your magnificent garments; for the uncircumcised and the defiled will no longer pass through you.

Jerusalem, shake off the dust from yourself, rise up, and sit down: loose the bonds from your neck, captive daughter of Zion.

For thus says the Lord; you were sold for nothing, and you shall also be redeemed without money.

For thus says the Lord GOD; my people first went down to Egypt to sojourn there; but the Assyrians oppressed them in vain.

And now, what have I to do here, says the Lord, that my people have been taken away for nothing? Those who rule over them make them howl, says the Lord, and they continually cause my Name to be blasphemed every day.

Therefore my people will know my Name; therefore [they will know] on that day that it was I who said, "Here I am."

How beautiful upon the mountains are the feet of him who brings good tidings, who proclaims peace, who brings glad tidings of good, who proclaims salvation, and who says to Zion, "Your God reigns!"

Your watchmen will raise their voices, and rejoice together with a song of triumph; for they will see with their own eyes how the Lord will restore Zion.

Deserts of Jerusalem, burst forth, rejoice together with a song of triumph; for the Lord has comforted his people, he has redeemed Jerusalem.

The Lord has manifested his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Withdraw, withdraw, get out of there, do not touch anything unclean, get out of the midst of it; cleanse yourselves, you who carry the vessels of the Lord.

For you shall not go out in haste, nor shall you walk in flight, because the Lord will go before you, and the God of Israel will be your rearguard.

Behold, my servant shall prosper, and shall be greatly exalted, and lifted up, and glorified.

As many were astonished at seeing you, that you were thus marred in appearance more than any other, and in form more than any of the children of men;

Thus he will cause the blood of many nations to gush forth, and kings will shut their mouths over you; for those who had not been told will see it, and those who had not heard of it will hear it.

Who has believed our preaching? And to whom has the arm of the Lord been seen?

However, he went up like a shoot before him, and like a root out of dry ground;

[there is] in him no form or appearance, when we look at him, there is nothing in him to be seen that we should desire him.

[He] is despised and rejected by men, a man of suffering, and knowing what languor is; and we hid our faces from him, so despised was he; and we held him in low esteem.

But he bore our griefs, and he carried our sorrows; and we considered that, being thus struck, he was beaten by God, and afflicted.

But he was grieved for our transgressions, [and] offended for our iniquities; the recompense which brought us peace was upon him, and by his wound we are healed.

We all, like sheep, have gone astray; we have each turned to our own way, and the Lord has laid on him the iniquity of us all.

[Everyone] asks him, and he is distressed, yet he did not open his mouth; he was led like a lamb to the slaughter, and like a sheep before its shearer is silent, and he did not open his mouth.

He was taken from the power of anguish and condemnation, but who can recount his duration? For he was cut off from the land of the living, and the plague was inflicted upon him for the transgression of my people.

They had assigned his grave with the wicked, but he was with the rich man when he died; for he had done no shameful thing, and no deceit was found in his mouth.

However, the Lord, desiring to afflict him, caused him to languish. After he has offered his soul [as an offering for] sin, he will see his offspring, he will prolong his days, and the Lord's good pleasure will prosper in his hand.

He will enjoy the labor of his soul, and be satisfied with it; my righteous servant will justify many by the knowledge they will have of him; and he himself will bear

their iniquities.

Therefore I will give him his portion among the great, and he will divide the spoils with the strong, because he poured out his soul unto death, and was numbered with the transgressors, and he himself bore the sins of many, and made intercession for the transgressors.

Rejoice with a song of triumph, barren woman who did not bear children, you who did not know the pains of childbirth, burst into joyful song and be glad; for the children of the desolate woman will be more numerous than the children of the married woman, says the Lord.

Enlarge the place of your tent, and let the curtains of your pavilions be extended; spare nothing, lengthen your cords, and make your stakes firm.

For you will spread out to the right and to the left, and your descendants will possess the nations and inhabit the desolate cities.

Do not be afraid, for you will not be ashamed, nor confused, nor will you blush; but you will forget the shame of your youth, and you will no longer remember the reproach of your widowhood.

For your husband is the one who made you; the Lord of hosts is his name; and your Redeemer is the Holy One of Israel: he shall be called the God of all the earth.

For the Lord has called you like a woman deserted and distressed in his spirit, and like a woman who was married in her youth and then divorced, says your God.

I have neglected you for a little while; but I will gather you together with great compassion.

I hid my back face from you for a little while in the time of indignation; but I have had compassion on you with eternal mercy, says the Lord your Redeemer.

For this shall be to me like the waters of Noah; for as I swore that the waters of Noah shall no more pass over the earth, so I have sworn that I shall no more be angry with you, and that I shall no more rebuke you.

For though the mountains shake and the hills crumble, yet my mercy will not depart from you, and my covenant of peace will not be shaken, says the Lord, who has compassion on you.

O afflicted one! agitated by the storm, deprived of consolation, behold, I will lay carbuncles for your stones, and I will establish you upon sapphires;

And I will make your windows of agate, and your gates shall be of rubies, and all your walls of precious stones.

Therefore all your children will be taught by the Lord, and peace will abound among your children.

You will be established in righteousness, you will be far from oppression, and you will fear nothing; you will be, I say, far from terror, for it will not come near you.

Behold, they will not fail to plot [against you], but it will not be from me; whoever plots against you will fall for love of you.

Behold, it is I who created the blacksmith blowing the coal in the fire, and shaping the tool for his work; and it is I who created the destroyer to scatter.

No weapons forged against you will prosper, and you will convict with malice every tongue that rises against you in judgment; this is the heritage of the servants of the Lord, and their righteousness from me, says the Lord.

Hello, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat; come, I say, buy wine and milk without money and without any price.

Why do you spend money on things that do not nourish, and your labor on things that do not satisfy? Listen to me attentively, and you will eat what is good, and your soul will delight in the richness.

Incline your ear, and come to me; listen, and your soul shall live; and I will make with you an everlasting covenant, [namely] the unchanging gifts [promised] to David.

Behold, I have given him to be a witness to the peoples, to be a leader, and to give

commandments to the peoples.

Behold, you shall call the nation which you did not know, and the nations which did not know you shall run to you, because of the Lord your God and of the Holy One of Israel, who has glorified you.

Seek the Lord while he may be found; call upon him while he is near.

Let the wicked forsake their ways and the unrighteous their thoughts, and let them turn to the Lord, and he will have mercy on them; and to our God, for he will freely pardon.

For my thoughts are not your thoughts, neither are your ways my ways, says the Lord.

But as the heavens are higher than the earth, so are my ways higher than your ways; and my thoughts than your thoughts.

For as the rain and the snow come down from heaven, and do not return there, but water the earth, and make it produce and sprout, so that it gives seed to the sower, and bread to the eater;

So shall my word be that goes forth from my mouth: it shall not return to me empty, but it shall accomplish that which I have pleased, and prosper in the things for which I have sent it.

For you will go out with joy, and you will be led forth in peace; the mountains and hills will burst into song before you, and all the trees of the field will clap their hands.

Instead of the bush a fir tree will grow; and instead of the thornbush a myrtle will grow; and this will make known the name of the Lord, and it will be a perpetual sign, which will not be taken away.

Thus says the Lord; observe justice, and do what is right; for my salvation is ready to come; and my righteousness to be revealed.

O how blessed is the man who does this, and the son of man [who] keeps to it, observing the Sabbath so as not to profane it, and keeping his hands from doing any harm.

And let not the foreigner who has joined himself to the Lord speak, saying, "The Lord has completely separated me from his people"; and let not the eunuch say, "Behold, I am a dry tree."

For thus says the Lord concerning the eunuchs; those who keep my Sabbaths, and choose what pleases me, and keep my covenant;

I will give them in my house and within my walls a place and a name better than the name of son or daughter; I will give to each of them a perpetual reputation, which will not be taken away.

And as for the foreign children who have joined themselves to the Lord, to serve him, and to love the Name of the Lord, in order to be his servants, [namely] all those who keep the Sabbath so as not to profane it, and who hold fast to my covenant;

I will also bring them to my holy mountain, and I will give them joy in the house where they call upon me; their burnt offerings and sacrifices will be acceptable on my altar; for my house will be called a house of prayer for all peoples.

I will gather yet others to him besides those who are gathered there, says the Lord GOD, who gathers the exiles of Israel.

Beasts of the fields, beasts of the forests, come all to eat.

All his sentinels are blind; they know nothing; they are all mute dogs who cannot bark, sleeping and remaining lying down, and loving to slumber.

They are greedy dogs, who do not know what it is to be satiated; and they are shepherds who understand nothing; they have all turned to their own way, each to his dishonest gain in his own quarter, [saying]:

Come, I will get some wine and we will get drunk on beer; and tomorrow will be like today, even greater.

The righteous are dead, and no one takes it to heart; and the good are gathered, without anyone noticing, [without anyone considering] that the righteous have been

gathered from the face of evil.

He will enter in peace, they will rest in their graves, [namely] whoever has walked before him.

But you children of the soothsayer, adulterous and lewd race, come here.

Whom have you mocked? Against whom have you opened your mouths, [and] stuck out your tongues? Are you not misbehaving children, and a false race?

You who are inflamed after oak trees, [and] under every green tree; and who slaughter children in the valleys, under the quarters of the rocks.

Your portion is among the smooth stones of the streams; these are your lot; you have also sprinkled them, you have offered them gifts; can I be content with these things?

You placed your bed on the high and lofty mountains, you even climbed them to make sacrifices.

And you put your memorial behind the door and [behind] the post, for you uncovered yourself far from me, and you went up, you widened your bed, and you made it [bigger] than these others did; you loved their bed, you took care of the good places.

You have journeyed to the King with precious ointments, and you have added perfume upon perfume; you have sent your embassies far away, and you have lowered yourself even to hell.

You have labored in the length of your journey, and you have not said, "It is done."

You have found strength in your hand, and because of this you have not grown weary.

And whom did you fear, whom did you dread, that you lied to me, and did not remember me, [and] did not care about me? Did I remain silent, even for so long, that you did not fear me?

I will declare your righteousness and your deeds, which will not benefit you.

Let those whom you gather deliver you when you cry out; but the wind will carry them all away, vanity will sweep them off their feet; but he who withdraws to me will inherit the land, and possess the mountain of my holiness.

And they will say: Raise up, raise up, prepare the ways, remove the obstacles from the way of my people.

For thus says he who is high and exalted, who dwells in eternity, and whose name is the Holy One: I will dwell in the high and holy place, and with him who is brokenhearted and humble in spirit, to revive the spirit of the humble, and to revive those who are brokenhearted.

Because I will not argue forever, nor will I be indignant forever; for it is from me that the spirit is clothed, and it is I who made the souls.

Because of the iniquity of his dishonest gain I was indignant, and I struck him; I hid [my face], and I was indignant; but the stubborn man went away, [and followed] the way of his heart.

I saw his ways, and yet I healed him; I brought him back, and I restored his comforts, [namely], to those among them who are mourning.

I create what is spoken by the lips; peace, peace to him who is far away, and to him who is near, says the Lord, for I will heal him.

But the wicked are like the sea in its turmoil, when it cannot calm itself; and its waters throw up mire and mud.

There is no peace for the wicked, says my God.

Cry aloud, do not hold back, raise your voice like a trumpet, and declare to my people their iniquity, and to the house of Jacob their sins.

For they seek me every day, and delight to know my ways, like a nation that followed righteousness and did not forsake the judgment of its God; they inquire into righteous judgments and delight to draw near to God; [and then they say];

Why have we fasted, and you have not regarded it? Why have we afflicted our souls, and you have not cared? Behold, on the day of your fast you find your own will, and you demand all that by which you torment others.

Behold, you fast in order to sue and quarrel, and to strike with a wicked fist; you

do not fast as this day [requires] that your voice may be heard from on high.
Is this the fast I have chosen, that man should afflict himself for a day? [Is it] by bowing his head like a reed, and by spreading sackcloth and ashes? Will you call this a fast, and a day acceptable to the Lord?

Is this not the fast I have chosen, that you loose the bonds of wickedness, that you untie the cords of the yoke, that you set the oppressed free, and that you break every yoke?

Do you not share your bread with the hungry, and bring the afflicted wanderers into your house? When you see a naked man, do you cover him, and do you not hide behind your flesh?

Then your light will break forth like the dawn of the day, and your healing will spring up immediately, your righteousness will go before you, and the glory of the Lord will be your rearguard.

Then you will pray, and the Lord will answer you; you will cry out, and he will say, "Here I am." If you remove the yoke from among you, and cease lifting your finger and speaking insults;

If you open your heart to the hungry, and satisfy the afflicted soul; then your light will dawn in the darkness, and the darkness will be like the South.

And the Lord will guide you continually; he will satisfy your soul in great droughts, he will fatten your bones, and you will be like a watered garden, and like a spring whose waters do not fail.

And [people will come out] from you who will rebuild the places that have been desolate for a long time; you will restore the foundations [that have been ruined] for many generations; and you will be called the Repairer of Breaches, and the Straightener of Highways; so that people may inhabit [the land].

If you turn back your foot from the Sabbath, [you] who do your will on my holy day; and if you call the Sabbath your delight, and honorable what is holy to the Lord, and honor it by not going your own ways, not finding your own will, and not using [many] words;

Then you will find delight in the Lord, and I will cause you to ride over the high places of the earth, and I will give you to eat the inheritance of Jacob your father; for the mouth of the Lord has spoken.

Behold, the hand of the Lord is not shortened, that it cannot deliver; nor his ear is dulled, that it cannot hear.

But your iniquities have separated you from your God; and your sins have caused him to hide his face from you, so that he would not hear you.

For your hands are stained with blood, and your fingers with iniquity; your lips have spoken lies, [and] your tongue has uttered perversity.

There is no one who cries out for justice, and there is no one who pleads for truth; they trust in worthless things, and speak of vanity; they conceive of toil, and give birth to torment.

They hatched basilisk eggs, and they spun spider webs; whoever eats their eggs will die; and if they are crushed, a viper will come out.

Their fabrics will not be used to make clothing, nor will anyone cover themselves with their works; for their works are works of torment, and in their hands are acts of violence.

Their feet run to evil, and hasten to shed innocent blood; their thoughts are thoughts of torment; damage and calamity are in their ways.

They do not know the way of peace, and there is no justice in their ruts; they have become corrupt in their paths, and all who walk in them do not know peace.

That is why justice has departed from us, and righteousness does not come to us; we looked for light, but behold darkness; for splendor, but we walk in darkness.

We groped after the wall like blind people; we groped, I say, like those who are without eyes; we stumbled at midday as at dusk, [and we were] in the abundant places as [the dead] would be.

We all roar like bears, and we do not cease moaning like doves; we looked for judgment, but there is none; for deliverance, but it is far from us. For our transgressions have multiplied before you, and each of our sins has testified against us; because our transgressions are with us, and we know our iniquities; Who are to sin and lie against the Lord, to turn away from our God, to utter oppression and rebellion; to conceive and speak words of falsehood from the heart. That is why justice has turned away and righteousness has stood aloof; for truth has fallen through the streets, and uprightness has not entered them. Even truth has disappeared, and whoever turns away from evil is exposed to plunder; the Lord saw it, and it displeased him, because there is no justice. He also saw that there was no man [who upheld innocence] and he was astonished that no one stepped forward to break the deadlock; therefore his own arm delivered him, and his own righteousness sustained him. For he has put on righteousness as a breastplate, and the helmet of salvation was on his head; he has put on the garments of vengeance as a garment, and covered himself with zeal as with a cloak. As with retribution, and as when someone wants to repay, [namely] fury to his adversaries, and retribution to his enemies; he will thus repay the Islands. And they will fear the Name of the Lord from the West; and his glory from the rising of the Sun; for the enemy will come like a flood, [but] the Spirit of the Lord will raise the banner against him. And the Redeemer will come to Zion, and to those in Jacob who repent of their sin, says the Lord. And as for me, this is my covenant that I will make with them, says the Lord; my Spirit that is upon you, and my words that I have put in your mouth, will not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring, says the Lord, from now on and forever. Arise, shine bright; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord shall arise upon you, and his glory shall appear upon you. And the nations will walk in your light, and kings in the splendor that will rise upon you. Lift up your eyes to the surroundings, and look; all these have gathered together, they have come to you; your sons will come from afar, and your daughters will be nursed by nurses, [being carried] on the sides. Then you will see, and you will be enlightened, and your heart will be amazed and overflowing with joy, when the abundance of the sea has turned towards you, and the power of the nations has come to you. An abundance of camels will cover you; the camels of Midian and Hephaestus, and all those of Sheba will come, they will bring gold and frankincense, and proclaim the praises of the Lord. All the sheep of Kedar will be gathered to you, the sheep of Nebaioth will be for your service; they will be pleasing as offerings on my altar, and I will make the house of my glory magnificent. What are these flocks, thick as clouds, that fly like pigeons to their holes? For the islands will wait for me, and the ships of Tarshish first, to bring your sons from afar, with their silver and gold, for the sake of the Name of the Lord your God, and of the Holy One of Israel, because he has glorified you. And the sons of foreigners will rebuild your walls, and their kings will be employed in your service; for I struck you in my fury, but I had pity on you in the time of my good pleasure. Your gates will also always be open; they will not be shut night or day, so that the forces of the nations may be brought to you, and their kings may be led there. For the nation and the kingdom that will not serve you will perish; and those nations

will be reduced to utter desolation.

The glory of Lebanon will come to you, the fir, the elm, and the box together, to honor the place of my Sanctuary; and I will glorify the place of my feet.

Even the children of those who afflicted you will come bowing down to you; and all who despised you will prostrate themselves at your feet, and will call you, The City of the Lord, the Zion of the Holy One of Israel.

Instead of you being forsaken and hated, so that no one passed by [among you], I will raise you to eternal exaltation, [and] to joy that will be from generation to generation.

And you will suckle the milk of nations, and you will suckle at the breast of kings, and you will know that I am the Lord your Savior, and your Redeemer, the Mighty One of Jacob.

I will bring gold instead of bronze, and I will bring silver instead of iron, and bronze instead of wood, and iron instead of stones; and I will make peace rule over you, and your tax collectors will be nothing but justice.

Violence will no longer be heard in your land, nor devastation or calamity in your regions, but you will call your walls Salvation, and your gates Praise.

You will no longer have the sun for light by day, nor will the brightness of the moon shine on you; but the Lord will be your everlasting light, and your God your glory.

Your sun will no longer set, and your moon will no longer wane, for the Lord will be your perpetual light, and your days of mourning will be over.

And as for your people, they shall all be righteous; they shall possess the earth forever; [namely] the branch of my plants, the work of my hands, to be glorified therein.

The small [family] will grow to a thousand [people], and the smallest will become a mighty nation. I am the Lord, I will hasten this in its time.

The Spirit of the Lord God is upon me, therefore the Lord has anointed me to proclaim good news to the meek, he has sent me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.

To proclaim the year of the Lord's favor and the day of our God's vengeance; to comfort all who mourn;

To announce to those in Zion who mourn, that splendor will be given to them instead of ashes; the oil of gladness instead of mourning; the mantle of praise instead of the spirit of despair; so that they will be called the oaks of righteousness, and the planting of the Lord, in which to boast.

And they will rebuild what has long been desolate, they will restore the places that were formerly desolate, and they will renew the desolate cities and the desolate places from age to age.

And foreigners will stay there, and will feed your sheep, and foreign children will be your plowmen and your vinedressers.

But you will be called priests of the Lord, and you will be named ministers of our God; you will eat the wealth of the nations, and you will boast of their glory.

Instead of the shame you have had, [the nations will have] double, and they will cry out that confusion is their portion; therefore they will possess double in their land, [and] have eternal joy.

For I am the Lord, who loves justice, [and] hates plunder for burnt offering; I will establish their work in truth, and I will make an everlasting covenant with them.

And their offspring will be known among the nations, and those who come from them will be known among the peoples; all who see them will know that they are the offspring that the Lord has blessed.

I will greatly rejoice in the Lord, and my soul will exult in my God; for he has clothed me with garments of salvation, and covered me with the robe of righteousness, as a bridegroom decks himself with splendor, and as a bride adorns herself with her jewels.

For as the earth brings forth its bud, and as a garden causes the things sown in it

to sprout, so the Lord God will cause righteousness and praise to spring up before all the nations.

For Zion's sake I will not remain still, and for Jerusalem's sake I will not be at rest until her righteousness shines forth like splendor, and her salvation like a lamp.

Then the nations will see your righteousness, and all the kings, your glory; and you will be called by a new name, which the mouth of the Lord will expressly declare. You will be an ornamental crown in the hand of the Lord, and a royal diadem in the hand of your God.

You will no longer be called the Forsaken, nor will your land be called Desolate; but you will be called My Delight in Her; and your land, The Bride, for the Lord will take His pleasure in you, and your land will be married.

For as the young man marries the virgin, and as your children marry in your house, so your God will rejoice in you, with the joy that a husband has in his wife.

Jerusalem, I have posted watchmen on your walls all day and all night continually; they will not be silent. You who call upon the Lord, do not keep silent.

And do not cease to invoke him until he restores and restores Jerusalem to a state renowned throughout the earth.

The Lord has sworn by his right hand and by the arm of his might; if I give more of your wheat as food to your enemies, and if foreigners drink more of your [excellent] wine for which you have labored.

For those who have gathered the wheat will eat it and praise the Lord; and those who have collected [the wine] will drink it in the courts of my holiness.

Go through, go through the gates, [saying]; Prepare the way for the people, raise up, raise up the path, and remove the stones from it, and raise up the standard to the peoples.

Behold, the Lord has made this known to the ends of the earth; Say to the daughter of Zion, behold, your Savior is coming; behold, his reward is with him, and his reward goes before him.

And they will be called the holy people, the redeemed of the Lord, and you will be called the sought-after city, the city not abandoned.

Who is this who comes from Edom, from Bozrah, with clothes dyed red; this one who is magnificently adorned in his garment, walking according to the greatness of his strength? It is I who speak in righteousness, and who have all power to save.

Why is there red in your garment? And why are your clothes like the clothes of those who tread the winepress?

I have trodden the winepress alone, and no one from the peoples has been with me; yet I have walked upon them in my anger, and I have trampled them in my fury; and their blood has splashed on my garments, and I have soiled all my clothes.

For the day of vengeance is in my heart, and the year in which I must redeem my people has come.

So I looked, and there was no one to help me; and I was astonished, and there was no one to support me; but my arm saved me, and my fury sustained me.

So I trampled the peoples in my anger, and I made them drunk in my fury; and I struck down their strength to the ground.

I will mention the Lord's gifts, which are the Lord's praises, because of all the benefits the Lord has done for us; for great is the good of the house of Israel, which he has done for them according to his compassion, and according to the greatness of his gifts.

For he said; however, they are my people, children who will not degenerate; and he has been their Savior.

And in all their anguish he was in anguish, and the angel of his presence delivered them; he himself redeemed them by his love and his mercy, and he carried them, and lifted them up at all times.

But they rebelled and grieved the Spirit of his holiness; therefore he became their

enemy and fought against them.

And they remembered the days of old, of Moses and his people. Where is he, they said, who brought them up out of the sea with the shepherds of his flock? Where is he who placed the Spirit of his holiness among them?

Who led them, being at the right hand of Moses, by the arm of his glory? Who divided the waters before them, so that he might acquire an everlasting name?

Who led them through the depths, [and] they did not stumble, any more than a horse in a place of pasture?

The Spirit of the Lord led them gently, like a beast going down into a plain; you led your people in this way, to acquire a glorious name for yourself.

Look down from heaven, and see from the dwelling place of your holiness and your glory. Where is your jealousy, and your strength, and the rousing emotion of your heart and your compassions, which have been restrained toward me?

Surely you are our Father, though Abraham did not acknowledge us, and Israel did not confess us; Eternal One, you are our Father, and your Name is our Redeemer from all times.

Why have you led us astray, O Lord, from your ways, and why have you alienated our hearts from your fear? Turn back to your servants, to the tribes of your inheritance.

Your holy people were in possession for only a short time; our enemies have trampled your Sanctuary.

We have been [like those] over whom you have not had dominion for a long time, and over whom your Name is not claimed.

At my command, that you would split the heavens and come down, and that the mountains would flow away from before you!

As a molten fire burns brightly, and as fire boils water, so that your name was revealed to your enemies, and the nations trembled because of your presence.

When you did the terrible things that we did not expect, you came down, and the mountains flowed away from before you.

And no ear has ever heard, nor has any eye seen, any God except you, who does such things for those who wait for him.

You came to meet the one who rejoiced and was well; they will remember you in your ways; behold, you were moved to indignation because we have sinned; [your compassions] are eternal, therefore we shall be saved.

But we have all become like something filthy, and all our righteous acts are like the filthiest rags; we have all fallen like a leaf, and our iniquities have swept us away like the wind.

And there is no one who claims your Name, who wakes up to remain firmly attached to you; therefore you have hidden your face from us, and you have made us melt by the power of our iniquities.

But now, O Eternal One! you [are] our Father; we are the clay, and you [are] the one who formed us, and we are all the work of your hand.

Lord, do not be excessively angry with us, and do not remember our iniquity forever. Behold, look, we pray to you, we are all your people.

Your holy cities have become a desert; Zion has become a desert, [and] Jerusalem a desolation.

The house of our sanctification and our magnificence, where our fathers praised you, was burned by fire, and there was nothing of all the things that were dear to us that was not desolate.

Eternal One, will you not restrain yourself after these things? And will you not cease? For you have grieved us greatly.

I made myself sought by those who did not ask for me, and I made myself found by those who did not seek me; I said to the nation that did not call on my name, "Here I am, here I am."

All day long I have stretched out my hands to the rebellious people, to those who

walk in the wrong way, [namely] after their thoughts;
To the people who continually provoke me to my face, who sacrifice in gardens, and
who burn incense on brick altars.
Those who dwell in the tombs, and spend the night in desolate places; who eat the
flesh of swine, and who [have in] their vessels the juice of abominable things.
Those who say, "Depart from me, do not come near me, for I am holier than you," are
like smoke to my nostrils, a burning fire all day long.
Behold, this is written before me; I will not remain silent about it, but I will
reveal it, yes, I will reveal it within their midst.
[Namely] your iniquities, and the iniquities of your fathers together, says the Lord;
who made incense on the mountains, and dishonored me on the hills; therefore I will
measure out to them also in their bosom the wages of what they did at the beginning.

Thus says the Lord; as when wine is found in a bunch of grapes [to be squeezed], and
one says, do not spoil it, for in it is a blessing; I will do the same for my
servants, so that the whole may not be destroyed.
And I will raise up from the descendants of Jacob and Judah one who will inherit my
mountains, and my chosen ones will inherit the land, and my servants will dwell
there.
And Sharon will be for the huts of the small cattle, and the Valley of Hachor will be
the resting place of the herd, for my people who have sought me.
But you who forsake the Lord, and forget my holy mountain, who prepare a table for
the host of heaven, and provide sprinkling water to as much as can be counted;
I will also count you with the sword, and you will all bow down to be slaughtered;
because I called, and you did not answer; I spoke, and you did not listen; but you
did what displeased me, and you chose things in which I took no pleasure.
Therefore, thus says the Lord GOD; behold, my servants shall eat, and you shall be
hungry; behold, my servants shall drink, and you shall be thirsty; behold, my
servants shall rejoice, and you shall be ashamed.
Behold, my servants shall rejoice with singing for the joy that they have in their
hearts, but you shall cry out for the pain that you have in your hearts, and you
shall wail because of the affliction of your spirit.
And you will leave your name to my chosen ones to use in the curses, and the Lord
Eternal will cause you to die; but he will call his servants by another name.
Whoever blesses himself on earth will bless himself by the God of Truth; and whoever
swears on earth will swear by the God of Truth; for the anxieties of the past will be
forgotten, and even hidden from my eyes.
For behold, I am going about to create new heavens and a new earth; and the former
things shall not be remembered, nor shall they come to mind.
But rather you will rejoice and be glad forever in what I am about to create; for
behold, I am about to create Jerusalem to be joyful, and its people to be a delight.

Therefore I will rejoice over Jerusalem, and be glad over my people; and no more will
be heard the voice of weeping or the voice of crying in it.
From now on there will be no infant born a few days ago, nor an old man who does not
live out his days; for he who dies at a hundred years [will be] still young; but the
sinner who is a hundred years old will be cursed.
They will even build houses and live in them; they will plant vineyards and eat their
fruit.
They will not build houses for another to live in; they will not plant [vines] for
another to eat their fruit; for the days of my people will be like the days of the
trees; and my chosen ones will continue the work of their hands.
They will no longer labor in vain, nor will they bear children to be exposed to
terror; for they will be the offspring of the blessed of the Lord, and those who come
from them will be with them.

And it will come to pass that before they cry out, I will answer them; and while they are still speaking, I will have already heard them.

The wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and dust shall be the serpent's food; they shall not harm, nor destroy, in all my holy mountain, says the Lord.

Thus says the Lord; the heavens are my throne, and the earth is my footstool: what kind of house would you build me, and what would be the place of my rest?

For my hand has made all these things, and all these things came into being through me, declares the Lord. But to whom shall I look? To him who is afflicted, and broken in spirit, and trembles at my word.

He who slaughters an ox is like killing a man; he who sacrifices a sheep is like cutting off a dog's throat; he who offers a cake is like offering a pig's blood; he who makes incense is like blessing an idol. But they have chosen their ways, and their souls have delighted in their abominations.

I too will watch for their deceptions, and I will bring upon them the things they fear; because I cried out, and there was no one who answered; I spoke, and they did not listen; because they did what displeased me, and chose the things in which I took no pleasure.

Listen to the word of the Lord, you who tremble at his word; your brothers who hate you and reject you as an abomination because of my name have said, "Let the Lord show his glory." He will be seen to your joy, but they will be ashamed.

A resounding sound comes from the city, a sound comes from the Temple, the sound of the Lord, repaying his enemies.

She gave birth before she felt the pains of childbirth; she was delivered of a male child before the pains of childbirth came to her.

Who ever heard of such a thing, and who ever saw anything like it? Could a country be brought forth in a day? Or could a nation be born all at once, as if Zion had given birth to her children as soon as she was in labor?

I who cause others to give birth, shall I not cause [Zion] to give birth? says the Lord; I who give offspring to others, shall I prevent it [from giving birth?] says your God.

Rejoice with Jerusalem, and be glad in her, all you who love her; all you who mourned over her, rejoice with her with great joy.

So that you may be nursed, and be satisfied at the breast of her consolations; so that you may suckle [the milk], and enjoy to your heart's content all kinds of her glory.

For thus says the Lord; behold, I will cause peace to flow to her like a river, and the glory of the nations like an overflowing stream; and you shall be nursed, carried on the hips, and made to play on the knees.

I will caress you to soothe you, as a mother caresses her child to soothe it; for you will be comforted in Jerusalem.

And you will see it, and your heart will rejoice, and your bones will sprout like grass; and the hand of the Lord will be known to his servants; but he will be moved with indignation against his enemies.

For behold, the Lord will come with fire, and his chariots will be like the storm, so that he may turn his anger into fury, and his rebuke into a flame of fire.

For the Lord will execute judgment on all flesh by fire and with his sword, and the number of those who will be put to death by the Lord will be great.

Those who sanctify and purify themselves in the midst of the gardens, one after another, who eat the flesh of pigs, and abominable things, [like] mice, will be consumed together, says the Lord.

But for me, [seeing] their works and their thoughts, [the time] has come to gather all nations and languages; they will come and see my glory.

For I will put a mark on them, and I will send those of them who are saved to the nations, to Tarshish, Pul, Lud (men of the bow), Tubal, and Javan, [and to] the

distant islands that have not heard of my fame, nor seen my glory, and they will proclaim my glory among the nations.

And they shall bring all your brothers from all nations on horses, on chariots, and in litters, on mules, and on camels, as an offering to the Lord, to my holy mountain in Jerusalem, says the Lord, as when the children of Israel bring the offering in a clean vessel to the house of the Lord.

And I will even take some of them as priests, [and] as Levites, says the Lord.

For as the new heavens and the new earth that I am going to make will be established before me, says the Lord, so will your offspring and your name be established.

And it shall come to pass that from one new moon to the next, and from one Sabbath to the next, all flesh shall come to bow down before my face, says the Lord.

And they will go out and see the dead bodies of the men who have sinned against me; for their worm will not die, and their fire will not be quenched; and they will be despised by everyone.

The words of Jeremiah, son of Hilkiah, one of the priests who were at Hanathoth in the land of Benjamin;

To whom the word of the Lord came in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign;

Which was also [addressed] to him in the days of Jehoiakim, son of Josiah, King of Judah, until the end of the eleventh year of Zedekiah, son of Josiah, King of Judah, [namely] until the time when Jerusalem was carried away, which occurred in the fifth month.

The word of the Lord came to me, saying:

Before I formed you in the womb I knew you, before you were born I consecrated you; I appointed you as a prophet to the nations.

And I answered: Ha! ha! Lord Eternal! behold, I do not know how to speak; for I am a child.

And the Lord said to me, "Do not say, 'I am a child,' for you shall go wherever I send you, and you shall say all that I command you."

Do not be afraid [to show yourself] before them, for I am with you to deliver you, says the Lord.

And the Lord put out his hand and touched my mouth, and said to me, "Behold, I have put my words in your mouth."

Look, I have appointed you this day over the nations and over the kingdoms, to uproot and to tear down, to ruin and to destroy; to build and to plant.

Then the word of the Lord came to me, saying, "What do you see, Jeremiah?" And I answered, "I see an almond branch."

And the Lord said to me: you have seen well; for I hasten to execute my word.

Then the word of the Lord came to me a second time, saying, "What do you see?" And I answered, "I see a boiling pot, its front turned toward the north."

And the Lord said to me: evil will be discovered from the north upon all the inhabitants of this land.

For behold, I am going to summon all the families of the kingdoms of the north, says the Lord; and they shall come, and each shall set up his throne at the entrance of the gates of Jerusalem, and near all its walls around it, and near all the cities of Judah.

And I will pronounce my judgments upon them, because of all their wickedness, by which they have forsaken me, and have made incense to other gods, and have bowed down to the work of their own hands.

So you, lift up your loins, and stand up, and tell them all the things that I shall command you; do not be afraid [to show yourself] before them, lest I cause you to be cut to pieces before their eyes.

For behold, I have today established you as a fortified city, and as an iron pillar, and as bronze walls, against all this land, that is, against the kings of Judah, against the leaders of the land, against its priests, and against the people of the

land.

And they will fight against you, but they will not be stronger than you; for I am with you, says the Lord, to deliver you.

And the word of the Lord came to me, saying:

Go and proclaim this, when those in Jerusalem hear it, and say: This is what the Lord says: I remember the compassion I had for you in your youth, and the love I showed you as a bride, when you followed me into the wilderness, into a land that is not sown.

Israel was holy to the Lord, the firstfruits of his harvest; all who devoured it were guilty, and harm came to them, says the Lord.

Listen to the word of the Lord, O house of Jacob, and all you families of the house of Israel:

Thus says the Lord: What injustice did your fathers find in me, that they went far from me, that they walked after vanity, and became vanity?

And they did not say, "Where is the Lord who brought us up out of the land of Egypt, who led us through a desert, through a land of barren wastes and mountains, through a land of drought and the shadow of death, through a land where no man had passed through and where no one had lived?"

For I brought you into the land of Carmel, so that you might eat its fruits and its bounty; but as soon as you entered it, you defiled my land and made my inheritance abominable.

The priests did not say, "Where is the Lord?" And those who explained the law did not know me; and the shepherds transgressed against me, and the prophets prophesied by Bahal, and followed things that profit nothing.

For this cause also I will plead with you, says the Lord, and I will plead with your children's children.

For go through the islands of Kittim, and see; send to Kedar, and consider well, and see if there has been anything of this kind.

Has any nation changed its gods, which are not gods at all? But my people have exchanged their glory for that which profits nothing.

Be astonished at this, O heavens; be horrified, and be exceedingly dry, says the Lord.

For my people have done two evils; they have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.

Is Israel a slave, or a slave born in the house? Why then was he given over to plunder?

The lion cubs roared and cried out at him; and their land was laid waste, their cities were burned, so that no one lives there.

Even the children of Noph and Taphnes will break the top of your head.

Have you not done this to yourself because you forsook the Lord your God, in the days when he led you along the way?

And now, what do you gain by going to Egypt to drink water from Sihor? And what do you gain by going to Assyria to drink water from the river?

Your wickedness will punish you, and your debauchery will rebuke you, so that you may know and see that it is an evil and bitter thing that you have forsaken the Lord your God, and that you are not filled with my fear, says the Lord, the Lord of hosts.

Because long ago I broke your yoke and tore off your bonds, you said, "I will no longer be a servant"; therefore you have wandered about, prostituting yourself on every high hill and under every green tree.

But I myself had planted you [like] a choice vine, of which the whole plant was true; how then have you changed into branches of a corrupt vine?

Even if you wash yourself with lye and use much soap, your iniquity will still be marked before me, says the Lord GOD.

How can you say: I have not defiled myself, I have not gone after the Bahalins? Look at your train in the valley, recognize what you have done, light dromedary, which

does not keep to a sure road.

A wild donkey, accustomed to the desert, sniffing the wind at her pleasure; and who could make her turn back? None of those who seek her will tire of her, she will be found in her month.

Hold back your foot, lest you walk barefoot, and your throat, lest you become thirsty. But you said: it is done. No; for I love foreigners, and I will go after them.

As the thief is ashamed when he is caught, so are the people of the house of Israel ashamed, they, their kings, their leaders, their priests, and their prophets; They say to the wood, "You are my father," and to the stone, "You begot me." For they have turned their backs to me, and not their faces; then they say in the time of their calamity, "Arise, and deliver us."

And where are your gods that you made for yourselves? Let them rise up to see if they will deliver you in the time of calamity; for, O Judah! you have had as many gods as cities.

Why would you plead against me? You have all sinned against me, says the Lord.

I struck your children in vain, they received no instruction; your sword devoured your Prophets, like a lion that ravages [everything].

O race! Consider for yourselves the word of the Lord, [who says]: Have I been a desert to Israel? Have I been a land of complete darkness? Why did my people say, "We are the masters; we will not come to you again"?

Will the virgin forget her ornament? Will the bride forget her finery? But my people have forgotten me for countless days.

Why do you feign such disdain in your search for lovers, to the point that you have even taught your ways to women of ill repute?

Even in the folds of your robe was found the blood of the souls of the poor innocents, whom you had not surprised in a state of rupture, but it was found there for all these things.

And you say: I am innocent; however, his anger has turned away from me. Behold, I am going to argue with you about what you have said: I have not sinned.

Why are you making such a fuss, changing your path? You will be as confused in Egypt as you were confused in Assyria.

You will even leave here with your hands on your head, because the Lord has rejected the foundations of your trust, and you will have no prosperity through them.

It is said: If a man leaves his wife, and she separates from him and marries another husband, will [the first husband] return to her again? Would not the whole land be defiled? But you have played the harlot with many lovers; yet return to me, says the Lord.

Lift up your eyes to the high places, and see what place you have not given yourself over to; you stood by the roads, like an Arab in the desert; and you have defiled the land by your debauchery, and by your malice.

That is why the rains were withheld, and there was no rain in the last season, and you have the face of a debauched woman; you did not want to be ashamed.

Will you not now cry out to me: My Father, you are the leader of my youth?

Will he hold [his anger] forever, and will he keep it for me forever? Behold, you have spoken thus, and you have done these evils, as much as you could.

Therefore the Lord said to me in the days of King Josiah: Have you not seen what stubborn Israel has done? She has gone up on every high mountain and under every green tree, and there she has prostituted herself.

And when she had done all these things, I said: return to me; but she did not return; which her treacherous sister Judah saw;

And I saw that for all the occasions on which stubborn Israel had committed adultery, I sent her away and gave her her certificates of divorce; however Judah her faithless sister had no fear, but went away, and she too became a prostitute.

And it came to pass that, through her ease in giving herself up, she defiled the land

and committed adultery with stone and wood.

And yet for all this, Judah, her treacherous sister, has not returned to me with all her heart, but with lies, says the Lord.

The Lord therefore said to me: "Rebellious Israel has proven more righteous than treacherous Judah."

Go now, and proclaim these words toward the north; and say: Repent, stubborn Israel, says the Lord; I will not fall my wrath upon you; for I am merciful, says the Lord, and I will not keep it against you forever.

But acknowledge your iniquity; for you have sinned against the Lord your God, and you have prostituted yourself to foreigners under every green tree, and have not obeyed my voice, says the Lord.

"Repent, you stubborn children," says the Lord, "for I have a right of husband over you; and I will take from you one from a town, and two from a lineage, and I will bring you into Zion."

And I will give you shepherds after my own heart, who will feed you with knowledge and understanding.

And it will come to pass that when you have multiplied and increased in the earth, in those days, says the Lord, they will no longer say, "The Ark of the covenant of the Lord"; it will no longer enter their hearts, they will not mention it, they will not visit it anymore, and it will not be done anymore.

At that time Jerusalem will be called the Throne of the Lord, and all nations will gather to it in Jerusalem in the Name of the Lord, and they will no longer follow the hardness of their evil hearts.

In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave as an inheritance to your fathers.

For I said: how shall I put you among [my] children, and give you the desirable land, the inheritance of the nobles of the armies of the nations? And I said: you will cry out to me, my Father, and you will not turn away from me.

Surely, as a woman sins against her husband, so you have sinned against me, O house of Israel, says the Lord.

A voice was heard on the high places, the weeping of the children of Israel, because they have perverted their way, and have forgotten the Lord their God.

Rebellious children, repent, and I will remedy your rebellions. Behold, we come to you; for you are the Lord our God.

Surely, the hills and the multitude of mountains are of no use; but in the Lord our God is the deliverance of Israel.

For shame has consumed from our youth the work of our fathers, their sheep and their oxen, their sons and their daughters.

We will lie in shame, and our disgrace will cover us, because we have sinned against the Lord our God, we and our fathers, from our youth to this day; and we have not obeyed the voice of the Lord our God.

Israel, if you repent, says the Lord, return to me; if you remove your abominations from before me, you will no longer wander about.

Then you will swear truthfully, and in judgment, and in righteousness, by the Lord, as surely as he lives; and the nations will bless themselves in him, and glory in him.

For thus says the Lord to those of Judah and Jerusalem: Clear the ground for yourselves, and do not sow among thorns.

Men of Judah, and you inhabitants of Jerusalem, be circumcised to the Lord, and remove the foreskins of your hearts; lest my wrath go forth like fire, and burn with no one to quench it, because of the wickedness of your deeds.

Make known in Judah, and publish in Jerusalem, and say: blow the trumpet throughout the land, shout, [and] gather together; and say: assemble, and we will enter the fortified cities.

Raise your banners toward Zion, withdraw in force, and do not stop; for I am going to bring evil and great calamity from the north.

The lion has come out of the cave, and the destroyer of nations has departed; he has come out of his place to make your land a desolation, your cities will be ruined, so that no one will live in them.

Therefore put on sackcloth, wail, and scream; for the fierce anger of the Lord has not turned away from us.

And it will come to pass on that day, says the Lord, that the heart of the king and the heart of the princes will be appalled, and the priests will be astonished, and the prophets will be utterly confounded.

That is why I said: Ha! Ha! Lord Eternal! Yes, certainly you have deceived this people and Jerusalem, saying: you will have peace; and the sword has come to the soul.

At that time it will be said to this people and to Jerusalem: a wind clearing the high places [blows] in the desert, in the way of the daughter of my people, not to winnow or to cleanse:

A wind more vehement than these will come against me, and I will now put them on trial.

Behold, he will come up like clouds, and his chariots will be like a whirlwind, his horses will be swifter than eagles; woe to us! for we are destroyed.

Jerusalem, cleanse your heart of your wickedness, so that you may be delivered; how long will the thoughts of your injustice dwell within you?

For the cry brings news of Dan, and proclaims torment from the mountain of Ephraim.

Make it heard among the nations, behold, proclaim against Jerusalem, [and say]: the besiegers come from a distant land, and they have hurled their cry against the cities of Judah.

They surrounded her like guards of the field, because she rebelled against me, says the Lord.

Your conduct and your actions have produced these things for you; such was your malice; because it was a bitter thing; surely it will touch you to the heart.

My belly! My belly! I am in pain; the inside of my heart, my heart beats, I cannot be silent; for O my soul! you have heard the sound of the trumpet, and the loud resounding of the alarm.

One ruin calls forth another, for the whole earth is destroyed; my tents were immediately destroyed, [and] my pavilions in a moment.

How long will I see the sign, and hear the sound of the horn?

For my people are foolish; they have not known me; they are foolish children, and have no understanding; they are skilled at doing evil, but they do not know how to do good.

I looked at the earth, and behold, it was formless and empty; and at the heavens, there was no light.

I looked at the mountains, and behold, they are shaking; and all the hills are overturned.

I looked, and behold, there was not a single man, and all the birds of the heavens had fled from him.

I looked, and behold, Carmel is a desert, and all its cities have been ruined by the Lord, and by the fierceness of his anger.

For thus says the Lord: the whole earth shall be desolate; yet I will not make it entirely.

Therefore the earth will mourn, and the heavens above will be darkened, because I have spoken it; I have thought it, I will not repent, nor will I revoke it.

Every city flees because of the noise of the horsemen and those who shoot the bow; they have entered the thick woods and climbed the rocks; every city is deserted and no one lives in it.

And when you have been destroyed, what will you do? Though you dress in crimson, and

adorn yourself with ornaments of gold, and cover your face with makeup, you beautify yourself in vain; your lovers have rejected you, they will seek your life. For I have heard a cry like that of a woman in labor, and an anguish like that of a woman in labor with her firstborn; it is the cry of the daughter of Zion; she sighs, she stretches out her hands, [saying]: Woe is me now, for my soul faints because of the murderers.

Walk through the streets of Jerusalem, and look now, and know, and inquire through its squares, if you will find there a good man, if there is anyone who does what is right, and who seeks faithfulness; and I will forgive the [city].

But if they say, "As the Lord lives," they swear even more falsely.

O Lord, do not your eyes look to faithfulness? You struck them, but they felt no pain; you consumed them, but they refused to receive instruction; they hardened their faces more than a rock; they refused to repent.

And I said: surely it is only the most abject, who have shown themselves to be fools, because they do not know the way of the Lord, the justice of their God.

I will go therefore to the greatest, and I will speak to them; for they know the way of the Lord, the justice of their God; but they themselves have also broken the yoke, [and] shattered the bonds.

That is why the lion of the forest has killed them, the evening wolf has ravaged them, [and] the leopard is lying in wait for their cities; whoever goes out of them will be torn to pieces, for their sins are multiplied, [and] their rebellions are strengthened.

How can I forgive you for this? Your sons have forsaken me, and they swear by those who are not gods; I have fed them, and they have committed adultery and gone in droves to the house of the prostitute.

They are like well-fed horses; when they get up in the morning, each one neighs after his neighbor's wife.

Should I not punish these things, says the Lord? And should not my soul take revenge on such a nation?

Go up on its walls, and break them down; but do not complete them entirely; remove its battlements; for they do not belong to the Lord.

Because the house of Israel and the house of Judah have acted very unfaithfully against me, says the Lord.

They have denied the Lord, and said: this will not happen, and evil will not come upon us, we will not see the sword or famine.

And the prophets are as fleeting as the wind, and there is no speech in them; so it will be done to them.

Therefore, this is what the Lord, the God of hosts, says: Because you have spoken this word, behold, I am going to put my words in your mouth to be like fire in it, and this people shall be like wood, and this fire shall consume them.

House of Israel, behold, I am going to bring against you a nation from a distant country, says the Lord, a strong nation, an ancient nation, a nation whose language you will not know, nor understand what they will say.

His quiver is like an open tomb, [and] they are all valiant.

And she will eat your harvest and your bread, which your sons and daughters should eat; she will eat your sheep and your cattle; she will eat [the fruits] of your vines and your fig trees, and will reduce to poverty by the sword your fortified cities, in which you trusted.

However, in those days, says the Lord, I will not completely destroy you.

And it will come to pass that you will say: Why has the Lord our God done all these things to us? And you will say thus to them: As you have forsaken me, [and] served the gods of the foreigner in your land, so shall you be enslaved to foreigners in a land which is not yours.

Make this known in the house of Jacob, and proclaim it in Judah, saying:

Listen now to this, you foolish people, who have no understanding, who have eyes but

do not see, and ears but do not hear.

"Do you not fear me?" declares the Lord. "Do you not be terrified in my presence? I have set the sand as the boundary of the sea by a perpetual ordinance, and it shall not pass over. Its waves may surge, but they shall not prevail; they may roar, but they shall not cross it."

But this people has a stubborn and rebellious heart; they have turned back and gone away.

And they did not say in their hearts: Let us now fear the Lord our God, who gives us the early and late rains, [and who] keeps for us the appointed weeks for harvest. Your iniquities have turned these things away, and your sins have prevented good from coming to you.

For among my people there have been found wicked men who lie in wait, like one who sets traps; they set a machine of destruction to ensnare men.

As the cage is filled with birds, so their houses are filled with fraud, and by this means they have grown larger and richer.

They are fattened and adorned; they have even surpassed the deeds of the wicked; they do not do justice to anyone, not even to the orphan, and they prosper, and do not uphold the rights of the poor.

Should I not punish these things, says the Lord? And should not my soul take revenge on such a nation?

Something astonishing and horrifying has happened on earth:

For the prophets prophesy lies, and the priests rule by them; and my people have loved it. What then will you do when it comes to an end?

Children of Benjamin, flee [in troops] from the midst of Jerusalem, and sound the trumpet at Tekoah, and raise a signal of fire at Bethkerem; for evil and great destruction has appeared from the north.

I had made the daughter of Zion like a woman who does not leave the house, and who is delicate.

The shepherds with their flocks will come against them, they will pitch their tents around them, each will graze in his own quarter.

Prepare for battle against her, rise up, and let us go up at high noon. Woe to us, for the day is declining, and the shadows of evening are lengthening.

Arise, let us ascend by night, and destroy his palaces.

For thus says the Lord of hosts: Cut down trees, and build siege works against Jerusalem; it is the city which must be visited, for it is entirely plunder within.

As the well makes its waters bubble, so she makes her malice bubble; in her presence, one hears continually nothing but violence and damage, with diseases and wounds.

Jerusalem, be warned, lest my affection depart from you, and I make you a desolate, [and] an uninhabitable land.

Thus says the Lord of hosts: The remnant of Israel shall be gleaned like a vineyard; put your hand back into the baskets like a grape gatherer.

To whom shall I speak, [and] whom shall I summon, that they may listen? Behold, their ear is uncircumcised, and they cannot hear; behold, the word of the Lord is an insult to them, they take no pleasure in it.

Therefore I am filled with the wrath of the Lord, and I am weary of holding it back, so I will pour it out on the children in the street, and on the assembly of young men; even the husband will be taken with the wife, and the old man with the one who is full of years.

And their houses will return to the foreigners, the fields, and the women as well; for I will stretch out my hand against the inhabitants of the land, says the Lord. Because from the least of them to the greatest, each one indulges in dishonest gain, both the Prophet and the Priest, all behave falsely.

And they lightly bandaged the wound of the daughter of my people, saying, "Peace, peace," when there was no peace.

Were they ashamed of what they committed? They felt no shame, nor did they know what

it was to blush; therefore they will fall upon those who have fallen, they will fall at the time I visit them, says the Lord.

Thus says the Lord: Stand at the roads, and look, and inquire concerning the paths of former ages, which is the good way, and walk in it, and you will find rest for your souls; and they answered: we will not walk in it.

I had also set up watchmen over you [who said]: listen for the sound of the trumpet; but they answered: we will not listen.

Therefore, you nations, listen, and you, assembly, know what is between them.

Listen, earth: behold, I am going to bring disaster upon this people, [namely] the fruit of their thoughts, because they have not heeded my words, and have rejected my Law.

Why offer me incense from Seba, and sweet-smelling cane from a distant land? Your burnt offerings do not please me, and your sacrifices are not acceptable to me.

Therefore this is what the Lord says: "I am going to put stumbling blocks in this people, so that both fathers and children, neighbor and neighbor, will stumble together, and they will all perish."

Thus says the Lord: Behold, a people shall come from the land of the north, and a great nation shall be roused from the depths of the earth.

They will take up the bow and the banner; they will be cruel and have no compassion; their voice will roar like the sea, and they will be mounted on horses, each of them arrayed as a man of war against you, daughter of Zion!

Will we have heard the noise? Our hands will become weak; anguish will seize us, and a labor like that of childbirth.

Do not go out into the fields, and do not go along the road, for the sword of the enemy [and] terror is all around.

Daughter of my people, put on sackcloth and wallow in ashes; mourn as for an only son, and make a bitter lamentation, for the destroyer will come suddenly upon us.

I have established you as a stronghold and a fortress in the midst of my people, so that you may know and understand their ways.

They are all stubborn, and more than stubborn, and they go around slandering; they are like bronze and iron; they are all people who destroy one another.

The bellows are burned, the lead is consumed by the fire, the founder has melted in vain, for the bad ones have not been separated.

They will be called: Rejected Silver; for the Lord has rejected them.

The word came to Jeremiah from the Lord, saying:

Stand at the gate of the house of the Lord, and cry out this word there, and say: All you men of Judah who enter through these gates to worship before the Lord, hear the word of the Lord;

Thus says the Lord of hosts, the God of Israel: amend your life and your actions, and I will make you dwell in this place.

Do not trust in deceptive words, saying, "This is the Temple of the Lord, the Temple of the Lord, the Temple of the Lord."

But seriously correct your conduct and actions, and apply yourselves to doing justice to those who plead against one another.

Do not wrong the foreigner, the orphan, or the widow; do not shed innocent blood in this place, and do not follow foreign gods to your own destruction.

And I will cause you to dwell in this place, in the land that I gave to your fathers, from one century to the next.

Behold, you rely on deceptive words, without any profit.

Do you not steal? Do you not kill? Do you not commit adultery? Do you not swear falsely? Do you not burn incense to Bahal? Do you not go after foreign gods, whom you do not know?

However you come and present yourselves before me in this house, on which my Name is claimed, and you say: we were delivered to do all these abominations.

Has not this house, on which my Name is claimed before your eyes, become a den of

robbers? And behold, I myself have seen it, says the Lord.

But now go to my place, which was in Shiloh, where I had put my Name from the beginning, and see what I did to it because of the wickedness of my people Israel. Now therefore, because you do all these things, says the Lord, and I have spoken to you, rising early in the morning and speaking, but you have not listened; I have called you, but you have not answered:

I will do to this house, on which my Name is claimed, and on which you trust, and to this place which I gave to you and to your fathers, as I did to Shiloh.

And I will drive you out from before my face, as I drove out all your brothers, with all the descendants of Ephraim.

Therefore, do not pray for this people, nor cry out, nor make a plea for them, nor intercede with me; for I will not listen to you.

Do you not see what they are doing in the cities of Judah, and in the streets of Jerusalem?

The sons gather the wood, and the fathers light the fire, and the women knead the dough to make cakes for the Queen of Heaven; and to sprinkle the foreign gods, in order to provoke me to anger.

Is what they provoke me to anger against me? says the Lord. Is it not against themselves, to the shame of their faces?

Therefore thus says the Lord GOD: behold, my anger and my wrath shall pour forth upon this place, upon man and beast, upon the trees of the field, and upon the fruit of the earth; my anger shall burn, and not be quenched.

Thus says the Lord of hosts, the God of Israel: Add your burnt offerings to your sacrifices, and eat the flesh.

For I did not speak to your fathers, nor did I give them any commandment concerning burnt offerings and sacrifices, on the day I brought them out of the land of Egypt. But this is what I commanded them, saying: Obey my voice, and I will be your God, and you shall be my people; and walk in all the ways that I have commanded you, so that you may prosper.

But they did not listen, nor did they incline their ear; but they followed [other] advice, and the hardness of their evil heart, they went away and did not return to me.

From the day your fathers left the land of Egypt until today, I have sent you all my servants the Prophets, rising every morning and sending them.

But they did not listen to me, nor did they incline their ears, but they stiffened their necks; they did worse than their fathers.

You will say all these words to them, but they will not listen to you; and you will shout after them, but they will not answer you.

Therefore you shall say to them: [This is] the nation which did not obey the voice of the Lord their God, nor did it receive instruction; faithfulness has perished, and has been cut off from their mouth.

Cut off your hair, [O Jerusalem!] and throw it away, and raise your lament aloud on the high places; for the Lord has rejected and forsaken the generation against which he is very angry.

Because the children of Judah have done what displeases me, says the Lord, they have put their abominations in this house, which is called by my Name, in order to defile it.

And they built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire, which I did not command, nor did I ever think of doing.

Therefore, behold, the days are coming, says the Lord, when it shall no longer be called Topheth, nor the Valley of the Son of Hinnom, but the Valley of Slaughter, and they shall bury [the dead] in Topheth, because there shall be no [other] place.

And the dead bodies of this people will be food for the birds of the air and the beasts of the earth, with no one to frighten them away.

I will also put an end to the sounds of joy and gladness, the voice of the bridegroom and the voice of the bride, from the cities of Judah and the streets of Jerusalem, for the land will be desolate.

At that time, says the Lord, the bones of the kings of Judah, and the bones of its princes, the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, will be thrown out of their tombs.

And they shall be spread out before the sun, and before the moon, and before all the host of heaven, which are things which they loved, which they served, and after which they walked; which they sought, and before which they bowed down; they shall not be gathered or buried, they shall be like dung upon the face of the earth.

And death will be more desirable than life to all those who remain of this wicked race, those, [I say], who remain in all the places where I have driven them, says the Lord of hosts.

You shall say to them, therefore, this is what the Lord says: If we fall, will we not rise again? And if we turn aside, will we not return [to the way]?

Why then has this people, [the inhabitants of] Jerusalem, gone astray in continual error? They have stubbornly devoted themselves to deceit and have refused to repent.

I paid attention and listened, but no one speaks according to justice, there is no one who repents of their sin, saying, "What have I done?" They all return to the things that drive them, like a horse that rushes headlong into battle.

Even the stork in the heavens knows its seasons, the turtledove and the swallow, and the crane, observe the time that they should come; but my people have not known the right of the Lord.

How can you say: we are wise, and the Law of the Lord is with us? Behold, they have certainly acted falsely, and the pen of the Scribes [is a pen] of falsehood.

The wise men were confounded, they were terrified and captured, for they rejected the word of the Lord; and in what way could they be wise?

Therefore I will give their wives to others, and their fields to people who will possess them as an inheritance; for from the least to the greatest, everyone is greedy for dishonest gain, both prophet and priest, all act falsely.

And they bandaged the wound of the daughter of my people lightly, saying, "Peace, peace," when there was no peace.

Were they ashamed of what they committed as an abomination? They felt no shame, nor did they know what it was to blush; therefore they will fall upon those who have fallen; they will fall at the time I visit them, says the Lord.

When I gather them, I will consume them entirely, says the Lord; there is not a cluster of grapes on the vines; and there is not a fig on the fig tree, the leaf is withered, and what I have given them will be carried away with them.

Why are we stopping? Assemble yourselves, and let us enter the fortified cities, and let us rest there, for the Lord our God has silenced us and given us gall water to drink, because we have sinned against the Lord.

We look for peace, but there is nothing good; we look for a time of healing, but here is trouble.

Dan heard the snorting of his horses, and the whole land trembled at the sound of the neighing of his powerful horses; they came and devoured the land and everything in it, the city and those who lived in it.

Moreover, behold, I am going to send against you serpents, basilisks, against which there is no enchantment, and they will bite you, says the Lord.

I wanted to gather strength to bear the pain, but my heart is languishing inside me.

This is the voice of the cry of the daughter of my people [who cries] from a distant land; is not the Lord in Zion? Is not her King in her midst? But why have they provoked me to anger with their carved images, with the vanities of foreigners?

The harvest is past; the summer is over, and we have not been delivered.

I am bitterly grieved because of the calamity of the daughter of my people, I am in mourning, I am very sorry.

Is there no balm in Gilead? Is there no physician there? Why then is the wound of the daughter of my people not healed?

Would to God that my head were like a reservoir of water, and that my eyes were a living fountain of tears, and I would weep day and night for the mortally wounded of the daughter of my people!

Would to God that I had a stranger's cabin in the desert, I would abandon my people and withdraw from them; for they are all adulterers and a band of treacherous men. They have stretched out their tongues, [which were like] their bows to shoot out lies, and they have strengthened themselves in the earth against faithfulness, because they have gone from wickedness to wickedness, and have not acknowledged me, says the Lord.

Beware of your close friends, and trust no brother; for every brother makes a business of supplanting, and every close friend goes slandering.

And everyone mocks their close friend, and they do not speak truthfully; they have trained their tongues to speak lies, they torment themselves exceedingly to do evil.

Your dwelling is in the midst of deceit; they refuse because of deceit to acknowledge me, says the Lord.

Therefore this is what the Lord Almighty says: "I am going to melt them and test them; for how else can I deal with the daughter of my people?"

Their tongue is a bolt of fire, it utters deceit; each has peace in his mouth with his close friend, but in his heart he lays traps for him.

Should I not punish them for these things? says the Lord. Should not my soul take vengeance on such a nation?

I will lift up my voice with tears, and I will utter a loud lamentation for the mountains, and a complaint for the huts in the wilderness, because they have been burned down, so that no one passes through them, and the sound of the herds is no longer heard; the birds of the air and the cattle have fled from them, they have gone away.

And I will reduce Jerusalem to heaps of ruins, it will be a den of dragons, and I will destroy the cities of Judah, so that no one will live in them.

Who is the wise man who hears this, and who is the one to whom the mouth of the Lord has spoken, who reports it, [and says] why the land is desolate, and burned up like a desert, with no one passing through it?

The Lord therefore said: because they have forsaken my Law, which I had set before them, and have not listened to my voice, nor walked according to it;

But because they followed the hardness of their hearts, and the Bahalins; which their fathers taught them;

Therefore, thus says the Lord of hosts, the God of Israel: Behold, I am going to give this people wormwood to eat, and I will give them gall water to drink.

I will scatter them among the nations that neither they nor their fathers have known; and I will send the sword after them until I have consumed them.

Thus says the Lord of hosts: seek, and call for mourners, that they may come, and summon the wise women, that they may come;

Let them hasten, and let them utter a loud lamentation over us, and let our eyes melt into tears and let our eyelids overflow with tears.

For a voice of lamentation has been heard from Zion, [saying]: How have we been destroyed? We are greatly ashamed, because we have abandoned the land, because our tents have cast us out.

Therefore, you women, listen to the word of the Lord, and let your ear receive the word from his mouth; and teach your daughters to lament, and each one her companion to make a dirge.

For death has come up through our windows, it has entered our palaces, to exterminate

the children, [so that there are none left] in the streets; and the young men, [so that there are none left] in the squares.

Say: Thus says the Lord: Even the dead bodies of men shall be spread like dung on the surface of the fields, and like a handful of ears of grain after the reapers, which no one gathers.

Thus says the Lord: Let not the wise man boast of his wisdom, nor the strong man boast of his strength, nor the rich man boast of his riches;

But let him who boasts, boast in that he has understanding, and knows me; for I am the Lord, who shows mercy, and judgment, and righteousness on the earth; for I delight in these things, says the Lord.

"The days are coming," says the Lord, "when I will punish every circumcised man who still has his foreskin."

Egypt, Judah, Edom, the children of Hammon, Moab, and all those who are at the ends of the corners, dwelling in the desert; for all the nations have the foreskin, and all the house of Israel has the foreskin of the heart.

House of Israel, listen to the word that the Lord has spoken concerning you.

Thus says the Lord: Do not learn the ways of the nations, and do not be dismayed at the signs of the heavens, lest the nations be dismayed at them.

For the statutes of the peoples are nothing but vanity, because wood is cut down from the forest to be put into practice with the axe;

Then they embellish it with silver and gold, and hold it in place with nails and hammer blows, so that it will not move.

They are made straight like a palm tree, and they do not speak; they are carried out of necessity, because they cannot walk; do not fear them, for they do no harm, and it is not in their power to do good.

There is no [god] like you, O Eternal One! You are great, and your Name is great in power.

Who would not fear you, King of the nations, for this is due to you? Because among all the wisest of the nations, and in all their kingdoms, there is none like you.

And they are all together stupefied and have gone mad; the wood teaches them nothing but vanities.

The silver, which is laid out in plates, is brought from Tarshish, and the gold is brought from Uphaz, to be worked by the craftsman and by the hands of the refiner; and purple and scarlet are their garments; all these things are the work of skilled people.

But the Lord is the God of truth, the living God, and the eternal King; the earth will tremble at his anger, and the nations will not be able to endure his indignation.

You shall say to them: the gods who did not make the heavens and the earth shall perish from the earth and from under the heavens.

[But the Lord] is the one who made the earth by his power, who formed the world to be lived in by his wisdom, and who stretched out the heavens by his understanding;

As soon as he utters his voice, there is a great roar of waters in the heavens; after he makes the vapors rise from the ends of the earth, he makes the lightning flash before the rain, and he brings the wind out of his storehouses.

Every man is shown to be stupid in his knowledge; every metalworker is put to shame by the carved images; for what they make is falsehood, and there is no breath in them.

They are nothing but vanity, and a work fit to deceive; they will perish at the time of their visitation.

Jacob's portion is not like these things; for he is the one who formed all things, and Israel is his allotted inheritance; his name is the Lord of hosts.

You who live in a stronghold, take your merchandise out of the country.

For thus says the Lord: Behold, I am going to throw away the inhabitants of the land at this time, as with a sling, and I will make them so cramped that they will find

it.

Woe to me, [they will say], because of my wound, my wound is painful. But I said: Be that as it may, it is a disease that I must suffer.

My tent is ruined; all my ropes are broken; my children have departed from me and are no more; there is no one left to pitch my tent or raise my pavilions.

For the shepherds are foolish, and have not sought the Lord; therefore they have not acted wisely, and all their pastures have been destroyed.

Behold, a rumor of certain news has come, with great excitement from the land of the North, to ravage the cities of Judah, and to make it a den of dragons.

Eternal One, I know that the way of man is not in himself, and that it is not in the power of man who walks to direct his steps.

O Lord! discipline me, but [be] in due measure, [and] not in your anger, lest you reduce me to nothing.

Pour out your wrath on the nations that do not know you, and on the families that do not call on your name; for they have devoured Jacob, they have devoured and consumed him, and they have desolated his pleasant dwelling place.

The word came to Jeremiah from the Lord, saying:

Listen to the words of this covenant, and speak them to the men of Judah, and to the inhabitants of Jerusalem.

You shall therefore say to them: Thus says the Lord, the God of Israel: Cursed be the man who will not listen to the words of this covenant;

Which I commanded your fathers on the day I brought them out of the land of Egypt, out of the iron furnace, saying: Obey my voice, and do all the things that I have commanded you, and you shall be my people, and I shall be your God.

So that I may confirm the oath I swore to your ancestors, to give them a land flowing with milk and honey, as it is today. And I answered, and said, Amen! O Lord!

Then the Lord said to me, "Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, 'Hear the words of this covenant and do them;

For I expressly summoned your fathers from the day I brought them up out of the land of Egypt until this day, rising early in the morning and summoning them, saying: Obey my voice.

But they did not listen to it, nor did they incline their ear to it, but each walked according to the hardness of their evil heart; therefore I have brought upon them all the words of this covenant, which I commanded them to keep, and which they have not kept.

And the Lord said to me: there is a conspiracy among the men of Judah, and among the inhabitants of Jerusalem.

They have returned to the iniquities of their ancestors, who refused to listen to my words, and who went after other gods to serve them; the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

Therefore this is what the Lord says: "Behold, I am going to bring on them a disaster from which they cannot escape; they will cry out to me, but I will not answer them."

And the cities of Judah and the inhabitants of Jerusalem will go away and cry out to the gods to whom they make their incense; but those gods will not deliver them at all in the time of their affliction.

For, O Judah! you have had as many gods as cities; and you, Jerusalem, have erected as many altars to shameful things as you have streets, altars, [I say], to make incense to Bahal.

Therefore, do not make any request for this people, nor cry out, nor make any prayer for them; for I will not answer them when they cry out to me in their calamity.

My beloved, what is this that so many people use in my house to plot their schemes?

The holy flesh is carried away from you, and yet when you do evil, you rejoice.

The Lord had called your name, Green and beautiful Olive Tree, because of the beautiful fruit; but with a loud noise he kindled fire on it, and its branches were

broken.

For the Lord of hosts, who planted you, has pronounced evil against you, because of the wickedness of the house of Israel and the house of Judah, which they committed against themselves, to the point of provoking me to anger by making incense to Baal.

And the Lord made him known to me, and I knew him; and you showed me their deeds. But I, like a lamb, [or like] an ox that is led to the slaughter, did not know that they had plotted against me, [saying]: Let us destroy the tree with its fruit, and exterminate it from the earth of the living, and let its name be remembered no more.

But you, Lord of hosts, who judges justly, and who searches the heart and mind, let me see the vengeance you will take on them; for I have revealed my cause to you. Therefore this is what the Lord says concerning the people of Hanathoth, who seek your life, and who say, "Do not prophesy in the name of the Lord anymore, and you will not die by our hands."

Therefore, this is what the Lord Almighty says: "I will punish them; their young men will die by the sword, their sons and daughters by famine; And nothing will remain of them, for I will bring evil upon the people of Hanathoth in the year of their visitation.

Lord, when I contend with you, you will be found righteous; yet I will contend with you. Why has the way of the wicked prospered, and why do all the faithless live at ease?

You planted them, and they took root; they grew up and bore fruit. You are near their mouths, but far from their loins.

But, O Lord! you have known me, you have seen me, and you have searched my heart toward you. Draw them out like sheep led to the slaughter, and prepare them for the day of the slaughter.

How long will the earth mourn, and the grass of every field wither because of the wickedness of those who dwell in the earth? The beasts and the birds have been consumed [by the famine], because [these wicked ones] said: We will not see our end.

If you have run with the foot soldiers and they have wearied you, how will you mingle with the horses? And if you thought you were safe in a land of peace, what will you do when the Jordan River swells?

Surely your own brothers and your father's house have acted treacherously against you; they themselves have shouted at you loudly; do not believe them, even if they speak kindly to you.

I abandoned my home, I left my inheritance, what my soul loved most I delivered into the hands of its enemies.

My inheritance has been like a lion in the forest; it has roared against me, that is why I hate it.

Will my inheritance then be like the painted bird? Are not the birds around it? Come, gather together, all you beasts of the field, come to devour it.

Several shepherds have spoiled my vineyard, they have trampled my portion, they have reduced my desirable portion into a dreadful desert.

They ravaged it, and it mourned before me; the whole earth was ravaged, because there is no one who pays attention to it.

The destroyers have come to all the high places that are in the desert, for the sword of the Lord devours from one end of the land to the other; there is no peace for any flesh.

They have sown wheat, and they will reap thorns; they have toiled, [and] they will gain nothing; you will be ashamed of your income because of the fierce anger of the Lord.

Thus says the Lord concerning all my wicked neighbors, who lay hands on the inheritance that I gave to my people Israel: behold, I will uproot them from their

land, and I will uproot the house of Judah from among them.

But it will come to pass that after I have uprooted them, I will again have compassion on them, and I will return each to their inheritance, and each to their own quarter.

And it shall come to pass that if they learn well the ways of my people, to swear by my Name, as the Lord lives, as they have taught my people to swear by Bahal, they shall be edified among my people.

But if they do not listen, I will uproot such a nation entirely, and [conquer] it, says the Lord.

This is what the Lord said to me: Go and buy yourself a linen belt and put it around your waist, but do not put it in the water.

So I bought a belt according to the word of the Lord, and put it around my waist.

And the word of the Lord came to me a second time, saying:

Take the belt you bought, which is around your waist, and get up, and go to the Euphrates, and hide it there in a hole in a rock.

So I went away and hid her in the Euphrates, as the Lord had commanded me.

And it came to pass that several days later the Lord said to me, "Arise, and go to the Euphrates, and take from there the belt which I commanded you to hide there."

And I went to the Euphrates, I dug; and I took up the belt from the place where I had hidden it, and behold, the belt was rotten, and was no longer good for anything.

Then the word of the Lord came to me, saying:

Thus says the Lord: I will thus rot the pride of Judah, and the great pride of Jerusalem.

[The pride] of this very wicked people, who refuse to listen to my words, and who walk according to the hardness of their heart, and go after other gods to serve them, and to bow down before them, so that it will be like this belt, which is good for nothing.

For as a belt is fastened around a man's waist, so I had bound to myself all the house of Israel and all the house of Judah, says the Lord, that they might be my people, my fame, my praise, and my glory; but they did not listen.

So you shall say to them this word: Thus says the Lord, the God of Israel: every ship shall be filled with wine; and they shall say to you: do we not know that every ship shall be filled with wine?

But you shall say to them: Thus says the Lord: Behold, I am going to make all the inhabitants of this land drunk, and the kings who sit on David's throne for his sake, and the priests, and the prophets, and all the inhabitants of Jerusalem.

And I will break them one against another, fathers and children together, says the Lord; I will have no compassion for them, I will not spare them, and I will have no pity on them, lest I destroy them.

Listen and pay attention, do not be proud, for the Lord has spoken.

Give glory to the Lord your God before he brings darkness, and before your feet stumble on the mountains where it is not bright; you will look for light, and he will turn it into a shadow of death, and reduce it to darkness.

If you do not listen to this, my soul will weep in secret because of [your] pride, and my eye will shed abundant tears, even melt into tears, because the flock of the Lord will have been taken captive.

Tell the King and the Regent: humble yourselves, and sit [on the ashes], for your magnificent crown will fall from your heads.

The cities of the South are closed, and there is no one to open them; all Judah is carried into captivity, it is universally carried away.

Lift up your eyes, and see those who come from the north. Where is the pasture that was given to you, and your magnificent flock?

What will you say when he punishes you? For you taught them against yourself, to be superior to you; will not pains seize you, as they seize a woman in childbirth?

If you say in your heart, "Why have these things happened to me?" It is because of

the greatness of your iniquity that your garments have been pulled up, [and] your heels have been pressed close.

Would the Moor change his skin, and the leopard his spots? Could you also do some good, you who have only been taught to do evil?

That is why I will scatter them like stubble, which is blown here and there by the desert wind.

This is your lot, and the portion I have measured out for you, says the Lord; because you have forgotten me and trusted in lies,

Because of this I have pulled your clothes up over your face, and your shame will be revealed.

Your adulteries and your neighing, the enormity of your prostitution is on the hills, in the fields, I have seen your abominations; woe to you, Jerusalem, will you not be cleansed? How long will this last?

The word of the Lord, which came to Jeremiah, concerning what the rains had been withheld.

Judea mourned, and its gates were in a pitiful state. They all lay mourning on the ground, and the cry of Jerusalem rose up to heaven.

And the distinguished people sent the least of them into the water; they came to the hollow places, they found no water there, and they returned with their empty vessels; they were made ashamed and confused, and they covered their heads.

Because the earth cracked open because there was no rain in the land; the farmers were put to shame, [and] they covered their heads.

Even the doe gave birth to her fawn in the field and abandoned it, because there was no grass.

And the wild donkeys stood on the high places, they drew the air like dragons; their eyes are consumed, because there is no grass.

Eternal One, if our iniquities testify against us, act for the sake of your Name, for our rebellions are many; it is against you that we have sinned.

You who are the hope of Israel, [and] its deliverer in times of distress, why should you be in the land like a stranger, and like a traveler who turns away to spend the night?

Why should you be like a man astonished, and like a strong man who cannot deliver?

Yet you are in our midst, O Lord! and your Name is invoked upon us; do not abandon us.

The Lord said this to this people, because they loved to wander about like this, and did not restrain their feet, the Lord did not take pleasure in them; now he will remember their iniquities and punish their sins.

Then the Lord said to me: do not make any petition on behalf of this people.

When they fast, I will not listen to their cry, and when they offer burnt offerings and grain offerings, I will not be pleased with them; but I will consume them with the sword, and with famine, and with plague.

And I said: Ah! Ah! Lord Eternal! Behold, the Prophets say to them: You shall not see the sword, and you shall not have famine, but I will give you sure peace in this place.

And the Lord said to me, "These prophets are prophesying lies in my name. I have not sent them, nor have I appointed them, nor have I spoken to them. They are prophesying false visions to you, divinations of nothing, and the delusions of their own minds."

Therefore, this is what the Lord says concerning the prophets who prophesy in my name, but whom I did not send, and who say, "Sword and famine will not be in this land": those prophets will be consumed by the sword and by famine.

And the people to whom they prophesied will be thrown out into the streets of Jerusalem because of famine and sword; and there will be no one to bury them, nor their wives, their sons and their daughters, and I will pour out their wickedness upon them.

You shall therefore say to them this word: let my eyes overflow with tears night and day, and let them not cease; for the virgin, daughter of my people, has been greatly mistreated, the wound is very painful.

If I go out to the fields, behold, people are slain by the sword; and if I enter the city, behold, the pangs of famine; even the Prophet and the Priest have run through the land, and they do not know where they are.

Have you utterly rejected Judah? And does your soul despise Zion? Why have you struck us so that there is no healing? We look for peace, but there is no good; and for a time of healing, but behold, turmoil.

Eternal One, we acknowledge our wickedness, [and] the iniquity of our fathers; for we have sinned against you.

Do not reject us because of your Name, and do not expose to reproach the throne of your glory; remember your covenant with us, [and] do not break it.

Among the vanities of the nations, are there any that make it rain, and do the heavens give light showers? Is it not you who do it, O Lord our God? Therefore we will wait for you; for it is you who have done all these things.

And the Lord said to me, "Even if Moses and Samuel were to stand before me, I would not have affection for this people; drive them out from before me, and let them go out."

If they ask you, "Where shall we go out?" you shall answer them, "Thus says the Lord: those who are destined for death will go to death; those destined for the sword will go to the sword; those destined for famine will go to famine; and those destined for captivity will go into captivity."

I will also establish on them four kinds of [punishments], says the Lord, the sword to kill, and the dogs to drag, and the birds of the air, and the beasts of the earth to devour and destroy.

And I will hand them over to be tormented by all the kingdoms of the earth, because of Manasseh son of Hezekiah, king of Judah, for the things he did in Jerusalem.

For who would be moved with compassion for you, Jerusalem? Or who would come to offer condolences to you? Or who would turn away to inquire about your prosperity?

You have forsaken me, says the Lord, and have gone backward; therefore I will stretch out my hand against you and destroy you; I am weary of repenting.

I will winnow them with a winnowing fork at the gates of the land; I have devastated [and] destroyed my people, and they have not turned aside from their way.

I have multiplied her widows more than the sand of the sea, I have brought upon the mother of their youth a destroyer at midday, I have suddenly brought down upon her the enemy and terrors.

She who had borne seven has grown faint, she has given up her spirit, her sun has set while it was still day, she has been made ashamed and confused; and I will give her remnant to the sword before their enemies, says the Lord.

Woe to me, O my mother! that you bore me to be a man of contention, and a man of quarrel to all the land; I have bound myself to no one, and no one has bound themselves to me, yet everyone curses and despises me.

[Then the Lord said:] Will not those who remain of you prosper? And will I not cause the enemy to come against you in the time of calamity and distress?

Will iron wear down the iron of the North Wind, and steel?

I will give up your riches and treasures to plunder, without paying a price for them; and this because of all your sins, and even throughout all your lands.

And I will make your enemies pass through a land you do not know, for the fire has been kindled in my anger, it will be kindled upon you.

Eternal One, you know me, remember me, and visit me, and avenge me on those who persecute me; do not take me away when you have long delayed your anger; know that I have suffered reproach for love of you.

Were your words found? I ate them [immediately]; and your word was joyful to me, and it was the gladness of my heart; for your Name is called upon me, O Eternal God of

hosts.

I did not sit at the gathering of mockers, nor did I rejoice there; but I sat alone because of your hand, because you filled me with indignation.

Why is my pain unending, and my wound beyond hope? It refuses to be healed; are you like a deceitful thing? Like waters that do not last?

Therefore this is what the Lord says: If you turn back, I will bring you back, and you will stand before me; and if you separate the precious from the worthless, you will be like my mouth; let them turn back to you, but you must not turn back to them.

And I will make you a strong wall of steel against this people; they will fight against you, but they will not prevail against you, for I am with you to protect you and to deliver you, says the Lord.

And I will deliver you from the hand of the wicked, and redeem you from the hand of the terrible.

Then the word of the Lord came to me, saying:

You shall not take a wife, nor shall you have sons or daughters in this place.

For thus says the Lord concerning the sons and daughters who will be born in this place, and concerning their mothers who will bear them, and concerning the fathers who will beget them in this land;

They will die of very painful diseases; they will not be mourned, nor buried, but they will be on the surface of the earth like dung, and they will be consumed by the sword and by famine, and their dead bodies will be food for the birds of the air, and for the beasts of the earth.

Even so, this is what the Lord says: Do not enter any house of mourning, nor go to wail or grieve for them; for I have withdrawn from this people, says the Lord, my peace, my mercy, and my compassion.

Both great and small will die in this land; they will not be buried, nor will they be mourned, and no one will cut themselves or shave for them.

They shall not be given [bread] in mourning to comfort any of them concerning the dead; nor shall they be given to drink from the cup of consolation for their father or for their mother.

Therefore you shall not enter any house of feasting to sit with them to eat or drink.

For thus says the Lord of hosts, the God of Israel: Behold, I am going to put an end from this place before your eyes and in your days, to the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride.

And it will come to pass that when you have spoken all these words to this people, they will say to you: Why has the Lord pronounced all this great evil against us? And what is our iniquity, and what sin have we committed against the Lord our God?

And you shall say to them: because your fathers forsook me, says the Lord, and went after other gods, and served them, and bowed down to them, and forsook me, and did not keep my Law,

And you have done even worse than your fathers; for behold, each of you walks after the hardness of his evil heart, so as not to listen to me;

Because of this I will transport you from this land to a land neither you nor your ancestors have known, and there you will be enslaved day and night to other gods, because I have shown you no favor.

Nevertheless, behold, the days are coming, says 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;

But the Lord lives, who brought the children of Israel up from the land of the north, and from all the countries to which he had driven them; after I brought them back to their own land, which I gave to their fathers.

"Behold, I will summon many fishermen," says the Lord, "and they shall catch them; and afterward I will summon many hunters, who shall chase them through all the

mountains, and through all the hills, and through all the holes in the rocks.”
 For my eyes are upon all their ways, which are not hidden from me; nor is their iniquity concealed from my eyes.
 But firstly I will repay them double for their iniquity and their sin, because they have defiled my land with their abominable sacrifices, and have filled my inheritance with their abominations.
 Eternal One, who are my strength and my power, and my refuge in the day of distress, the nations will come to you from the ends of the earth, and will say: Surely our fathers inherited falsehood and vanity, and things which do not profit.
 Will man make gods for himself? Who, however, are not gods.
 Therefore, behold, I will make known to them this time, I will make known to them my hand and my strength, and they shall know that my Name is the Lord.
 The sin of Judah is written with an iron chisel, [and] with a diamond point; it is engraved on the tablet of their heart, and on the horns of their altars.
 So that their sons will remember their altars, and their groves, beside the green trees on the high hills.
 Mountaineer, I will give over the fields your riches [and] all your treasures to plunder; your high places [are full] of sin in all your lands.
 And you, and [those who are] with you, will leave vacant the inheritance that I had given you, and I will make you slaves to your enemies, in a land that you do not know, because you have kindled a fire in my anger; [and] it will burn forever.
 Thus says the Lord: Cursed is the man who trusts in man, and makes flesh his arm, and whose heart departs from the Lord.
 For he will be like heather in a wasteland, and he will not perceive when good comes; but he will dwell in the desert in dry places, in a salt land and not inhabited.
 Blessed is the man who trusts in the Lord, and whose trust is in the Lord.
 For it will be like a tree planted by the waters, which sends out its roots by the flowing water; when the heat comes, it will not be afraid; and its leaf will be green, it will not be troubled in the year of drought, nor will it cease to bear fruit.
 The heart is cunning, and desperately wicked above all things; who can know it?
 I am the Lord, who searches the heart and tests the mind, to reward each person according to their ways and the fruit of their deeds.
 He who acquires riches without observing justice is like a partridge [that] hatches what it has not laid; he will leave them in the midst of his days, and in the end he will be found foolish.
 The place of our Sanctuary is a throne of glory, a high place exalted from the beginning.
 Eternal One, who is the hope of Israel, all those who forsake you will be put to shame; those who turn away from me will be written in the ground, because they have forsaken the spring of living water, the Eternal One.
 Eternal One, heal me, and I shall be healed; save me, and I shall be saved; for you are my praise.
 These people are saying to me, “Where is the word of the Lord? Let it come now!”
 But I have not advanced more than a shepherd after you, and I have not desired the day of extreme affliction, you know that; and what came out of my lips was before you.
 Do not be afraid of me, you are my refuge in the day of evil.
 Let those who persecute me be ashamed, but let me not be ashamed; let them be terrified, but let me not be terrified; bring upon them the day of evil, and overwhelm them with a double plague.
 Thus said the Lord to me: Go, and stand at the gate of the people, through which the kings of Judah enter, and through which they go out; and at all the gates of Jerusalem.
 And say to them: Hear the word of the Lord, O kings of Judah, and all you [men] of

Judah, and all you inhabitants of Jerusalem who enter through these gates;
Thus says the Lord: Take heed to your souls, and do not carry any burden on the Sabbath day, nor bring them through the gates of Jerusalem.
And do not carry out any burden from your houses on the Sabbath day, nor do any work, but keep the Sabbath day holy, as I commanded your fathers.
But they did not listen, nor did they incline their ears, but they stiffened their necks, so as not to listen, nor to receive instruction.
It will therefore come to pass if you listen carefully to me, says the Lord, so that you do not bring any burden through the gates of this city on the Sabbath day, and if you keep the Sabbath day holy, so that you do no work on that day;
Let the kings and the leaders, those who sit on the throne of David, riding in chariots and on horses, they and the leaders of them, the men of Judah, and the inhabitants of Jerusalem, enter through the gates of this city; and this city shall be inhabited forever.
People will also come from the cities of Judah, from around Jerusalem, from the land of Benjamin, from the countryside, from the mountains, and from the South, and will bring burnt offerings, sacrifices, grain offerings, and incense; they will also bring peace offerings to the house of the Lord.
But if you do not listen to me to keep the Sabbath day holy, and not to carry any burden, nor bring any through the gates of Jerusalem on the Sabbath day, I will set fire to its gates, it will consume the palaces of Jerusalem, and it will not be quenched.
This word came from the Lord to Jeremiah, saying:
Get up, and go down to the potter's house, and there I will make you hear my words.
So I went down to a potter's house, and there he was, doing his work, sitting on his saddle.
And the vessel which he made from the clay which was in his hand was spoiled, and he made yet another vessel, as it seemed good to him to do.
Then the word of the Lord came to me, saying:
House of Israel, can I not do to you as this potter has done? says the Lord. Behold, as clay is in the hand of a potter, so are you in my hand, house of Israel.
In an instant I will speak against a nation, and against a kingdom, to uproot, to demolish, and to destroy;
But if that nation against which I have spoken turns away from the evil it has done, I will also repent of the evil I had intended to do to it.
And if in an instant I speak of a nation and of a kingdom, to build it up and to plant it;
And if this nation does what displeases me, so that it does not listen to my voice, I will also repent of the good that I had said I would do to it.
Now therefore speak to the men of Judah and to the inhabitants of Jerusalem, saying:
Thus says the Lord: Behold, I plan evil against you and devise a plan against you; therefore now each of you abandon your evil way, and change your way and your actions.
And they answered: there is no more hope; therefore we will follow our thoughts, and each of us will do according to the hardness of his evil heart.
Therefore, this is what the Lord says: Ask the nations now, who has heard of such things? The virgin of Israel has done a very great thing.
Shall we not abandon the snow of Lebanon for the rock of the field? And shall we not leave the waters that are not natural, and that are cold, [even] that they flow?
But my people have forgotten me, and have made perfumes for what is only vanity, and have made them stumble in their ways, to [make them turn away] from the ancient paths, to walk in the paths of a way that is not beaten;
To bring upon their country perpetual desolation and disgrace; [so that] whoever passes by will be astonished and shake their head.
I will scatter them before the enemy, as by the east wind; I will turn my back on

them on the day of their calamity.

And they said, "Come, let us plot some schemes against Jeremiah; for the law will not perish with the priest, nor counsel with the wise, nor speech with the prophet; come, let us strike him with our tongues, and let us pay no attention to any of his words."

Eternal One, hear me, and listen to the voice of those who plead against me. Will evil be repaid for good? For they have dug a pit for my soul. Remember that I came before you to speak for their good, and to turn away your great wrath from them.

Therefore, give their children over to famine, and shed their blood by the sword; let their wives be childless and widowed, and let their husbands be put to death; and let their young men be killed with the sword in battle.

Let the cry be heard from their houses when you suddenly bring troops against them; because they have dug a pit to capture me, and have spread nets at my feet.

But you know, O Lord, that all their counsel is against me to put me to death; do not be appeased concerning their iniquity, and do not blot out their sin from before your face, but let them fall before your eyes; act against them in the time of your anger.

Thus says the Lord: Go, and buy a potter's clay jar, and [take] some of the elders of the people, and some of the elders of the priests;

And go out to the Valley of the Son of Hinnom, which is near the entrance of the eastern gate, and proclaim there the words that I shall tell you.

Say, O kings of Judah and inhabitants of Jerusalem, hear the word of the Lord: This is what the Lord Almighty, the God of Israel, says: I am about to bring such disaster on this place that everyone who hears about it will hear an alarm.

Because they have abandoned me, and have profaned this place, and have burned incense to other gods, which neither they, nor their fathers, nor the Kings of Judah knew, and because they have filled this place with the blood of the innocent;

And that they have built high places of Bahal, in order to burn their sons in the fire to make burnt offerings to Bahal, which I have not commanded, nor spoken of, nor conceived of;

Therefore, behold, the days are coming, says the Lord, when this place shall no longer be called Topheth, nor the Valley of the Son of Hinnom, but the Valley of Slaughter.

And I will destroy the council of Judah and Jerusalem in this place, and I will cause them to fall by the sword in the presence of their enemies, and in the hand of those who seek their lives; and I will give their dead bodies to be eaten by the birds of the air and the beasts of the earth.

I will destroy this city and cover it with shame; everyone who passes by it will be astonished and will insult it because of all its plagues.

And I will make them eat the flesh of their sons, and the flesh of their daughters; and each one will eat the flesh of his companion during the siege, and in the extremity to which their enemies, and those who seek their life, will reduce them.

Then you will break the bottle in the presence of those who went with you;

And you shall say to them: Thus says the Lord of hosts: I will break this people and this city, as one breaks a potter's vessel, which cannot be welded, and they shall be buried in Topheth, because there will be no other place to bury them.

I will do this to this place, says the Lord, and to its inhabitants; so that I will reduce this city to the same state as Topheth;

And the houses of Jerusalem, and the houses of the Kings of Judah shall be defiled, like the place of Topheth, because of all the houses on the roofs of which they made incense to all the host of heaven, and sprinkled to other gods.

Then Jeremiah came from Topheth, where the Lord had sent him to prophesy, and he stood in the courtyard of the house of the Lord and said to all the people:

Thus says the Lord of hosts, the God of Israel: Behold, I am going to bring upon this

city, and upon all its cities, all the evil that I have pronounced against it, because they have stiffened their necks, not to listen to my words. Then Pashur, son of Immer the Priest, who was provost [and] leader in the house of the Lord, heard Jeremiah prophesying these things. And Pashur struck the Prophet Jeremiah, and put him in the prison which is at the upper gate of Benjamin, in the house of the Lord. And it happened the very next day that Pashur brought Jeremiah out of the prison, and Jeremiah said to him: The Lord has not called your name Pashur, but Magor-missabib. For thus says the Lord: behold, I am going to deliver you and all your friends to terror, who shall fall by the sword of their enemies, and your eyes shall see it; I will deliver all those of Judah into the hand of the King of Babylon, who shall carry them off to Babylon, and strike them with the sword. And I will deliver all the riches of this city, and all its work, and all that it has of precious things, I will deliver, I say, all the treasures of the Kings of Judah, into the hands of their enemies, who will plunder them, take them away, and carry them off to Babylon. And you, Pashur, and all the inhabitants of your house, will go into captivity; you will go to Babylon, there you will die, and there you will be buried, you and all your friends, to whom you prophesied lies. O Eternal One! You sought me, and I was drawn to you; you were stronger than I, and you prevailed; I am an object of mockery all day long; everyone mocks me. For since I have spoken, I have done nothing but cry out, shout violence and plunder, because the word of the Lord has been turned against me into reproach and mockery all day long. That is why I said: I will not mention him anymore, and I will not speak in his name anymore; but there was in my heart [as] a burning fire shut up in my bones; I am weary of bearing it, and I can do no more. For I have heard the insults of many, and fear has seized me on all sides. "Tell us," they say, "and we will tell you." All those who are at peace with me are watching for my downfall, saying, "Perhaps he will be deceived; then we will prevail and take revenge on him." But the Lord is with me like a mighty and awesome man; therefore those who persecute me will be overthrown, they will not prevail, they will be put to shame; for they have not been prudent; it will be an everlasting confusion, [which] will never be forgotten. Therefore, Lord of hosts, who searches the righteous, who sees the heart and the mind, let me see the vengeance that you will take; for I have revealed my cause to you. Sing to the Lord, praise the Lord; for he has delivered the souls of the poor from the hand of the wicked. Cursed be the day on which I was born; may the day on which my mother bore me not be blessed. Cursed be the man who brought good news to my father, saying, "A male child is born to you," and who made him so happy. May that man be like the cities that the Lord overthrew without repenting; may he hear the cry in the morning, and the loud tumbling at noonday. Why was I not made to die in my mother's womb? Why was my mother not my tomb, and why did her womb not conceive [without] ever giving birth. Why was I born only to see pain and boredom, and for my days to be wasted in shame? The word that came to Jeremiah from the Lord, when King Zedekiah sent Pashur son of Malkijah and Zephaniah son of Mahashiah the priest to him, saying: Inquire now of the Lord for us; for Nebuchadnezzar King of Babylon is fighting against us; perhaps the Lord will act for us according to all his wonders, and will remove him from us. And Jeremiah said to them: you shall say this to Zedekiah:

Thus says the Lord, the God of Israel: Behold, I am going to bring back from outside the wall the weapons of war which are in your hand, with which you fight against the King of Babylon and against the Chaldeans who are besieging you, and I will gather them in the midst of this city.

And I will fight against you with an outstretched hand, and with a mighty arm, with anger, with zeal, and with great indignation.

And I will strike the inhabitants of this city, both men and beasts; [and] they will die with a great mortality.

And after this, says the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and those who remain in this city of death, of the sword, and of famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those who seek their lives; and he will strike them with the edge of the sword, he will not spare them, he will have no compassion, he will have no pity.

You shall also say to this people: Thus says the Lord: Behold, I set before you the way of life, and the way of death.

Anyone who remains in this city will die by the sword, or by famine, or by plague, but whoever leaves it and surrenders to the Chaldeans who are besieging you will live, and his life will be his prize.

For I have set my face against this city in evil and not in good, says the Lord, it will be given into the hand of the King of Babylon, and he will burn it with fire.

And as for the house of the King of Judah, hear the word of the Lord.

House of David, this is what the Lord says: Administer justice in the morning, and deliver the plundered from the hand of the oppressor, lest my wrath go out like fire and burn with no one to quench it, because of the evil of your deeds.

"Behold, I am against you, you who dwell in the valley, [and who are] the rock of the flat land," says the Lord, "you who say, 'Who will come down against us and enter our dwellings?'"

And I will punish you according to the fruit of your actions, says the Lord; and I will kindle a fire in its forest, which will consume everything around it.

Thus says the Lord: Go down to the house of the King of Judah, and speak this word there.

You shall say then: Hear the word of the Lord, O King of Judah! You sit on the throne of David, you and your servants, and your people, who enter through these gates.

Thus says the Lord: execute judgment and justice, and deliver him who has been plundered from the hand of him who wrongs him; do not trample the fatherless, nor the stranger, nor the widow; and do not use violence, and do not shed innocent blood in this place.

For if you indeed put this word into practice, then the kings who sit in David's place on his throne, riding on chariots and on horses, will enter through the gates of this house, they and their servants, and their people.

But if you do not listen to these words, I have sworn by myself, says the Lord, that this house will be reduced to desolation.

For thus says the Lord concerning the house of the King of Judah: You are to me a Gilead, [and] the summit of Lebanon, [but] unless I reduce you to a desert, and to cities not inhabited.

I will prepare destroyers against you, each with his weapons, who will cut down your exquisite cedars and throw them into the fire;

And many nations will pass by this city, and each will say to his companion, "Why has the Lord done this to this great city?"

And it will be said: it is because they abandoned the covenant of the Lord their God, and bowed down to other gods and served them.

Do not weep for the one who has died, nor mourn for him; but weep bitterly for him who departs, for he will not return, nor see again the land of his birth.

For thus says the Lord concerning Sallum son of Josiah, King of Judah, who reigned in

place of Josiah his father, [and] who went out of this place, he shall not return there again.

But he will die in the place to which he was transported, and will never see that country again.

Woe to him who builds his house by injustice, and its floors without straightness, who uses his neighbor for nothing, and does not give him the wages of his labor.

Who says: I will build myself a large house with well-ventilated floors and windows; it is paneled with cedar and painted with vermilion.

Will you reign, that you mingle among the cedars? Did not your father eat and drink? When he executed judgment and justice, then he prospered.

He judged the cause of the afflicted and the poor, and so he prospered; was this not knowing me? says the Lord.

But your eyes and your heart are devoted only to your dishonest gain, to shedding innocent blood, to doing wrong, and to oppressing.

Therefore, this is what the Lord says concerning Jehoiakim son of Josiah king of Judah: They will not grieve for him, [saying]: Alas, my brother! and alas, my sister!

They will not grieve for him, [saying]: Alas, Lord! and, alas, his magnificence!

He will be buried in the grave of a donkey, being dragged away, and thrown beyond the gates of Jerusalem.

Go up to Lebanon, and cry out, throw down your voice in Bashan, and cry out in the passages, because all your lovers have been torn to pieces.

I spoke to you during your great prosperity, [but] you said: I will not listen; such [is] your course from your youth, that you have not listened to my voice.

The wind will fill all your shepherds, and your lovers will go into captivity; surely you will then be ashamed and confused because of all your malice.

You stand in Lebanon, and you make your nest in the cedars, oh how you will be an object of compassion when the trenches come to you, [and] your pain, like that of a woman in childbirth.

As surely as I live, says the Lord, even if Chonah son of Jehoiakim, king of Judah, were a signet ring in my right hand, I would pull him out of there.

And I will deliver him into the hand of those who seek life, and into the hand of those whose presence you fear, and into the hand of Nebuchadnezzar King of Babylon, and into the hand of the Chaldeans.

And I will cast you and your mother who gave you birth into another country, to which you were not born, and there you will die.

And as for the country they desire to return to, they will not return.

Is this Chonja a despised [and] broken idol? Is he a vessel with nothing lovable about it? Why were he and his posterity cast there, cast, I say, into a land they do not know?

O earth! earth! earth! hear the word of the Lord.

Thus says the Lord: Write that this person is childless, that he is a man who will not prosper in his days, and that there will not be a man of his offspring who prospers, and who will sit on the throne of David, or who will rule over Judah.

Woe to the shepherds who destroy and scatter the flock of my pasture, says the Lord!

Therefore this is what the Lord, the God of Israel, says concerning the shepherds who tend my people: You have scattered my sheep and driven them away and have not visited them; behold, I am going to punish you for the evil of your deeds, says the Lord.

But I will gather the rest of my sheep from all the countries to which I have driven them, and will bring them back to their pastures, and they will be fruitful and multiply.

I will also appoint shepherds over them who will tend them, and they will no longer be afraid or dismayed, and not one will be missing, says the Lord.

"The days are coming," declares the Lord, "when I will raise up for David a righteous Branch, who will reign as king and will do good and just things in the earth."

In his days Judah will be saved, and Israel will dwell securely; and this is the name by which he will be called: The Lord Our Righteousness.

Therefore, behold, the days are coming, says 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; But the Lord lives, who has brought up and restored the descendants of the house of Israel from the land toward the north, and from all the countries to which I had driven them, and they will live in their own land.

Because of the Prophets my heart is broken within me, all my bones tremble; I am like a drunken man, and like a man overcome by wine, because of the Lord and because of his holy words.

For the land is full of adulterers, and the land mourns because of the abominations: the pastures of the desert have become all dry, the oppression of these people is evil, and their strength is not in favor of justice.

For the Prophet and the Priest are deceitful; I have even found their wickedness in my house, says the Lord.

Therefore their way will be like slippery places in darkness; they will be driven into it and fall; for I will bring disaster upon them in the year of their visitation, says the Lord.

But I had indeed seen some unseemly things in the Prophets of Samaria, [for] they prophesied by means of Bahal, and led my people Israel astray.

But I have seen enormous things in the Prophets of Jerusalem; for they commit adultery, and walk in lies; they have given a hand to unjust men, and not one has turned away from his wickedness; they are all like Sodom to me, and the inhabitants of the city, like Gomorrah.

Therefore, this is what the Lord Almighty says concerning these prophets: I am going to make them eat wormwood and drink gall water, because the desecration of the prophets in Jerusalem has spread throughout the land.

Thus says the Lord of hosts: Do not listen to the words of the prophets who prophesy to you; they make you vain, they speak the vision of their own heart, [and] they [have it] not from the mouth of the Lord.

They keep saying to those who despise me: The Lord has said: you will have peace; and they say to all those who walk in the hardness of their heart: no harm will come to you.

For who has been in the secret council of the Lord? And who has perceived and heard his word? Who has paid attention to his word and heard it?

Behold the storm of the Lord, his fury is about to be shown, and the whirlwind ready to swoop down will fall upon the head of the wicked.

The Lord's anger will not be turned away until he has executed and put into effect the thoughts of his heart; you will have clear understanding of this in the last days.

I did not send those prophets, yet they ran; I did not speak to them, yet they prophesied.

If they had been in my secret council, they too would have made my words heard by my people, and they would have turned them away from their evil ways and the malice of their actions.

Am I a God who is near, says the Lord, and not also a God who is far away?

Can anyone hide in some secret place so that I cannot see them? says the Lord. Do I not fill heaven and earth? says the Lord.

I have heard what the Prophets have said, prophesying lies in my Name, [and] saying: I had a dream, I had a dream.

How long will this remain in the hearts of the prophets who prophesy lies, and who prophesy the deceit of their own hearts?

Who think how they will make my people forget my Name, by the dreams that each of them recites to his companion, as their fathers forgot my Name for Bahal.

Let the prophet who has the dream tell the dream; and let him who has my word speak

my word in truth. What good is straw with wheat? says the Lord.

Is not my word like fire, says the Lord, and like a hammer that breaks a stone in pieces?

Therefore, behold, I am against the prophets, says the Lord, who steal my words, each from his neighbor.

"Behold, I am against the prophets," says the Lord, "who adjust their tongues and say, 'He says.'"

"Behold, I am against those who prophesy false dreams," says the Lord, "and who recite them, and lead my people astray with their lies and their recklessness, although I have not sent them, nor have I given them any authority; therefore they shall profit this people nothing," says the Lord.

Therefore, if this people asks you, or if they ask the Prophet or the Priest, saying, "What is the burden of the Lord?" you shall say to them, "What burden?" I will abandon you, says the Lord.

And as for the Prophet, and the Priest, and the people who said, "The burden of the Lord," I will punish that man and his house.

Each of you should say to his companion, and each to his brother: What has the Lord answered? And what has the Lord declared?

And you shall no longer mention the charge of the Lord; for the word of each one shall be a charge against him; because you have perverted the words of the living God, [the words] of the Lord of hosts, our God.

You shall say to the Prophet: What has the Lord answered you, and what has the Lord declared to you?

And if you say, "The burden of the Lord," because of this, says the Lord, because you have said this word, "The burden of the Lord," and I have sent to you, saying, "Do not say anymore, 'The burden of the Lord.'"

Because of this, here I am, and I will completely forget you, and I will uproot from my presence you and the city that I gave to you and your fathers.

And I will bring upon you eternal reproach and everlasting shame, which will not be forgotten.

The Lord showed me [a vision], and behold, two baskets of figs, placed before the Temple of the Lord, after Nebuchadnezzar King of Babylon had carried away from Jerusalem Jeconiah son of Jehoiakim, King of Judah, and the leaders of Judah, with the carpenters and the smiths, and had taken them to Babylon.

One of the baskets had very good figs, as is usually the case with figs that are the first to ripen; and the other basket had very bad figs, which could not have been eaten, they were so bad.

And the Lord said to me, "What do you see, Jeremiah?" And I answered, "Figs, good figs, very good; and bad figs, very bad, which cannot be eaten, they are so bad."

Then the word of the Lord came to me, saying:

Thus says the Lord, the God of Israel: As these figs are good, so I will remember, to do them good, those who were carried away from Judah, whom I sent out of this place to the land of the Chaldeans.

And I will set my eyes on them to do them good, and I will bring them back to this land, I will rebuild them, and I will not destroy them anymore, I will plant them, and I will not uproot them.

And I will give them a heart to know me, [to know, I say], that I am the Lord; and they shall be my people, and I shall be their God: for they shall return to me with all their heart.

And as these figs are so bad that one cannot eat them, so bad are they; so surely, says the Lord, I will make Zedekiah the king of Judah like him, and the leaders of his court, and the remnant of Jerusalem who remained in this land, and those who will become accustomed to the land of Egypt.

And I will deliver them up to be tormented throughout all the kingdoms of the earth, and to be an object of reproach, a proverb, a scorn, and a curse in all the places

where I have driven them.

And I will send upon them the sword, famine, and plague, until they are consumed from the land that I gave to them and to their fathers.

The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim son of Josiah king of Judah, which was the first year of Nebuchadnezzar king of Babylon.

Which Jeremiah the Prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying:

From the thirteenth year of Josiah son of Amon king of Judah until this day, which is the twenty-third year, the word of the Lord has come to me, and I have spoken to you, rising early in the morning and speaking; but you have not listened.

And the Lord sent to you all his servants the prophets, rising early in the morning and sending them; but you did not listen to them, nor did you incline your ears to listen.

When they said: Turn now, each of you, from your evil ways and from the wickedness of your actions, and you will dwell from one century to the next in the land that the Lord has given to you and to your fathers.

And do not go after other gods to serve them and bow down to them, and do not provoke me to anger with the works of your hands; and I will not harm you.

But you have disobeyed me, says the Lord, to provoke me to anger by the works of your hands, to your own harm.

Therefore this is what the Lord Almighty says: Because you have not listened to my words,

Behold, I will send and gather all the families of the north, says the Lord, [I will send], I say, to Nebuchadnezzar king of Babylon my servant; and I will bring them against this land and against its inhabitants, and against all these surrounding nations; I will destroy them as a curse, I will make them a desolation, a reproach, and an everlasting wasteland.

And I will put an end to the sounds of joy and gladness, the voices of bridegroom and bride, the noise of millstones and the light of lamps.

And all this land will be a desert, to the point of astonishment, and these nations will be enslaved to the King of Babylon for seventy years.

And it will come to pass that when the seventy years are completed, I will punish, says the Lord, the King of Babylon, and that nation, for their iniquities, and the land of the Chaldeans, which I will make a perpetual desolation.

And I will bring upon that land all my words which I have spoken against it, all the things which are written in this book, which Jeremiah prophesied against all these nations.

For great kings and great nations will also use them, and I will repay them according to their deeds and according to the work of their hands.

For thus said the Lord, the God of Israel, to me: Take from my hand the cup of this wine, [namely] of this fury, and make all the peoples to whom I send you drink of it.

They will drink of it, and they will be troubled, and they will lose their minds, because of the sword that I will send among them.

So I took the cup from the Lord's hand and made all the nations to whom the Lord sent me drink from it.

[Knowledge] to Jerusalem, and to the cities of Judah, and to its kings, and to its leaders, to bring them to desolation, to astonishment, to reproach, and to a curse, as [it appears] today.

To Pharaoh King of Egypt, and to his servants, and to the principals [of his Court], and to all his people.

And to all the mixture [of Arabia], and to all the Kings of the land of Huz; and to all the Kings of the land of the Philistines, to Ashkelon, Gaza, and Hekron, and to the rest of Ashdod.

To Edom; and to Moab; and to the children of Hammon;
 To all the Kings of Tyre; and to all the Kings of Sidon; and to the Kings of the
 Islands that are beyond the sea;
 To Dédan; Téma; and Buz; and to all those who have cut their hair;
 To all the Kings of Arabia, and to all the Kings of the mixture who dwell in the
 desert.
 And to all the Kings of Zimri; and to all the Kings of Helam; and to all the Kings of
 Mede;
 And to all the Kings of the North, both near and far; and to all the Kingdoms of the
 earth, which are on the top of the earth; and the King of Shesh will drink of it
 after them.
 And you shall say to them: Thus says the Lord of hosts, the God of Israel: Drink and
 be drunk, and even give back the wine which you have drunk and fall down not to rise
 again, because of the sword which I will send among you.
 But it will happen that they will refuse to take the cup from your hand to drink from
 it; but you will say to them: Thus says the Lord of hosts: you shall certainly drink
 from it.
 For behold, I am beginning to send evil upon the city which is called by my Name, and
 will you be exempt in some way? You will not be exempt; for I am going to call down
 the sword upon all the inhabitants of the earth, says the Lord of hosts.
 Therefore you shall prophesy against them all these words, and you shall say to them:
 The Lord will roar from on high, and make his voice heard from his holy dwelling; he
 will roar terribly against his pleasant dwelling; he will redouble his shout to all
 the inhabitants of the earth, as when wine is pressed in a winepress.
 The resounding sound has reached to the ends of the earth; for the Lord will contend
 with the nations, and will contend with all flesh; the wicked will be delivered to
 the sword, says the Lord.
 Thus says the Lord of hosts: Behold, evil will go forth from nation to nation, and a
 great whirlwind will rise from the depths of the earth.
 And on that day those who have been put to death by the Lord will be spread out from
 one end of the earth to its other end; they will not be mourned, nor will they be
 gathered together, nor buried; but they will be like dung on the face of the earth.
 [You] shepherds, howl and cry out; and you magnificent ones of the flock, wallow [in
 the dust]; for the days [determined] to slaughter you, and [the days] of your death
 are fulfilled; and you will fall like a desirable vessel.
 And the shepherds will have no means of escape, nor will the magnificent ones of the
 flock escape.
 There will be a voice of the shepherds' cry, and a howling of the mightiest of the
 flock, because the Lord is going to ravage their pastures.
 And the peaceful huts will be cut down, because of the fierce anger of the Lord.
 He has abandoned his Tabernacle, like a young lion, for their land will be laid
 desolate, because of the fury of the forager, because, I say, of the fury of her
 anger.
 At the beginning of the reign of Jehoiakim, son of Josiah, king of Judah, this word
 came to Jeremiah from the Lord, saying:
 Thus says the Lord: Stand in the court of the house of the Lord, and speak to all the
 cities of Judah that come to worship in the house of the Lord, all the words that I
 have commanded you to speak to them; do not omit a word.
 Perhaps they will listen, and each will turn away from their evil ways; and I will
 repent of the harm I intend to do them because of the malice of their actions.
 Therefore, you shall say to them: Thus says the Lord: If you do not listen to me and
 walk in my Law, which I have set before you,
 To obey the words of my servants the Prophets whom I send to you, rising early in the
 morning and sending them, whom you have not listened to:
 I will make this house like Shiloh, and I will make this city a curse to all the

nations of the earth.

Now the priests and the prophets, and all the people, heard Jeremiah speaking these words in the house of the Lord.

And it came to pass that as soon as Jeremiah had finished speaking all that the Lord had commanded him to speak to all the people, the priests and the prophets and all the people seized him, saying, "You shall surely die."

Why did you prophesy in the Name of the Lord, saying: this house will be like Shiloh, and this city will be desolate, with no one living in it? And all the people gathered around Jeremiah in the house of the Lord.

And the leaders of Judah, having heard all these things, went up from the house of the King to the house of the Lord, and sat down at the entrance of the new gate of the house of the Lord.

And the priests and the prophets spoke to the leaders and to all the people, saying, "This man deserves to be condemned to death, for he has prophesied against this city, as you have heard with your own ears."

And Jeremiah spoke to all the leaders and to all the people, saying, "The Lord has sent me to prophesy against this house and against this city, according to all the words that you have heard."

Therefore, amend your ways and your actions; and listen to the voice of the Lord your God, and the Lord will relent concerning the disaster that he has pronounced against you.

As for me, here I am in your hands; do with me as you see fit.

But know for certain that if you kill me, you will bring innocent blood upon yourselves, upon this city, and upon its inhabitants; for truly the Lord has sent me to you, to speak all these words, hearing you.

Then the leaders and all the people said to the priests and prophets, "This man does not deserve to be condemned to death, for he has spoken to us in the name of the Lord our God."

And some of the elders of the land stood up and spoke to the whole assembly of the people, saying:

Micah Morastite prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying: Thus says the Lord of hosts, Zion shall be plowed [like] a field, and Jerusalem shall be reduced to heaps of stones, and the Temple mount to the heights of a forest.

Did Hezekiah the king of Judah, and all the people of Judah, put him to death? Did he not fear the Lord, and plead with the Lord? And the Lord relented concerning the disaster he had pronounced against them; therefore we are doing a great disaster to ourselves.

But also, [said the others], there was a man who prophesied in the Name of the Lord, [namely] Uriah, son of Shemaiah, from Kiriath-jeharim, who prophesied against this same city, and against this same land, in the same way as Jeremiah;

And King Jehoiakim, with all his officers and the principal men, having heard his words, the King sought to put him to death; but Uriah, having learned of it, and being afraid, fled, and withdrew to Egypt.

And King Jehoiakim sent men to Egypt, namely Elnathan son of Hakbor, and some men with him, who went to Egypt,

And they brought Uriah back from Egypt, and brought him to King Jehoiakim, who struck him with the sword, and threw his dead body into the tombs of the people.

However, the hand of Ahikam son of Shaphan was for Jeremiah, so that he would not be handed over to the people to be put to death.

At the beginning of the reign of Jehoiakim son of Josiah, king of Judah, this word came from the Lord to Jeremiah, saying:

Thus said the Lord to me: Make yourself bonds and yokes, and put them on your neck;

And send them to the King of Edom, and to the King of Moab, and to the King of the children of Hammon, and to the King of Tyre, and to the King of Sidon, by the hands

of the messengers who are to come to Jerusalem to Zedekiah King of Judah. And command them to tell their masters: This is what the Lord Almighty, the God of Israel, says: This is what you are to tell your masters: I made the earth, and the men, and the beasts that are on the earth by my great power, and by my outstretched arm, and I gave it to whomever I pleased. And now I have given all these countries into the hand of Nebuchadnezzar King of Babylon, my servant; and I have even given him the beasts of the field, so that they may be enslaved to him. And all nations shall be subject to him, and to his son, and to his son's son, until the time of his own country also comes, and many nations and great kings shall subjugate him. And it shall come to pass that the nation and the kingdom which has not submitted to Nebuchadnezzar, King of Babylon, and has not submitted its neck to the yoke of the King of Babylon, I will punish that nation, says the Lord, with the sword, and with famine, and with plague, until I have consumed them by his hand. Therefore, do not listen to your prophets, nor your diviners, nor your dreamers, nor your augurs, nor your magicians, who speak to you, saying: you will not be subject to the King of Babylon. For they are prophesying lies to you in order to make you leave your land, so that I may drive you out of it, and that you may perish. But the nation that submits its neck to the yoke of the King of Babylon, and submits to him, I will let remain in its own land, says the Lord, and it will plow it and dwell there. Then I spoke to Zedekiah King of Judah, according to all these words, saying: submit your neck to the yoke of the King of Babylon, and make yourselves subjects to him and to his people, and you will live. Why should you and your people die by the sword, famine, and plague, as the Lord has spoken concerning the nation that will not submit to the King of Babylon? Therefore, do not listen to the words of the prophets who speak to you, saying, "You will not be subject to the King of Babylon," for they are prophesying lies to you. "I did not send them," says the Lord, "yet they prophesy falsely to you in my name, so that I may reject you, and that you may perish, both you and the prophets who prophesy to you." I also spoke to the priests and to all the people, saying: This is what the Lord says: Do not listen to the words of your prophets who prophesy to you, saying: Behold, the ships of the house of the Lord will soon return from Babylon; for they are prophesying lies to you. Do not listen to them, submit to the King of Babylon, and you will live; why should this city be reduced to a desert? And if they are prophets, and the word of the Lord is in them, let them now intercede with the Lord of hosts, so that the ships which are left in the house of the Lord, and in the house of the King of Judah, and in Jerusalem, may not go to Babylon. For thus says the Lord of hosts concerning the pillars, and the sea, and the foundations, and the other ships which remained in this city. Which Nebuchadnezzar King of Babylon did not carry off when he transported from Jerusalem to Babylon Jeconiah son of Jehoiakim King of Judah, and all the Magistrates of Judah and Jerusalem; The Lord, [I say], of hosts, the God of Israel, said thus, concerning the ships that remained in the house of the Lord, and in the house of the King of Judah, and in Jerusalem: They will be carried off to Babylon, and they will remain there until the day I visit them, says the Lord; then I will bring them up again, and they will return to this place. It also happened in that same year, at the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah son of Hazur the

prophet, who was from Gibeon, spoke to me in the house of the Lord, in the presence of the priests and all the people, saying:

Thus says the Lord of hosts, the God of Israel: I have broken the yoke of the King of Babylon.

In two years I will bring back to this place all the ships of the house of the Lord, which Nebuchadnezzar King of Babylon took from this place and transported to Babylon.

And I will bring back to this place, says the Lord, Jeconiah son of Jehoiakim king of Judah, and all those who were carried away from Judah to Babylon; for I will break the yoke of the king of Babylon.

Then Jeremiah the Prophet spoke to Hananiah the Prophet, in the presence of the priests and all the people who were present in the house of the Lord.

And Jeremiah the Prophet said: so be it; so do the Lord; may the Lord indeed fulfill your words which you have prophesied, so that he may bring back from Babylon to this place the ships of the house of the Lord, and all those who were carried away to Babylon.

However, now listen to this word that I speak, you and all the people who hear it.

The Prophets who were before me and before you from long ago prophesied against many countries and against great kingdoms, against war, affliction, and death.

The Prophet who prophesied peace, when the word of that Prophet is fulfilled, that Prophet will be recognized as having been truly sent by the Lord.

Then Hananiah the Prophet took the yoke off the neck of Jeremiah the Prophet and broke it.

Then Hananiah spoke in the presence of all the people, saying, "Thus says the Lord: 'In this time and two years, I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations.'" And Jeremiah the prophet went on his way.

But the word of the Lord came to Jeremiah after Hananiah the Prophet had broken the yoke off the neck of Jeremiah the Prophet, saying:

Go, and speak to Hananiah, saying: Thus says the Lord: You have broken the yokes that were of wood, but instead make yokes of iron.

For thus says the Lord of hosts, the God of Israel: I have put an iron yoke upon the neck of all these nations, that they may serve Nebuchadnezzar King of Babylon, for they shall serve him, and I have also given him the beasts of the field.

Then Jeremiah the Prophet said to Hananiah the prophet: Listen now, O Hananiah! The Lord did not send you, but you have caused this people to trust in falsehood.

Therefore thus says the Lord, behold, I will drive you from off the face of the earth, and you shall die this year; for you have spoken of rebellion against the Lord.

And Hananiah the prophet died that year in the seventh month.

These are the words of the letters that Jeremiah the Prophet sent from Jerusalem to the remnant of the elders of those who had been deported, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had deported from Jerusalem to Babylon;

After King Jehoiachin had left Jerusalem, with the Regent, the Eunuchs, the leaders of Judah and Jerusalem, the carpenters, and the locksmiths.

By Elhasah son of Shaphan, and Gemara son of Hilkiah, whom Zedekiah king of Judah sent to Nebuchadnezzar king of Babylon; [and these letters] were of this content:

Thus says the Lord of hosts, the God of Israel, to all those who were deported, [and] whom I caused to be deported from Jerusalem to Babylon.

Build houses and dwell in them; plant gardens and eat their fruit.

Take wives, and have sons and daughters; also take wives for your sons, and give your daughters to men, and let them bear sons and daughters, and multiply there, and not be diminished.

And seek the peace of the city to which I have sent you into exile, and pray to the Lord for it; for in its peace you will have peace.

For thus says the Lord of hosts, the God of Israel: let not your prophets who are among you, nor your diviners, deceive you, and do not believe the dreams that you dream.

Because they prophesy falsely to you in my name; I did not send them, says the Lord.

For thus says the Lord: When the seventy years are completed in Babylon, I will visit you, and I will execute my good promise upon you, to bring you back to this place.

For I know that the thoughts I have for you, says the Lord, are thoughts of peace and not of adversity, to give you the outcome you have been waiting for.

Then you will call upon me to return; and you will pray to me, and I will answer you.

You will seek me, and you will find me, after you have sought me with all your heart.

For I will make myself found among you, says the Lord, I will restore your fortunes, and I will gather you from all the nations and from all the places where I have scattered you, says the Lord, and I will bring you back to the place from which I have carried you away.

Because you will have said: The Lord has raised up prophets for us who have [prophesied that we would come] to Babylon.

Therefore, this is what the Lord says concerning the King who sits on the throne of David, and concerning all the people who live in this city, [that is], concerning your brothers who did not go into captivity with you;

Thus says the Lord of hosts: Behold, I am going to send upon them the sword, famine, and death, and I will make them become like figs which are exceedingly bad, [and] which cannot be eaten, so bad are they.

And I will pursue them with the sword, with famine, and with plague; and I will abandon them to be tormented by all the kingdoms of the earth, and to be an object of execration, astonishment, ridicule, and reproach to all the nations among which I shall scatter them.

Because they did not listen to my words, says the Lord, who sent them my servants the prophets, rising early in the morning and sending them; and you did not listen, says the Lord.

All of you, therefore, who were carried away, [and] whom I sent back from Jerusalem to Babylon, hear the word of the Lord.

Thus says the Lord of hosts, the God of Israel, concerning Ahab son of Kolaiah, and concerning Zedekiah son of Maheseiah, who prophesy falsely to you in my Name: behold, I am going to deliver them into the hand of Nebuchadnezzar king of Babylon, and he will strike them down before your eyes.

And a form of cursing will be taken from them among all those who were carried away from Judah, who [are] in Babylon, saying: the Lord will put you in the same state as he put Zedekiah and Ahab, whom the King of Babylon burned in the fire.

Because they have committed impurities in Israel, and have committed adultery with the wives of their neighbors, and have spoken false words in my name, which I did not command them, and I know it, and I am a witness to it, says the Lord.

Speak also to Shemaiah the Nehelamite, saying:

Thus says the Lord of hosts, the God of Israel: because you have sent letters in your name to all the people who are in Jerusalem, and to Zephaniah son of Mahashiah the priest, and to all the priests, saying:

The Lord has appointed you as priest in place of Jehoiada the priest, so that you may have charge of the house of the Lord over every man troubled by the spirit and practicing prophethood, to put them in prison and in irons:

And now, why have you not rebuked Jeremiah of Hanathoth, who prophesies to you?

For this reason he has sent us to tell Babylon: the [captivity] will be long: build houses, and dwell in them; plant gardens, and eat their fruit.

(Now Zephaniah the Priest had read these letters, and Jeremiah the Prophet had heard

them.)

Therefore the word of the Lord came to Jeremiah, saying:

Send word to all those who were taken away, and tell them: This is what the Lord says concerning Shemaiah the Nehelamite: because Shemaiah prophesied to you, though I did not send him, and made you trust in lies;

Because of this the Lord said, "Behold, I am going to punish Shemaiah the Nehelamite and his descendants, and there shall be no one of his offspring dwelling among this people, nor shall he see the good that I am going to do for my people," says the Lord, "because he has spoken of rebellion against the Lord."

The word that came to Jeremiah from the Lord, saying:

Thus says the Lord, the God of Israel, saying: Write in a book all the words that I have spoken to you.

For behold, the days are coming, says the Lord, when I will restore the fortunes of my people Israel and Judah, says the Lord, and I will bring them back to the land which I gave to their fathers, and they shall possess it.

And these are the words that the Lord spoke concerning Israel and Judah:

Thus says the Lord: We have heard a sound of terror and dread, and there is no peace.

Please inquire and consider whether a male gives birth; why then have I seen every man with his hands on his loins like a woman giving birth? And why are all faces yellow?

Alas! How great is that day, there has never been one like it, and it will be a time of distress for Jacob; [but] he shall be delivered from it.

And it will come to pass on that day, says the Lord of hosts, that I will break his yoke from off your neck, and I will burst your bonds; and foreigners will no longer enslave you;

But they will serve the Lord their God, and David their King, whom I will raise up for them.

"Therefore, my servant Jacob, do not be afraid, says the Lord, nor be dismayed, O Israel! For behold, I am going to deliver you from a distant land, and your descendants from the land of their captivity; and Jacob shall return and be at rest and at ease, and no one shall make him afraid."

For I am with you, says the Lord, to deliver you; and indeed I will completely consume all the nations among which I have scattered you; but as for you, I will not completely consume you, but I will discipline you in due measure, and I will not leave you entirely innocent.

For thus says the Lord: Your wound is beyond hope, [and] your injury is very painful.

There is no one to defend your cause to cleanse [your wound]; there is no remedy for you that will restore the flesh.

All your lovers have forgotten you, they do not seek you; for I have struck you with an enemy's plague, with a cruel [man's] punishment, because of the greatness of your iniquities; your sins have been strengthened.

Why do you cry out because of your wound? Your pain is beyond hope; I have done these things to you because of the greatness of your iniquity, your sins have been strengthened.

Nevertheless, all those who devour you will be devoured, and all those who cause you distress will go into captivity; and all those who prey on you will be preyed upon; and I will abandon to plunder all those who prey on you.

I will even bind up your wounds and heal your injuries, says the Lord. Because they have called you the driven one, [and have said:] this is Zion, no one seeks her:

Thus says the Lord: Behold, I will restore the captives of the tents of Jacob, and I will have compassion on his pavilions; the city shall be rebuilt on its ground, and the palace shall sit in its place.

And from them will come expressions of thanksgiving and the voices of laughter, and I

will multiply them, and they will no longer be fewer; and I will enlarge them, and they will not be made small.

And her children will be as before, and her assembly will be established before me, and I will punish all those who oppress her.

And the one who will have authority over him will be of him, and his ruler will come out from among him; I will bring him near, and he will come to me; for who is he who has set his heart to come to me? says the Lord.

And you will be my people, and I will be your God.

Behold, the storm of the Lord, the fury has gone out, a whirlwind that piles up; it will settle on the head of the wicked.

The fierce anger of the Lord will not turn away until he has executed and accomplished the purposes of his heart; you will hear this in the last days.

At that time, says the Lord, I will be the God of all the families of Israel, and they will be my people.

Thus says the Lord: The people who escaped the sword found favor in the wilderness; we will go to bring rest to Israel.

The Lord appeared to me from afar, [and said to me]: I have loved you with an everlasting love; therefore I have prolonged my lovingkindness toward you.

I will establish you again, and you will be established, O virgin of Israel! You will again adorn yourself with your tambourines, and you will go out with the dancing of the players.

You will plant vineyards again on the mountains of Samaria; the vinedressers will plant them, and they will harvest the fruit for their own use.

For there will come a day when the watchmen will cry out in the mountains of Ephraim: Arise, and let us go up to Zion to the Lord our God.

For thus says the Lord: Rejoice with singing and be glad for Jacob, and be glad for the Prince of the nations; proclaim it, sing praises, and say: Lord, deliver your people, the remnant of Israel.

Behold, I am going to bring them from the land of the North, and I will gather them from the depths of the earth; the blind and the lame, the pregnant woman and she who is in labor shall be together among them; a great assembly shall return here.

They will have gone there weeping, but I will make them return with supplications, and I will lead them to streams of water, and by a straight way, in which they will not stumble; for I have been a father to Israel, and Ephraim is my firstborn.

Nations, hear the word of the Lord, and proclaim it to the distant islands, and say: He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.

For the Lord has redeemed Jacob, and delivered him from the hand of an enemy stronger than he.

They will come and rejoice with singing in the highest place of Zion, and they will stream to the bounty of the Lord, to the grain, the wine, the oil, and the fruit of the herd and the flock; and their soul will be like a garden full of springs, and they will be no more sorrowful.

Then the virgin will rejoice in the dance, and the young and the old together, and I will turn their mourning into joy, and I will comfort them, and gladden them [delivering them] from their pain.

I will also satisfy the soul of the priests with fat, and my people will be satisfied with my bounty, says the Lord.

Thus says the Lord: A very bitter voice of lamentation [and] of weeping was heard in Ramah, Rachel weeping for her children, and refused to be comforted concerning her children, because there are none left.

Thus says the Lord: Do not let your voice weep, nor let your eyes shed tears, for your work will receive its reward, says the Lord, and they will return from the land of the enemy.

And there is hope for your last days, says the Lord, and your children will return to

their quarters.

I have heard Ephraim complaining, [and saying]: You have chastised me, and I have been chastised like an untamed bull; convert me, and I will be converted; for you are the Lord my God.

Indeed, after I have turned to God, I will repent; and after I have come to my senses, I will strike my thigh. I have been ashamed and disgraced, for I have borne the reproach of my youth.

Was not Ephraim a dear child to me? Was not he a child whom I loved? For all the time I spoke of him, I did not fail to remember him [with tenderness]: therefore my heart yearns for him, and I will certainly have mercy on him, says the Lord.

Set up signs for yourself on the roads, and make heaps of stones; take heaps of stones on the roads, and consider by what way you came. Return, virgin of Israel, return to your cities.

How long will you be troubled, you rebellious daughter? For the Lord has created a new thing on earth: woman will surround man.

Thus says the Lord of hosts, the God of Israel: This word shall again be spoken in the land of Judah and in its cities, when I have restored their captivity: The Lord bless you, O pleasant dwelling place of righteousness, holy mountain.

And Judah and all its cities together, the farmers, and those who walk with the flocks, will dwell in it.

For I have intoxicated the soul thirsting with labor, and I have filled every soul that languished.

That is why I awoke, and I looked, and my sleep was sweet to me.

"The days are coming," declares the Lord, "when I will sow the house of Israel and the house of Judah with the seed of men and the seed of animals."

And it shall come to pass that as I have watched over them to uproot and demolish, to destroy, to lose, and to harm, so I will watch over them to build and to plant, says the Lord.

In those days people will no longer say: "The fathers ate the unripe juice, and the children's teeth are set on edge";

But each will die for their iniquity; every man who eats the unripe juice, his teeth will be set on edge.

"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."

Not according to the covenant that I made with their fathers, on the day that I took them by the hand to lead them out of the land of Egypt, which covenant they broke; and yet I had been a husband to them, says the Lord.

For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my Law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.

Each of them will no longer teach his neighbor, nor each one his brother, saying, 'Know the Lord,' for they will all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Thus says the Lord, who gives the sun to be the light of the day, and the setting of the moon and stars to be the light of the night; who divides the sea, and its waves roar; whose name is the Lord of hosts;

If these regulations ever disappear from before me, says the Lord, then the descendants of Israel will cease to be a nation before me forever.

Thus says the Lord: If the heavens can be measured above, and the foundations of the earth sounded out below, therefore I will reject all the descendants of Israel; because of all the things which they have done, says the Lord.

"The days are coming," declares the Lord, "when this city will be rebuilt for the Lord, from the Tower of Hananel to the Corner Gate."

And again the measuring line will be stretched opposite it on the hill of Gareb, and

will go around towards Goha.

And the whole valley of the road and of the ashes, and all the district as far as the Kidron Valley, as far as the corner of the Horse Gate toward the East, shall be holy to the Lord, and shall no more be demolished or destroyed forever.

The word that came from the Lord to Jeremiah in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

(Now the army of the King of Babylon was then besieging Jerusalem, and Jeremiah the Prophet was confined in the court of the prison, which was in the house of the King of Judah;

For Zedekiah King of Judah had imprisoned him and said to him, "Why are you prophesying?" saying, "Thus says the Lord: Behold, I am about to deliver this city into the hand of the King of Babylon, and he shall take it."

And Zedekiah King of Judah will not escape from the hand of the Chaldeans, but he will certainly be delivered into the hand of the King of Babylon, and will speak to him face to face, and his eyes will see the eyes of this King.

And he will take Zedekiah to Babylon, where he will remain until I visit him, says the Lord; if you fight against the Chaldeans, you will not prosper.

Jeremiah then said: The word of the Lord came to me, saying:

Here is Hanamel son of Shallum your uncle, who comes to you, to say to you: buy my field, which is in Hanathoth; for you have the right of redemption by lineage to redeem it.

Hanamel, son of my uncle, came to me, according to the word of the Lord, in the court of the prison, and said to me, "Buy, I pray you, my field which is in Hanathoth, in the territory of Benjamin: for you have the right of hereditary possession, and of redemption by lineage, buy it for yourself." And I knew then that it was the word of the Lord.

So I bought the field of Hanamel, my uncle's son, which is in Hanathoth; and I weighed out the silver to him, which was seventeen shekels of silver.

Then I wrote the contract, and sealed it, and I took witnesses after weighing the money in the balance;

And I took the acquisition contract, both the one that was sealed, according to the order and the statutes, and the one that was open.

And I gave the deed of purchase to Baruch son of Neriah, son of Mahaseiah, in the presence of Hanamel son of my uncle, and the witnesses who had signed the deed of purchase, [and] in the presence of all the Jews who were sitting in the court of the prison.

Then I gave my order to Baruc in their presence, saying to him:

Thus says the Lord of hosts, the God of Israel: Take these contracts here, namely this purchase contract, which is sealed, and this contract which is open, and put them in an earthen pot, so that they may be preserved for a long time.

For thus says the Lord of hosts, the God of Israel: houses, fields, and vineyards shall again be bought in this land.

And after I had given Baruch son of Nerijah the deed of purchase, I petitioned the Lord, saying:

Ah! ah! Lord Eternal, behold, you have made heaven and earth by your great power, and by your outstretched arm; nothing will be difficult for you;

You show mercy to a thousand generations, and you repay the iniquity of the fathers into the bosom of their children after them; you are the Mighty, the Great, the Mighty [God], whose Name is the Lord of hosts;

Great in counsel, and abundant in means; for your eyes are open to all the ways of the children of men, to reward each one according to his ways, and according to the fruit of his works.

You performed signs and wonders in the land of Egypt [which are known] to this day, and in Israel, and among men, and you acquired a name such as [it appears] today.

For you brought your people Israel out of the land of Egypt with signs and wonders,

with a mighty hand and an outstretched arm, and by spreading terror everywhere. And you gave them this land that you had sworn to their fathers to give them, a land flowing with milk and honey; And they entered and possessed it; but they did not obey your voice, nor walk in your Law, nor do all the things that you commanded them to do; therefore you caused all this evil to befall them here.

Behold, the siege ramps [are raised], they have come against the city to take it, and because of the sword, famine, and death, the city is given into the hand of the Chaldeans who fight against it; and what you have said has come to pass, and behold, you see it.

And yet, Lord Eternal! you told me: buy this field for money, and take witnesses, although the city is given into the hand of the Chaldeans.

But the word of the Lord came to Jeremiah, saying:

Behold, I am the Lord, the God of all flesh; shall there be anything too hard for me?

Therefore this is what the Lord says: "Behold, I am about to deliver this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, who will take it."

And the Chaldeans who fight against this city will enter it, [and] set fire to this city, and burn it, along with the houses on the roofs of which incense has been made to Bahal, and [where] sprinkling has been done to other gods to anger me.

For the children of Israel and the children of Judah have done nothing but what displeases me from their youth; and the children of Israel only provoke me to anger by the works of their hands, says the Lord.

For this city has been brought to my anger and fury from the day they built it until this day, so that I should destroy it from my sight;

Because of all the wickedness of the children of Israel, and of the children of Judah, which they committed to provoke me to anger, they, their kings, their leaders, their priests, and their prophets, the men of Judah, and the inhabitants of Jerusalem.

They have forsaken me; and when I have taught them, rising early in the morning and teaching them, they have not been obedient to receive instruction.

But they have placed their abominations in the house on which my Name is invoked, to defile it.

And they built the high places of Bahal, which are in the valley of the son of Hinnom, to make their sons and daughters pass through the fire to Molech; which I had not commanded them, nor did I ever think that they would do this abomination to make Judah sin.

And now, because of this, the Lord, the God of Israel, says this concerning this city, which you say has been given into the hands of the King of Babylon, because of the sword, famine, and death [are in it]:

Behold, I am going to gather them from all the countries in which I have scattered them by my anger and by my fury, and by my great indignation, and I will bring them back to this place, and I will make them dwell there in safety.

And they shall be my people, and I shall be their God.

And I will give them one heart and one way, so that they may fear me forever, for their own good and the good of their children after them.

And I will make an everlasting covenant with them, [namely] that I will not withdraw from them to do them good; and I will put my fear in their hearts, that they will not withdraw from me.

And I will take pleasure in doing them good, and I will plant them firmly in this land, with all my heart and all my soul.

For thus says the Lord: as I have brought all this great evil upon this people, so I will bring upon them all the good that I pronounce in their favor.

And we will buy fields in this land, which you say is nothing but desolation, having

neither man nor beast there, [and which] is given into the hands of the Chaldeans. They will buy fields for money, and they will write up the deeds, seal them, and take witnesses in the land of Benjamin, and around Jerusalem, in the towns of Judah, both in the hill country and in the plains, and in the towns of the Negev. For I will restore their fortunes, says the Lord.

And the word of the Lord came a second time to Jeremiah, while he was still confined in the courtyard of the prison, saying:

Thus says the Lord who goes to do this, the Lord who goes to form it to establish it, whose name is the Lord.

Cry out to me, and I will answer you, and tell you great and hidden things which you do not know.

For thus says the Lord, the God of Israel, concerning the houses of this city, and the houses of the kings of Judah; they shall be demolished by means of siege works, and by the sword.

They came to fight against the Chaldeans, but it was to fill their houses with the dead bodies of the men I had struck down in my anger and fury, and because I hid my face from that city because of all their wickedness.

Behold, I am going to give him health and healing; I will heal them, and I will show them an abundance of peace and truth.

And I will restore the captives of Judah and the captives of Israel, and I will rebuild them as before.

And I will cleanse them from all their iniquity, by which they have sinned against me; and I will forgive all their iniquities by which they have sinned against me, and by which they have sinned grievously against me.

And [this city] will be a cause of rejoicing, praise, and glory to me among all the nations of the earth who hear of all the good that I am going to do for them, and they will be terrified and awestruck because of all the good and prosperity that I am going to give it.

Thus says the Lord: In this place of which you say, "It is desolate, without man or beast," in the cities of Judah and in the streets of Jerusalem, which lie desolate, without man or inhabitant or any beast, there shall again be heard,

The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, [and] the voice of those who say: Sing praises to the Lord of hosts; for the Lord is good, because his mercy endures forever, when they bring thanksgiving offerings to the house of the Lord; for I will restore the fortunes of this land, [and I will put them] in the same state as before, says the Lord.

Thus says the Lord of hosts: in this desolate place, where there is neither man nor beast, and in all its cities, there shall again be shepherds' huts where they shall rest their flocks;

In the cities of the mountains, and in the cities of the plain, in the cities of the South, in the land of Benjamin, in the vicinity of Jerusalem, and in the cities of Judah; and the flocks will again pass under the hands of him who counts them, says the Lord.

"The days are coming," declares the Lord, "when I will fulfill the good promise I have made to the house of Israel and the house of Judah."

In those days and at that time I will cause the Branch of righteousness to spring up for David, and he will execute justice and righteousness in the earth.

In those days Judah will be delivered, and Jerusalem will dwell securely; and this is the name by which it will be called: The Lord Our Righteousness.

For thus says the Lord, David will never lack a man to sit on the throne of the house of Israel;

And from among the Levite priests, there will never fail to be before me a man offering burnt offerings, making incense cakes, and making sacrifices every day.

Furthermore, the word of the Lord came to Jeremiah, saying:

Thus says the Lord: If you can abolish my covenant concerning the day, and my

covenant concerning the night, so that day and night no longer come at their appointed times;
Therefore my covenant with David my servant shall be abolished; so that he shall no longer have a son reigning on his throne; and with the Levite priests, who serve me.

For as one cannot number the host of heaven, nor measure the sand of the sea, so I will multiply the descendants of David my servant, and the Levites who minister to me.

The word of the Lord came again to Jeremiah, saying:

Have you not seen what this people has said, saying: The Lord has rejected the two families that he had chosen; for [by this] they despise my people; so much so that in their eyes they will no longer be a nation?

Thus says the Lord: if [I have not established] my covenant concerning the day and the night, and if I have not established the ordinances of heaven and earth;
Therefore I will reject the descendants of Jacob and of David my servant, and will no longer take from his descendants people who rule over the descendants of Abraham, Isaac, and Jacob; for I will restore their fortunes and have compassion on them.

The word that came from the Lord to Jeremiah, when Nebuchadnezzar king of Babylon, and all his army, all the kingdoms of the earth, and all the peoples who were under his power, were fighting against Jerusalem and all its cities, saying:

Thus says the Lord, the God of Israel: Go, and speak to Zedekiah king of Judah, and say to him: Thus says the Lord, behold, I am about to deliver this city into the hand of the king of Babylon, and he shall burn it with fire;

And you will not escape from his hand; for you will certainly be taken; and you will be delivered into his hands, and your eyes will see the eyes of the King of Babylon; and he will speak to you mouth to mouth, and you will come to Babylon.

However, O Zedekiah King of Judah, hear the word of the Lord: the Lord has spoken thus concerning you: you shall not die by the sword.

But you will die in peace, and aromatic things will be burned on you, as they burned on your fathers, the previous kings who were before you; and they will mourn for you, [saying]: Alas, Lord! For I have spoken this word, says the Lord.

Jeremiah the Prophet then spoke all these words to Zedekiah King of Judah, in Jerusalem.

And the army of the King of Babylon fought against Jerusalem, and against all the cities of Judah that had remained, [namely] against Lachish, and against Hazeka, for these were [the only] strong cities that remained among the cities of Judah.

The word that came from the Lord to Jeremiah, after King Zedekiah had made a covenant with all the people who were in Jerusalem, to proclaim liberty to them;

So that each one would set free his male servant, and each one his female servant, whether Hebrew or Hebrew, and that no Jew would be the slave of his brother.

Therefore, all the leaders and all the people who had entered into this covenant understood that each one should set his male servant free, and each one his female servant, without enslaving them any longer; and they obeyed and set them free.

But then they changed their minds, and brought back their male and female servants, whom they had sent away free, and subjected them to be their servants.

And the word of the Lord came to Jeremiah from the Lord, saying:

This is what the Lord, the God of Israel, says: I made a covenant with your ancestors on the day I brought them out of the land of Egypt, out of the house of slavery, saying:

In the seventh year you shall each send away your Hebrew brother who has been sold to you; he shall serve you six years, and then you shall send him away free from you; but your fathers did not listen to me, nor inclined their ear.

And you had converted today, and you had done what was right in my sight, by proclaiming liberty each to his neighbor, and you had made a covenant in my presence, in the house on which my Name is claimed;

But you have changed your minds and defiled my name; for you have brought back each one his male servant, and each one his female servant, whom you had sent away free to be of their own, and you have subjected them to be your male and female servants. Therefore this is what the Lord says: You have not listened to me to proclaim liberty, each to his brother and each to his neighbor; behold, I am going to proclaim liberty, says the Lord, against you by sword, pestilence, and famine; and I will give you up to be carried away to all the kingdoms of the earth.

And I will deliver up the men who have transgressed my covenant, and who have not carried out the words of the covenant which they made before me, when they passed between the two halves of the calf which they cut in two;

The leaders of Judah, and the leaders of Jerusalem, the eunuchs, and the priests, and all the people of the land, who passed between the two halves of the calf;

I will deliver them, I say, into the hands of their enemies, and into the hands of those who seek their lives; and their dead bodies will be food for the birds of the heavens, and for the beasts of the earth.

I will also deliver Zedekiah King of Judah, and the chiefs of his court, into the hands of their enemies, and into the hands of those who seek their lives; namely, into the hands of the army of the King of Babylon, who has withdrawn from before you.

“Behold, I will give them a command,” says the Lord, “and I will make them return to this city, and they will fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation, so that there will be no one to dwell in them.”

This is the word that came from the Lord to Jeremiah in the days of Jehoiakim son of Josiah, king of Judah, saying:

Go to the house of the Rechabites, and speak to them, and bring them into the house of the Lord, into one of the chambers, and offer them wine to drink.

So I took Jaazania son of Jeremiah, son of Habazinia, and his brothers, and all his sons, and all the house of the Rechabites;

And I brought them into the house of the Lord, into the chamber of the sons of Hanan, son of Jigdaliah, the man of God, which was near the chamber of the chiefs; which was above the chamber of Mahaseiah, son of Shallum, keeper of the ships.

And I set before the children of the house of the Rechabites goblets full of wine, and cups, and I said to them: drink wine.

And they answered: we will not drink wine; for Jehonadab, son of Rechab our father, gave us a commandment, saying: you shall not drink wine, neither you nor your children, forever;

You shall not build any house, you shall not sow any seed, you shall not plant any vineyard, nor shall you have any; but you shall dwell in tents all the days of your life, so that you may live long in the land in which you sojourn as strangers.

So we obeyed the voice of Jehonadab, son of Rechab our father, in all things which he commanded us, so that we did not drink wine all the days of our lives, neither we, nor our wives, nor our sons, nor our daughters.

We have not built any house for our dwelling, and we have had neither vineyard, nor field, nor seed.

But we remained in tents, and we obeyed, and did according to all the things that Jehonadab our father commanded us.

But it came to pass that when Nebuchadnezzar King of Babylon came up into the land, we said, 'Come, let us enter Jerusalem to flee from the army of the Chaldeans and from the army of Syria'; and we remained in Jerusalem.

Then the word of the Lord came to Jeremiah, saying:

Thus says the Lord of hosts, the God of Israel: Go, and say to the men of Judah, and to the inhabitants of Jerusalem: Will you not receive instruction to obey my words? says the Lord.

All the words of Jehonadab son of Rechab, which he commanded his children not to

drink wine, have been observed, and they have not drunk any to this day; but they have obeyed the commandment of their father; but I have spoken to you, rising early in the morning, and spoken, and you have not obeyed me. For I have sent to you all the Prophets, my servants, rising again and again and sending them, saying to you: Turn now, each of you, from your evil ways, and amend your deeds, and do not follow other gods to serve them, so that you may remain in the land that I gave to you and to your fathers; but you have not inclined your ears, and have not listened to me.

Because the children of Jehonadab son of Rechab observed the commandment of their father, which he had given them, and this people did not listen to me;

Because of this the Lord God of hosts, the God of Israel, said: "Behold, I am going to bring on Judah and on all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I spoke to them, and they did not listen; and I called to them, and they did not answer."

And Jeremiah said to the house of the Rechabites: Thus says the Lord of hosts, the God of Israel: because you have obeyed the commandment of Jehonadab your father, and have kept all his commandments, and have done according to all that he commanded you;

Therefore this is what the Lord Almighty, the God of Israel, says: It will never happen that there is not someone belonging to Jehonadab son of Rechab who stands before me every day.

Now it came to pass in the fourth year of Jehoiakim son of Josiah king of Judah, that this word came from the Lord to Jeremiah, saying:

Take a scroll and write on it all the words I have spoken to you against Israel, Judah, and all the nations, from the day I spoke to you, [that is], from the days of Josiah until this day.

Perhaps the house of Judah will pay attention to all the harm I intend to do to them, so that each one will turn away from their evil way, and that I will forgive them their iniquity and their sin.

So Jeremiah called Baruch son of Neriah, and Baruch wrote from Jeremiah's mouth in the scroll all the words of the Lord, which he dictated to him.

Then Jeremiah gave orders to Baruch, saying: I am detained, [and] I cannot enter the house of the Lord.

You shall go in, and you shall read in the scroll which you have written, [and which I have dictated to you] from my mouth, the words of the Lord, the people hearing them, in the house of the Lord, on the day of the fast; you shall read them, I say, all those of Judah, who will have come from their cities, hearing them.

Perhaps their supplication will be received before the Lord, and each one will turn from his evil way; for the anger and wrath that the Lord has declared against this people is great.

So Baruch son of Neriah did according to all that Jeremiah the Prophet had commanded him, reading from the book the words of the Lord, in the house of the Lord.

Now it came to pass in the fifth year of Jehoiakim son of Josiah king of Judah, in the ninth month, that a fast was proclaimed before the Lord to all the people of Jerusalem and to all the people who had come from the cities of Judah to Jerusalem.

And Baruch read from the book the words of Jeremiah, in the house of the Lord, in the chamber of Gemariah son of Shaphan, the secretary, in the upper court, at the entrance of the new gate of the house of the Lord, while all the people listened. And when Micaiah son of Gemariah, son of Shaphan, had heard [by reading] from the book all the words of the Lord;

He went down to the King's house to the Secretary's chamber, and behold, all the chief men were sitting there, [namely] Elisamah the Secretary, and Delaiah son of Shemaiah, Elnathan son of Hakbor, and Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the chief men.

And Micah told them all the words he had heard when Baruch read from the book, the

people listening.

Therefore, all the leaders sent to Baruch, Jehudi, son of Nethaniah, son of Shelemiah, son of Cusci, saying, "Take in your hand the scroll from which you have read, now that the people have heard it, and come here." So Baruch son of Neriah took the scroll in his hand and came to them.

And they said to him: sit down now, and read to us, while we listen; and Baruch read, while they listened to him.

And it came to pass that as soon as they had heard all these words, they were frightened among themselves, and said to Baruch: we shall not fail to report all these words to the King.

And they questioned Baruch, saying: tell us now how you wrote all these words from his mouth.

And Baruch said to them: he dictated all these words to me with his mouth, and I wrote them down with ink in the book.

Then the leaders said to Baruch: Go, and hide yourself and Jeremiah, and let no one know where you are.

Then they went to the King in the courtyard, but they kept the scroll safe in the room of Elisamah the Secretary; and they told all these words, the King hearing them.

And the King sent Jehudi to get the scroll; and when Jehudi had taken it from the chamber of Elisamah the Secretary, he read it, the King and all the principals who were present around him hearing him.

Now the King was sitting in the winter chamber in the ninth month, and there was a blazing fire before him.

And it came to pass that as soon as Jehudi had read three or four pages of it, the King cut it with the Secretary's penknife, and threw it into the fire of the brazier, until the whole scroll was consumed in the fire that [was] in the brazier.

And neither the King nor any of his servants who heard all these words were afraid, nor did they tear their clothes.

However, Elnathan, and Delaiah, and Gemariah interceded with the King, so that he would not burn the scroll, but he did not listen to them.

Even the King commanded Jerahmeel son of Hammelech, and Seraiah son of Hazriel, and Shelemiah son of Abdeel, to seize Baruch the secretary, and Jeremiah the Prophet; but the Lord hid them.

And the word of the Lord came to Jeremiah, after the king had burned the scroll and the words that Baruch had written by Jeremiah, saying:

Take yet another scroll, and write on it all the first words that were in the first scroll that Jehoiakim King of Judah burned.

And you shall say to Jehoiakim King of Judah: Thus says the Lord: You have burned this scroll, and you have said: Why did you write on it, saying that the King of Babylon will surely come, and that he will ravage this land, and destroy both man and beast?

Therefore this is what the Lord says concerning Jehoiakim king of Judah: he shall have no one to sit on the throne of David, and his dead body shall be thrown out by day to the heat, and by night to the frost.

Therefore I will punish him, his descendants, and his servants for their iniquity; and I will bring upon them, the inhabitants of Jerusalem, and the men of Judah, all the evil that I have spoken against them, which they have not listened to.

Jeremiah then took another scroll, and gave it to Baruch son of Neriah, the secretary, who wrote on it from the mouth of Jeremiah all the words of the book that Jehoiakim king of Judah had burned in the fire, and many similar words were added to it.

Now King Zedekiah, son of Josiah, reigned in place of Shenah son of Jehoiakim, and was established as King over the land of Judah by Nebuchadnezzar King of Babylon. But he did not obey, neither he, nor his servants, nor the people of the land, the

words of the Lord, which he had spoken through Jeremiah the Prophet.

However, King Zedekiah sent Jehucal son of Shelemiah, and Zephaniah son of Mahaseiah the Priest, to Jeremiah the Prophet, to say to him: make a request, I pray you, to the Lord our God for us;

(For Jeremiah was still walking among the people, because he had not yet been put in prison.)

Then Pharaoh's army left Egypt, and when the Chaldeans, who were besieging Jerusalem, heard the news, they withdrew from before Jerusalem.

And the word of the Lord came to Jeremiah the Prophet, saying:

Thus says the Lord, the God of Israel: you shall say this to the King of Judah, who sent you to question me: behold, the army of Pharaoh, which came out to help you, is going back to its land of Egypt.

And the Chaldeans will return, and fight against this city, and take it, and burn it with fire.

Thus says the Lord: Do not deceive yourselves, saying, 'The Chaldeans will surely withdraw from us,' for they will not withdraw.

Even if you had defeated the entire army of the Chaldeans who are fighting against you, and there were only wounded men left among them, they would still rise up, each in their own tent, and burn this city with fire.

Now it came to pass that when the army of the Chaldeans had withdrawn from before Jerusalem, because of the army of Pharaoh;

Jeremiah left Jerusalem to go to the land of Benjamin, slipping out of there among the people.

But when he came to the gate of Benjamin, there was there a captain of the guard, whose name was Jireiah, son of Shelemiah, son of Hananiah, who seized Jeremiah the Prophet, saying to him, "You are going to surrender to the Chaldeans."

And Jeremiah answered: that is not so; I am not going to surrender to the Chaldeans; but he did not listen to him, and Jireija took Jeremiah, and brought him to the chiefs.

And the leaders became angry with Jeremiah, and beat him, and put him in prison in the house of Jehonathan the Secretary, for they had made it a place of prison.

And so Jeremiah entered the pit and the dungeons, and Jeremiah remained there for many days.

But King Zedekiah sent for him and brought him out, and questioned him privately in his house, saying to him, "Is there any word from the Lord?" And Jeremiah answered, "There is," and said to him, "You will be handed over to the King of Babylon."

Then Jeremiah said to King Zedekiah: What wrong have I done against you, and against your servants, and against this people, that you have put me in prison?

But where are your prophets who prophesied to you, saying: the King of Babylon will not return against you or against this land?

Now listen, I pray you, O King my Lord! and let my supplication now be received before your face, and do not send me back to the house of Jehonathan the Secretary, lest I die there.

Therefore, King Zedekiah ordered that Jeremiah be kept in the courtyard of the prison, and that he be given a loaf of bread daily from the bakers' square, until all the bread in the city was consumed. So Jeremiah remained in the courtyard of the prison.

But Sephatiah son of Mattan, and Gedaliah son of Pashur, and Jucal son of Shelemiah, and Pashur son of Malkijah, heard the words that Jeremiah spoke to all the people, saying:

Thus says the Lord: whoever dwells in this city shall die by the sword, by famine, or by plague, but whoever goes out to the Chaldeans shall live, and his life shall be his prize, and he shall live.

Thus says the Lord: this city shall surely be given into the hands of the army of the King of Babylon, and he shall take it.

And the leaders said to the King: let this man be put to death; for by this means he makes the hands of the warriors who have remained in this city cowardly, and the hands of all the people, by saying such words to them; because this man does not seek the prosperity of this people, but evil.

And King Zedekiah said: behold, he is in your hands; for the King can do nothing over you.

So they took Jeremiah and threw him into the pit of Malkijah, son of Hammelech, which was in the courtyard of the prison, and they lowered Jeremiah with ropes into the pit where there was no water, but mud; and so Jeremiah sank into the mud.

But Hebed-melech Cusian, a eunuch who was in the king's house, learned that they had put Jeremiah in that pit; and the king was sitting at the Benjamin Gate.

And Hebed-melech came out of the King's house and spoke to the King, saying:

O King my Lord! These men have done wrong in all that they have done against Jeremiah the Prophet, throwing him into the pit, for he would already have died of hunger in the place where he was, because there is no more bread in the city.

Therefore the King commanded Hebed-melech Cusian, saying: take thirty men from here under your command, and bring up Jeremiah the Prophet out of the pit before he dies.

Hebed-melech then took these men under his command, and entered the house of the King at the place which is under the Treasury, from where he took old rags and old tatters, and lowered them with ropes to Jeremiah in the pit;

And Hebed-melech Cusien said to Jeremiah: put these old rags and tatters under your armpits, under the ropes; and Jeremiah did so.

So they pulled Jeremiah out with ropes and brought him up out of the pit; and Jeremiah remained in the courtyard of the prison.

King Zedekiah sent and brought Jeremiah the Prophet to him at the third entrance to the house of the Lord. The king said to Jeremiah, "I am going to ask you something; do not hide it from me."

And Jeremiah answered Zedekiah: when I declare it to you, is it not true that you will put me to death? and when I give you counsel, you will not listen to me.

Then King Zedekiah swore secretly to Jeremiah, saying: As the Lord lives, who made this soul for us, I will not put you to death, nor will I hand you over to those who seek your life.

Then Jeremiah said to Zedekiah: This is what the Lord, the God of hosts, the God of Israel, says: If you go out willingly to go to the officials of the King of Babylon, your life will be preserved, and this city will not be burned down, and you and your household will live.

But if you do not go out to the officials of the King of Babylon, this city will be given into the hands of the Chaldeans, who will burn it with fire; and you will not escape from their hands.

And King Zedekiah said to Jeremiah: I am afraid because of the Jews who have surrendered to the Chaldeans, that I may be handed over to them, and that they may mock me.

And Jeremiah answered him: they will not hand you over to them; I pray you, listen to the voice of the Lord in what I tell you, so that it may go well with you, and that you may live.

But if you refuse to come out, this is what the Lord has shown me,

For, behold, all the women who remained in the house of the King of Judah shall be brought out to the chiefs of the King of Babylon, and they shall say that those who foretold peace to you have incited you, and have won you over; so that your feet are sunk in the mud, having retreated backward.

They will therefore take all your wives and children out to the Chaldeans, and you will not escape from their hands, but you will be captured, to be handed over to the King of Babylon, and you will be the cause of this city being burned with fire.

Then Zedekiah said to Jeremiah: let no one know anything about these words, and you

will not die.

And if the leaders hear that I have spoken to you, and they come to you, and say to you: tell us now what you said to the King, and what the King said, do not hide anything from us, and we will not put you to death;

You will tell them: I have presented my supplication before the King, so that he will not bring me back to the house of Jehonathan to die.

So all the leaders came to Jeremiah and questioned him; but he gave them a report in accordance with all the words that the King had commanded him to say; and they stopped talking to him, because they had not known anything about this matter.

So Jeremiah remained in the courtyard of the prison until the day Jerusalem was taken, and he was there when Jerusalem was taken.

In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon came with his whole army against Jerusalem, and they besieged it.

And in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, a breach was made in the city.

And all the chief [Captains] of the King of Babylon [entered], and sat down at the middle gate, [namely] Nergal-sareetser, Samgar-nebu, Sar-sekim, Rabsaris, Nergal, Sareetser, Rabmag, and all the rest of the chief [Captains] of the King of Babylon. Now it came to pass that as soon as Zedekiah King of Judah and all the men of war saw them, they fled and went out of the city by night, by way of the King's garden, by the gate between the two walls, and they went by way of the country road.

But the Chaldean army pursued them, and they caught up with Zedekiah in the fields of Jericho; and having captured him, they brought him to Nebuchadnezzar King of Babylon at Riblah, which is in the land of Hamath, where he was put on trial.

And the King of Babylon had the sons of Zedekiah slaughtered in his presence at Riblah; the King of Babylon also had all the officials of Judah slaughtered.

Then he had Zedekiah's eyes gouged out, and bound him with double bronze chains, to take him to Babylon.

The Chaldeans also burned the royal houses and the houses of the people, and demolished the walls of Jerusalem.

And Nebuzaradan, provost of the temple, transported to Babylon the remnant of the people who had remained in the city, and those who had gone to give him, the remnant, I say, of the people who had remained.

But Nebuzaradan, the steward of the inn, left some of the poorest people who had nothing in the land of Judah, and on that day he gave them vineyards and fields.

Now Nebuchadnezzar King of Babylon had given orders and commissions to Nebuzaradan, provost of the palace, concerning Jeremiah, saying:

Remove that man, and keep an eye on him, and do him no harm; but do for him all that he tells you.

Nebuzar-adan, therefore, provost of the palace, sent, and also Nebusazban, Rabsaris, Nergal, Saréetser, Rabmag, and all the chief [Captains] of the King of Babylon;

They sent, [I say], to take Jeremiah from the court of the prison, and gave him to Gedaliah son of Ahikam, son of Shaphan, to take him home; so he remained among the people.

Now the word of the Lord had come to Jeremiah, while he was confined in the courtyard of the prison, saying:

Go, and speak to Hebed-melech Cusian, and say to him: Thus says the Lord of hosts, the God of Israel: Behold, I am going to bring my words upon this city for harm, and not for good, and they shall be fulfilled on that day, in your presence.

But I will deliver you on that day, says the Lord, and you will not be handed over to the men you fear.

For I will surely deliver you, so that you will not fall by the sword; but your life will be your prize, because you have trusted in me, says the Lord.

The word that came from the Lord to Jeremiah, when Nebuzaradan, the governor of the temple, sent him away from Ramah, after he had taken him bound in chains among all

those who were being carried out from Jerusalem and Judah, [and] led captive to Babylon.

When the innkeeper had taken Jeremiah out, he said to him, "The Lord your God has pronounced this disaster on this place."

And the Lord brought him, and did as he had said; because you have sinned against the Lord, and have not obeyed his voice, therefore this has happened to you.

Now therefore, behold, today I have freed you from the chains that were on your hands; if you please come with me to Babylon, come and I will take care of you; but if you do not please come with me to Babylon, stay; look, the whole earth is at your disposal; go wherever it seems good and proper to you to go.

Now [Gedaliah] will not return [here]; therefore return to Gedaliah son of Ahikam, son of Shaphan, whom the King of Babylon appointed over the cities of Judah; and dwell with him among the people, or go wherever you please to go; and the steward of the inn gave him food and some gifts, and sent him away.

So Jeremiah went to Gedaliah son of Ahikam at Mizpah, and stayed with him among the people who remained in the land.

And all the captains of the warmen who were in the field, they and their men heard that the King of Babylon had appointed Gedaliah son of Ahikam over the land, and that he had appointed to him the men, and the women, and the children, and this from among the poorest of the land, [namely] from those who had not been transported to Babylon.

Then they went to Gedaliah at Mizpah; namely, Ishmael son of Nethaniah, and Johanan and Jonathan sons of Kareah, and Seraiah son of Tanhumeth, and the children of Hephai Netophathite, and Jezaniah son of a Mahacathite, they and their people.

And Gedaliah son of Ahikam, son of Shaphan, swore to them and to their people, saying: do not be reluctant to be subject to the Chaldeans, remain in the land, and be subjects of the King of Babylon, and you will be well.

And as for me, behold, I will remain at Mizpah to be ready to receive the orders of the Chaldeans who will come to us; but you, gather the wine, the summer fruits, and the oil, and put them in your vessels, and remain in your cities which you have taken [for your dwelling].

Likewise also all the Jews who were in Moab, and among the children of Hammon, and in Idumea, and in all those countries, when they heard that the King of Babylon had left some remnant in Judah, and that he had appointed over them Gedaliah son of Ahikam, son of Shaphan;

All those Jews returned from all the places to which they had been driven, and came to the land of Judah, to Gedaliah at Mizpah, and gathered wine and summer fruits in great abundance.

But Johanan son of Kareah, and all the captains of the warmen who were in the field came to Gedaliah at Mizpah;

And they said to him: surely do you not know that Bahalis, King of the children of Hammon, has sent Ishmael the son of Nethaniah to take your life? But Gedaliah son of Ahikam did not believe them.

And Johanan son of Kareah spoke secretly to Gedaliah at Mizpah, saying, "I will now go and strike down Ishmael son of Nethaniah, without anyone knowing; why should he take your life, so that all the Jews who have gathered around you may be scattered, and the remnant of Judah may perish?"

But Gedaliah, son of Ahikam, said to Johanan son of Kareah: Do not do that; for you are speaking falsely about Ishmael.

Now it came to pass in the seventh month that Ishmael son of Nethaniah, son of Elisamah, of the royal line, and one of the chief men of the king, and ten men with him, came to Gedaliah son of Ahikam at Mizpah, and ate bread together there at Mizpah.

But Ishmael son of Nethaniah stood up, and the ten men who were with him, and they struck down with the sword Gedaliah son of Ahikam, son of Shaphan, and they put him

to death, he whom the King of Babylon had appointed over the land.

Ishmael also struck down all the Jews who were with him, [that is], with Gedaliah at Mizpah, and the Chaldeans, men of war, who were found there.

And it came to pass that the day after Guedaliah had been put to death, before anyone knew it,

Some men from Shechem, Shiloh, and Samaria; in all eighty men, with shaved beards, torn clothes, and cuts on themselves, came with gifts and incense in their hands to bring to the house of the Lord.

Then Ishmael son of Nethaniah came out of Mizpah to meet them, and he walked weeping, and when he met them, he said to them: come to Gedaliah son of Ahikam.

But as soon as they came into the middle of the city, Ishmael son of Nethaniah, accompanied by the men who were with him, slaughtered them, [and threw them] into a pit.

But there were ten men among them who said to Ishmael, "Do not kill us, for we have secret stores of wheat, barley, oil, and honey in the fields"; and he let them go and did not kill them with their brothers.

And the pit into which Ishmael threw the dead bodies of the men he killed at Gedaliah was the one that King Asa had made when he was afraid of Bahasa King of Israel; and Ishmael son of Nethaniah filled it with the slain.

And Ishmael took captive all those of the people who had remained in Mizpah, [namely] the King's daughters, and all the people who had remained in Mizpah, whom Nebuzaradan, provost of the palace, had appointed to Gedaliah son of Ahikam; Ishmael, I say, son of Nethaniah, took them captive, and went to cross over to the children of Hammon.

But Johanan son of Kareah, and all the captains of the fighting men who were with him, having heard of all the evil that Ishmael son of Nethaniah had done;

And having taken all their people they went to fight against Ishmael son of Nethaniah, whom they met near the great waters which are at Gibeon.

And it came to pass that as soon as all the people who were with Ishmael saw Johanan son of Kareah, and all the captains of the men of war who were with him, they rejoiced.

And all the people whom Ishmael was taking captive from Mizpah turned their faces, and turning around they went to Johanan son of Kareah.

But Ishmael son of Nethaniah escaped with eight men from before Johanan, and went to the children of Hammon.

And Johanan son of Kareah, and all the captains of the fighting men who were with him took all the rest of the people whom they had rescued from the hands of Ishmael son of Nethaniah, [whom he was taking captive] from Mizpah, after he had struck down Gedaliah son of Ahikam, [namely] the mighty fighting men, and the women, and the children, and the eunuchs; and brought them back from Gibeon.

And they departed and settled in Geruth-kimham, near Bethlehem, before departing and withdrawing to Egypt.

Because of the Chaldeans; for they were afraid of them, because Ishmael son of Nethaniah had killed Gedaliah son of Ahikam, who had been appointed over the land by the King of Babylon.

Then all the captains of the fighting men, and Johanan son of Kareah, and Jezaniah son of Hoshaiah, and all the people, from the least to the greatest, approached,

And they said to Jeremiah the Prophet: let our supplication be received from you, and ask the Lord your God for us, [namely] for all this remnant; for of many [we were] we are left but a few, as your eyes see us;

And may the Lord your God show us the way we should walk and what we should do.

And Jeremiah the Prophet answered them, "I have heard [your request]; behold, I am going to ask the Lord your God according to your words; and it shall come to pass that I will tell you all that the Lord answers you, and I will not hide a word from you."

And they said to Jeremiah, "May the Lord be a true and faithful witness between us if

we do not do according to all the words for which the Lord your God has sent you to us."

Whether it is good or bad, we will obey the voice of the Lord our God, to whom we are sending you; so that good may come to us when we have obeyed the voice of the Lord our God.

And it came to pass at the end of ten days that the word of the Lord came to Jeremiah.

And he called Johanan son of Kareah, and all the captains of the war men who were with him, and all the people, from the least to the greatest;

And he said to them, "Thus says the Lord, the God of Israel, to whom you have sent me to present your supplication before him."

If you continue to remain in this land, I will restore you and not destroy you; I will plant you and not uproot you, for I have relented concerning the evil I have done to you.

Do not be afraid of the King of Babylon, whom you fear; do not be afraid of him, says the Lord, for I am with you to save you and to deliver you from his hand.

I will even grant you mercy, so much so that he will take pity on you and return you to your country.

But if you say: we will not remain in this land, and we will not listen to the voice of the Lord our God;

Saying: no; but we will go to the land of Egypt, so that we will not see war, nor hear the sound of the trumpet, nor have a lack of bread; and we will stay there.

Therefore, listen now to the word of the Lord, you remnant of Judah. This is what the Lord Almighty, the God of Israel, says: If you prepare to go to Egypt and enter to sojourn there;

It will happen that the sword you fear will catch you there in the land of Egypt; and the famine you so greatly fear will follow you to Egypt, so that you will die there.

And it will come to pass that all the men who have taken the necessary steps to enter Egypt in order to sojourn there will die by the sword, by famine, and by mortality; none of them will remain, nor will they escape from the evil that I am going to bring upon them.

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 shall my wrath be poured out on you when you go into Egypt; and you shall be an execration, and an astonishment, and a curse, and an reproach; and you shall see this place no more.

You, remnant of Judah, the Lord has spoken against you: do not enter Egypt, you will surely feel that I have commanded you today.

For you have deceived yourselves when you sent me to the Lord your God, saying to me, "Please petition the Lord our God for us, and tell us everything the Lord our God tells you, and we will do it."

And I have declared this to you today; but you have not listened to the voice of the Lord your God, nor to anything for which he sent me to you.

Now therefore, know for certain that you will die by the sword, by famine, and by pestilence, in the place which you have desired to enter, to dwell there.

Now it came to pass that as soon as Jeremiah had finished speaking to all the people all the words of the Lord their God, for which the Lord their God had sent him to them, [namely] all these things;

Hazariah son of Hosahia, and Johanan son of Kareah, and all these proud men, said to Jeremiah: You are speaking lies; the Lord our God did not send you to tell us: Do not go into Egypt to sojourn there.

But Baruch son of Neriah is inciting you against us, in order to hand us over to the Chaldeans, to kill us, and to transport us to Babylon.

So Johanan son of Kareah, and all the captains of the war men, and all the people did not listen to the voice of the Lord, but remained in the land of Judah.

For Johanan son of Kareah, and all the captains of the fighting men took all the remnant of those from Judah who had returned from all the nations among which they had been driven, to dwell in the land of Judah;

The men, and the women, and the children, and the daughters of the King, and all the people whom Nebuzar-adan, provost of the palace, had left with Gedaliah son of Ahikam, son of Shaphan; [they took] also Jeremiah the Prophet, and Baruch son of Neriah;

And they entered the land of Egypt, for they did not obey the voice of the Lord; and they came as far as Taphne.

Then the word of the Lord came to Jeremiah in Taphneh, saying:

Take large stones in your hand, and hide them in the clay, in the tile works which are at the entrance of Pharaoh's house at Taphneh, while the Jews see it;

And said to them, "Thus says the Lord of hosts, the God of Israel: Behold, I am going to summon and bring Nebuchadnezzar king of Babylon my servant, and I will put his throne upon these stones which I have hidden, and he shall spread his canopy over them;

And he will come and strike the land of Egypt. Those destined for death will die; those destined for captivity will go into captivity; and those destined for the sword will be given over to the sword.

And I will kindle a fire in the houses of the gods of Egypt, and [Nebuchadnezzar] will burn them down, and he will lead the people of Egypt captive, and he will adorn himself with the riches of the land of Egypt, as a shepherd wraps himself in his garment, and he will go out in peace.

He will also smash the statues of the house of the sun which is in the land of Egypt, and burn with fire the houses of the gods of Egypt.

The word that came to Jeremiah concerning all the Jews who remained in the land of Egypt, and who lived in Migdol, in Taphnes, in Noph, and in the land of Patros, saying:

Thus says the Lord of hosts, the God of Israel: you have seen all the disaster that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, they are now a desolate place, and no one dwells there;

Because of the evil they did to anger me, by going and burning incense to serve other gods, which neither they, nor you, nor your fathers knew.

And I have sent to you all my servants the Prophets, rising early in the morning and sending them to tell you: do not now commit this abominable thing, which I hate.

But they did not listen, nor did they incline their ears to turn away from their wickedness, so as not to offer incense to other gods.

That is why my fury and my anger have been poured out upon them and have been kindled in the cities of Judah, and in the streets of Jerusalem, which are reduced to a desert, [and] to desolation, as [it appears] today.

Therefore, this is what the Lord, the God of hosts, the God of Israel, says: Why are you doing this great evil to yourselves, cutting yourselves off from Judah, men and women, little children and infants, so that no one is left of you?

By provoking me to anger over the works of your hands, by burning incense to other gods in the land of Egypt, which you have just entered to sojourn there, so that you may be cut off, and become a curse and an object of reproach among all the nations of the earth?

Have you forgotten the sins of your fathers, and the sins of the Kings of Judah, and the sins of their wives, and your own sins, and the sins of your wives, which they committed in the land of Judah, and in the streets of Jerusalem?

To this day they have not been grieved, they have not been afraid, and they have not walked in my Law, nor in my ordinances, which I set before you, and before your fathers also.

Therefore this is what the Lord Almighty, the God of Israel, says: "I am about to turn my face against you to harm you and to cut off all Judah."

And I will take the remnant of those of Judah who have prepared to enter the land of Egypt and sojourn there, and they shall all be consumed; they shall fall in the land of Egypt, they shall be consumed by the sword and by famine, from the least to the greatest; they shall die by the sword and by famine; and they shall be an execration, an astonishment, a curse, and a reproach.

And I will punish those who remain in the land of Egypt, as I punished Jerusalem, with the sword, with famine, and with death.

And there will be none of the remnant of Judah among those who came to dwell there, [that is], in the land of Egypt, to return to the land of Judah, to which they promise to return to dwell there, who escapes, and who remains there; for not one will return, except those who have escaped [from the others].

But all those who knew that their wives were burning incense to other gods, and all the women who were there in large groups; and all the people who lived in the land of Egypt, in Patros, answered Jeremiah, saying:

As for the word that you spoke to us in the Name of the Lord, we will not listen to you;

But we will certainly do all that has come out of our mouth in burning incense to the Queen of Heaven, and sprinkling her, as we and our fathers, our kings, and the leaders among us did in the cities of Judah, and in the streets of Jerusalem, and we had plenty of bread, we were at ease, and we saw no harm.

But since we stopped burning incense to the Queen of Heaven and sprinkling her with holy water, we lacked everything and were consumed by sword and famine.

When we offered incense to the Queen of Heaven, and when we sprinkled her, did we offer her, without our husbands' knowledge, cakes on which she was depicted, or did we sprinkle her?

Then Jeremiah spoke to all the people, against the men and against the women, and against all the people who had given this answer, and said to them:

Has not the Lord remembered the incense you burned in the cities of Judah and in the streets of Jerusalem, you and your ancestors, your kings and leaders, and the people of the land? Has not his heart been moved?

So that the Lord could not bear it any longer, because of the wickedness of your actions, and because of the abominations that you have committed; so that your land has become a desolate place, and an astonishment, and a curse, with no one living in it, as it is today.

Because you made these incense offerings, and you sinned against the Lord, and did not listen to the voice of the Lord, and did not walk in his Law, nor in his ordinances, nor in his testimonies, because of this evil has come upon you, as it appears today.

Then Jeremiah said to all the people and to all the women: All you people of Judah who are in the land of Egypt, listen to the word of the Lord.

This is what the Lord Almighty, the God of Israel, says: "It is you and your wives who have spoken through your mouths concerning what you have done with your hands, saying, 'We will certainly fulfill our vows that we have made, by burning incense to the Queen of Heaven and sprinkling her with holy ...

Therefore, listen to the word of the Lord, all you people of Judah who dwell in the land of Egypt: behold, I have sworn by my great Name, says the Lord, that my Name shall no more be invoked by the mouth of any of Judah, who shall say in all the land of Egypt: As the Lord God lives.

Behold, I am watching against them for harm, not for good; and all the men of Judah who are in the land of Egypt shall be consumed by the sword and by famine, until there is none left.

And those who have escaped from the sword will return from the land of Egypt to the land of Judah in very small numbers, and all the rest of those from Judah who have entered the land of Egypt to sojourn there will know which word will be fulfilled, mine or theirs.

And this will be a sign to you, says the Lord, that I will punish you in this place, so that you may know that my words will be fulfilled without fail against you in evil.

Thus says the Lord: Behold, I am about to deliver Pharaoh-Hophrah king of Egypt into the hand of his enemies, and into the hand of those who seek his life, as I delivered Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, who sought his life.

The word that Jeremiah the Prophet spoke to Baruch son of Neriah, when he wrote these words in a book, from the mouth of Jeremiah, in the fourth year of Jehoiakim son of Josiah, king of Judah, saying:

Thus says the Lord, the God of Israel, concerning you, Baruch.

You said: Woe to me! For the Lord has added sorrow to my pain; I am weary in my groaning, and I have found no rest.

You shall say to him: Thus says the Lord: Behold, I am about to destroy what I have built, and uproot what I have planted, [namely] all this land.

And you, would you seek greatness for yourself? Do not seek it; for behold, I am going to bring disaster on all flesh, says the Lord; but I will give you your life as a prize, in all places where you go.

The word of the Lord which was [spoken] to Jeremiah the Prophet against the nations.

With regard to Egypt, against the army of Pharaoh Neco King of Egypt, which was by the river Euphrates, at Carchemish, which Nebuchadnezzar King of Babylon defeated in the fourth year of Jehoiakim, son of Josiah King of Judah.

Prepare the shield and shield, and approach for battle.

Harness the horses, and you riders, mount up; present yourselves with helmets, sharpen your lances, and put on your breastplates.

Why do I see this? They are terrified; they turn back; their strong men have been defeated, and they flee in haste, without looking behind them; terror surrounds them, says the Lord.

Let not the swift man flee, nor the strong escape; they are overthrown and fall toward the north, near the shore of the river Euphrates.

Who is this that rises like a river, and whose waters surge like the streams?

This is Egypt; it rises like a river, and [its] waters surge like the rivers; and it says: I will rise, I will cover the earth, I will destroy the cities, and those who dwell in them.

Mount your horses, act furiously, [come] chariots, and let the strong men come out: those of Cusa and Put who wield the shield, and the Ludians who wield [and] draw the bow.

For this is the day of the Lord, the Lord Almighty, a day of vengeance, to avenge himself on his adversaries. The sword will devour, and it will be sated and drunk with their blood; for there is a sacrifice to the Lord, the Lord Almighty, in the land of the north, by the river Euphrates.

Go up to Gilead, and take balm, virgin daughter of Egypt. In vain you use remedy upon remedy; for there is no healing for you.

The nations have heard of your shame, and your cry has filled the earth; for the strong have fallen upon the strong, and they have both fallen together.

The word that the Lord spoke to Jeremiah the Prophet concerning the coming of Nebuchadnezzar King of Babylon, to strike the land of Egypt:

Make it known in Egypt, and publish it in Migdol, in Noph, and in Taphnes; [and] say: present yourself, and be ready; for the sword has devoured what is around you.

Why was each of your valiant men swept away? He could not stand firm, because the Lord pushed him.

He struck down a great many of them, and even each fell upon his companion, and they said: Arise, let us return to our people, and to the land of our birth, far from the sword of the oppressor.

They shouted there, Pharaoh King of Egypt is nothing but noise; he let the allotted time pass.

As surely as I live, says the King whose name is the Lord of hosts, as Tabor is between the mountains, and as Carmel is in the sea, so shall he come.

O daughter inhabitant of Egypt, prepare yourself to be dislodged, for Noph shall be desolate, and made deserted, without [there being] any more inhabitants.

Egypt is a very beautiful heifer; [but] destruction is coming, it is coming from the North.

Even the soldiers she keeps at home in her pay are like fattened calves, for they too have turned their backs; they have fled together, they have not stood firm, because the day of their calamity, the time of their punishment, has come upon them.

She will hiss like a serpent, for they will march with a mighty army, and they will come against her with axes, like woodcutters.

They will cut down his forest, says the Lord, though [the trees] could not be counted; because [their army will be] more numerous than the locusts, and they cannot be counted.

The daughter of Egypt is shamed, she is delivered into the hands of the people of the North.

The Lord of hosts, the God of Israel, has said: behold, I am going to punish the great people of No, and Pharaoh, and Egypt, and its gods, and its kings, both Pharaoh, and those who trust in him.

And I will deliver them into the hands of those who seek their lives, into the hands, I say, of Nebuchadnezzar King of Babylon, and into the hands of his servants; but after that it will be inhabited as in the days of old, says the Lord.

And you Jacob my servant, do not be afraid, and do not be dismayed, you Israel; for behold, I am going to deliver you from the distant land; and your descendants from the land of their captivity; and Jacob shall return, and be at rest and at ease, and there shall be no one to make him afraid.

“So you, Jacob my servant, do not be afraid,” says the Lord, “for I am with you; and indeed I will completely consume all the nations among which I have driven you; but I will not completely consume you, and I will discipline you in due measure; yet I will not leave you entirely innocent.”

The word of the Lord, which came to Jeremiah the Prophet against the Philistines, before Pharaoh struck Gaza.

Thus says the Lord: Behold, waters will rise from the north; they will be like an overflowing torrent; they will overflow upon the earth, and upon all that is in it, upon the city, and upon its inhabitants; the people will cry out, and all the inhabitants of the land will wail;

Because of the resounding noise of the hooves of his powerful horses, because of the impetuosity of his chariots, and because of the noise of his wheels; the fathers did not look at the children, so cowardly were their hands.

Because of the day that is coming to destroy all the Philistines, [and] to cut off from Tyre and Sidon whoever remains to help them; for the Lord is going to plunder the Philistines, who are the remnant of the Isle of Caphtor.

Gaza has gone bald; Ashkelon no longer speaks to the rest of their valley; how long will you cut yourself?

Ah! sword of the Lord, how long will you not rest? Return to your sheath, be still, and be at rest.

But how could you rest? For the Lord has given her a charge, he has assigned her against Ashkelon, and against the seashore.

As for Moab; thus says the Lord of hosts, the God of Israel: Woe to Nebo, for it has been plundered! Kiriathaim has been put to shame, and has been taken; the high stronghold has been put to shame and terrified.

Moab will no longer boast of Heshbon; for evil has been plotted against it, [saying]: come, let us destroy it, [and] let it no longer be a nation; you too Madmen will be

destroyed, and the sword will pursue you.

There is a sound of shouting from Horonajim, looting and a great defeat.

Moab is broken, the cry of her little children has been heard.

Weeping upon weeping will ascend by the ascent of Luhith, for on the descent of Horonajim will be heard those who cry out because of the plagues that the enemies have inflicted upon them.

Flee, [they will say], save your lives; and you will be like heather in a desert.

For because you trusted in your works and in your treasures, you will be taken, and Chemos will go out to be carried away with his priests and his chiefs.

And the one who causes the destruction will enter all the cities, and not one city will escape; the valley will perish, and the flat land will be destroyed, according to what the Lord has said;

Give wings to Moab; for surely it will fly away, and its cities will be reduced to desolation, without anyone living there.

Cursed be he who does the work of the Lord fraudulently, and cursed be he who keeps his sword from shedding blood!

Moab has been at ease since its youth; it has rested on its lees; it has not been emptied from ship to ship, and has not been transported, therefore its flavor has always remained in it, and its odor has not changed;

But behold, the days are coming, says the Lord, when I will send men who will capture her, empty her ships, and break her wineskins in pieces.

And Moab will be ashamed because of Chemosh, just as the house of Israel became ashamed because of Bethel, which was their trust.

How do you say: we are strong and valiant in the fight?

Moab will be sacked, and each of its cities will go up in smoke, and the elite of its young men will go down to be slaughtered, says the King whose Name is the Lord of hosts.

The calamity of Moab is near, and its ruin is fast approaching.

All you who are around him, be moved with compassion, and all you who know his name, say: How was this mighty rod broken, and this scepter of honor?

You who dwell with the daughter of Dibon, come down from your glory and sit in a dry place; for he who plundered Moab has come up against you and destroyed your strongholds.

Inhabitant of Haroher, stand by the road and look around; ask him who fled and her who escaped, [and] say: what happened?

Moab is put to shame; for it has been torn to pieces; howl and cry out, report in Arnon that Moab has been plundered;

And judgment came upon the flat land, upon Holon, and upon Iathsah, and upon Mephahat,

And on Dibon, and on Nebo, and on Bethdiblathajim,

And on Kiriathajim, and on Beth-gamul, and on Beth-mehon,

And on Kerioth, and on Bozrah, and on all the cities of the land of Moab, both near and far.

The strength of Moab has been broken, and its arm has been shattered, says the Lord.

Make him drunk, for he has risen up against the Lord. Moab will wallow in the wine he has given up, and he too will become an object of ridicule.

For, [O Moab!] did not Israel mock you, [like] a man caught among thieves? Every time you spoke of him, you rejoiced.

Inhabitants of Moab, leave the cities and dwell in the rocks, and be like the dove that makes its nest beside the entrance of the caves.

We have heard of the pride of Moab the most proud, his arrogance and his pride, and his haughty heart.

I have known his fury, says the Lord; but it shall not be so; [I have known] those on whom he relies; they have done nothing right.

I will therefore howl because of Moab, indeed I will cry out because of all Moab; they will groan over those of Kir-heres.

O vineyard of Sibmah, I will weep over you with the weeping of Jahzer; your crops have passed beyond the sea, they have reached the Sea of Jahzer; the one who causes damage has thrown himself upon your summer fruits, and upon your vintage.

Joy and gladness have withdrawn from the fertile field and from the land of Moab, and I have stopped the wine from the vats; they will no longer tread there singing, and the song of the vintage will no longer be sung there.

Because of the cry of Heshbon which reached Elhale, they cast their cries as far as Jahaz; even from Zohar to Horonajim, [like] a three-year-old heifer; for also the waters of Nimrim shall be reduced to desolation.

And I will make it so that there will no longer be in Moab, says the Lord, anyone who offers on the high places, nor anyone who burns incense to its gods.

Therefore my heart will raise a sound like flutes over Moab; my heart will raise a sound like flutes over those of Kir-heres, because all the abundance of what he acquired has perished.

For every head shall be bald, and every beard shaved; and there shall be cuts on every hand, and sackcloth on the loins.

There will be lamentation on all the rooftops of Moab, and in its squares, because I will have smashed Moab like a ship in which no one takes pleasure, says the Lord.

Howl, [saying]: How has he been torn to pieces? How has Moab turned his back in shame? For Moab will be an object of mockery and terror to all who are around him.

For thus says the Lord: behold, he shall fly like an eagle, and spread his wings over Moab.

Kerioth has been taken, and the fortresses have been seized, and the heart of the mighty men of Moab will be on that day like the heart of a woman in labor.

And Moab will be exterminated, so much so that it will no longer be a people, because it has risen up against the Lord.

Inhabitant of Moab, terror, the pit, and the snare are upon you, says the Lord.

He who flees because of fear will fall into the pit; and he who comes up from the pit will be caught in the net; for I will bring upon him, [that is to say] upon Moab, the year of their punishment, says the Lord.

They stopped in the shadow of Heshbon, wanting to avoid the force; but fire came out of Heshbon, and flame from the midst of Sihon, which will devour a district of Moab, and the crown of the head of noisy people.

Woe to you, Moab! The people of Chemo are lost; for your sons have been taken captive, and your daughters captive.

However, in the last days I will restore and set at rest the captives of Moab, says the Lord. Until then, this is the judgment of Moab.

As for the children of Hammon, this is what the Lord says: Has Israel no children, or no heir? Why then has Malcam inherited the land of Gad, and why do his people remain in the cities of Gad?

Therefore, behold, the days are coming, says the Lord, when I will cause an alarm to be heard in Rabbah of the children of Hammon, and it shall be reduced to a heap of ruins, and the cities within its jurisdiction shall be burned with fire, and Israel shall possess those who possess it, says the Lord.

Wail, O Heshbon! For Hai has been devastated. Cities of Rabbah's jurisdiction, cry out; put on sackcloth, wail, run along the hedges; for Malcam will go into captivity with his priests and his leaders.

Why do you boast of your valleys? Your valley has run dry, you stubborn daughter. She trusted in her treasures, and said, "Who can come against me?"

"Behold, I am going to bring terror upon you from all around you," says the Lord, the Lord of hosts, "and you shall be scattered to and fro, and there shall be no one to gather the scattered people."

But after that I will bring back the captives of the children of Hammon, says the

Eternal.

As for Edom, this is what the Lord Almighty says: Is it not true that there is no more wisdom in Teman? Counsel has failed its inhabitants, their wisdom has vanished.

Flee, turn back, you inhabitants of Dedan, who have dug hollows to dwell in; for I have brought his calamity upon Esau, at the time when I visited him.

Did grape harvesters enter your home? They wouldn't have left you a single glean.

Were they night thieves? They would have caused as much damage as they could.

But I searched Esau, I discovered his secret places, so that he cannot hide; his descendants are destroyed, his brothers too, and his neighbors; and he is nothing.

Leave your orphans, and I will provide for them, and let your widows trust in me.

For thus says the Lord: behold, those who were not to drink from the cup shall surely drink from it; and shall you be exempt in any way? You shall not be exempt; but you shall surely drink from it.

For I have sworn by myself, says the Lord, that Bozrah shall become a desolation, a reproach, a desolation, and a curse, and that all its cities shall become perpetual desolations.

I have heard a proclamation from the Lord, and there is an ambassador sent among the nations, [saying to them]: Assemble yourselves, and come against her, and rise up to fight.

For behold, I have made you lowly among the nations, and contemptible among men.

But your presumption and the pride of your heart have deceived you, you who dwell in the clefts of the rocks and occupy the heights of the hills. Though you raise your nest like the eagle, I will bring you down from it, says the Lord.

And Idumea will be reduced to desolation, so much so that whoever passes by it will be astonished, and will insult it because of all its wounds.

No one will remain there, says the Lord, nor will any son of man dwell there, as in the overthrow of Sodom and Gomorrah, and their surrounding places.

Behold, he will go up like a lion because of the swelling of the Jordan, toward the dwelling place of the harsh land, and after I have made him lie down I will drive him out of Idumea. And who is chosen, whom shall I appoint against her? For who is like me? And who will determine the time for me? And who is the Shepherd who will stand against me?

Therefore, listen to the plan that the Lord has taken against Edom, and the purposes that he has formed against the inhabitants of Teman; unless the smallest of the flock drag them on the ground, and unless their huts are laid waste upon them.

The earth shook with the sound of their ruin; there was a cry, the sound of which was heard in the Red Sea.

Behold, he shall mount like an eagle, and he shall fly, and spread his wings over Bozrah; and the heart of the mighty of Edom in that day shall be like the heart of a woman in labor.

As for Damascus; Hamath and Arpad have been made ashamed, because they have learned very bad news, they are melted, there is a storm in the sea, it cannot be calmed.

Damas is completely cowardly, she is put to flight, fear has surprised her, anguish and pain have seized her like a woman giving birth.

Why wasn't the renowned city, my pleasure city, reserved?

For her elite men will fall in her streets, and all her fighting men will be rendered speechless on that day, says the Lord of hosts.

And I will set fire to the wall of Damascus, which will devour the palaces of Ben-hadad.

As for Kedar, and the Kingdoms of Hazor, which Nebuchadnezzar King of Babylon will strike, thus says the Lord: Arise, go up to Kedar, and destroy the children of the East.

They will take away their tents and their flocks, and will take for themselves their tents, and all their equipment, and their camels, and there will be a cry of terror

all around.

Flee, get out of my way as much as you can, you inhabitants of Hazor, who have dug out hollows to dwell in, says the Lord; for Nebuchadnezzar King of Babylon has formed a plan against you, he has taken a decision against you.

Arise, go up to the nation that is at rest, that dwells securely, says the Lord; that have neither gates nor bars, and that dwell alone.

And their camels will be plundered, and the multitude of their cattle will be prey; and I will scatter them to every wind, to those who cut the ends of their hair, and I will bring their calamity from every side, says the Lord.

And Hazor will become a den of dragons, and a desolate place forever; no one will dwell there, and no son of man will sojourn there.

The word of the Lord that came to Jeremiah the Prophet against Helam at the beginning of the reign of Zedekiah king of Judah, saying:

Thus says the Lord of hosts: Behold, I am going to break the bow of Helam, which is their chief strength.

And I will bring against Helam the four winds from the four corners of the heavens, and I will scatter them in all those winds; and there will be no nation to which those driven out of Helam will not return.

And I will make those of Helam terrified before their enemies, and before those who seek their lives; and I will bring evil upon them, the fierceness of my anger, says the Lord; and I will send the sword after them, until I have consumed them.

And I will set my throne in Helam, and I will destroy its kings and leaders, says the Lord.

But in the last days I will bring back the captives from Helam, says the Lord.

The word that the Lord spoke against Babylon, [and] against the land of the Chaldeans, by means of Jeremiah the Prophet.

Make it known among the nations, and proclaim it, and raise up the sign; proclaim it, do not hide it; say: Babylon has been taken; Bel is put to shame; Merodach is broken, his idols are put to shame, and their dung gods are broken.

For a nation has come up against it from the north, which will make its land a desolation, and there will be no one to live in it; both men and beasts have fled from it, they have gone away.

In those days and at that time, says the Lord, the children of Israel will come, they and the children of Judah together; they will come going and weeping, and seeking the Lord their God.

Those in Zion will inquire about the way toward which they should set their faces, and they will say, "Come, and join yourselves to the Lord. There is an everlasting covenant, which will never be forgotten."

My people have been like lost sheep; their shepherds have led them astray, and made them wander among the mountains; they have gone from mountain to hill, and they have forgotten their place.

All who found them ate them, and their enemies said: we will not be guilty of any harm, because they have sinned against the Lord, against the dwelling place of justice; and the Lord was the expectation of their fathers.

Flee from Babylon, and leave the land of the Chaldeans, and be like the goats that go before the flock.

For behold, I am going to raise up and bring against Babylon an assembly of great nations from the land of the north, who will array themselves in battle array against her, so that she will be taken. Their arrows will be like those of a mighty man, who only destroys, and does not return empty.

And Chaldea will be given over to plunder, and all who plunder it will be satisfied, says the Lord.

Because you rejoiced, because you were merry, ravaging my inheritance, because you fattened yourselves like a heifer grazing on grass, and you neighed like mighty horses.

Your mother has become very ashamed, and she who bore you has blushed; behold, she will be the very last among the nations, she will be a desert, a dry land, a wasteland.

It will no longer be inhabited because of the Lord's indignation; it will be entirely desolate. Anyone who passes by Babylon will be astonished and will insult her because of all her plagues.

Draw up your battle lines against Babylon, surround her; all you who bend the bow, shoot at her, and spare no arrows; for she has sinned against the Lord.

Shout for joy against her all around; she has stretched out her hand; her foundations have fallen, her walls are overturned; for this is the vengeance of the Lord; take revenge on her; do to her as she has done.

Cut off from Babylon the sower, and him who holds the sickle at harvest time; let each one return to his people, and let each one flee to his country, because of the sword of the oppressor.

Israel is like a stray sheep that the lions have scared away. The King of Assyria devoured it first, but this last one, Nebuchadnezzar King of Babylon, broke its bones.

Therefore this is what the Lord Almighty, the God of Israel, says: "I am going to visit the king of Babylon and his land, just as I visited the king of Assyria."

And I will bring Israel back to its huts; it will graze in Carmel and in Bashan, and its soul will be satisfied in the mountains of Ephraim and Gilead.

In those days and at that time, says the Lord, they will look for the iniquity of Israel, but there will be none; and for the sins of Judah, but they will not be found; for I will forgive those whom I have left to remain.

[Come] against that land, you [two] rebels; go up against it, and against the inhabitants destined for visitation; dry up, and destroy in the manner of the banished after them, says the Lord, and do according to all the things that I have commanded you.

The alarm is in the country, and a great calamity.

How the hammer of the whole earth is shattered and broken! How Babylon is brought to astonishment among the nations!

I spread nets for you, and you were caught, O Babylon! And you did not know it; you were found and caught, because you defied the Lord.

The Lord has opened his armory, and brought out the weapons of his indignation; because the Lord, the Lord of hosts, has a plan to carry out in the land of the Chaldeans.

Come against her from the ends of the earth, open her barns, trample her like sheaves; destroy her as if forbidden, and let her have nothing left.

Cut the throats of all her calves, and let them go down to the slaughter; woe to them! For the day has come, the time of their visitation.

[We hear] the voice of those who flee, and who have escaped from the land of Babylon, to announce in Zion the vengeance of the Lord our God, the vengeance for his Temple.

Assemble the archers against Babylon with a public shout; all you who draw the bow, encamp against her all around; let no one escape; repay her according to her deeds; do to her according to all that she has done; for she has proudly gone out against the Lord, against the Holy One of Israel.

Therefore, his elite troops will fall in the squares, and all his fighting men will be rendered speechless on that day, says the Lord.

"Behold, I am against you, who are pride itself," says the Lord, the Lord of hosts; "for your day has come, the time when I will visit you."

Pride will stumble and fall, and there will be no one to raise it up; I will also kindle fire in its cities, and it will devour all its surroundings.

Thus says the Lord of hosts: The children of Israel and the children of Judah have been oppressed together; all who took them hold them fast, and have refused to let

them go.

Their Redeemer is strong, his Name is the Lord of hosts; he will earnestly plead their cause, to give rest to the land, and to confound the inhabitants of Babylon. The sword is upon the Chaldeans, says the Lord, and upon the inhabitants of Babylon, upon her leaders, and upon her wise men.

The sword is drawn against his soothsayers, and they will lose their minds; the sword is against his mighty men, and they will be terrified.

The sword is upon her horses, and upon her chariots, and upon all the mass of various kinds of people which [is] in the midst of her, and they shall become [like] women; the sword is upon her treasures, and they shall be plundered.

A drought will be upon its waters, and they will dry up; because it is a land of carved images, and they will act foolishly toward their gods who terrify them.

Therefore the wild beasts of the deserts and those of the islands will dwell there, and the owls will also dwell there; and it will never again be inhabited, nor will anyone dwell there for any time.

No one will remain there, says the Lord, nor will any son of man dwell in it, as in the subversion that God brought upon Sodom and Gomorrah, and their surrounding places.

Behold, a people and a great nation is coming from the north, and many kings will awaken from the depths of the earth.

They will take up the bow and the banner; they are cruel, and they will have no compassion; their voice will roar like the sea, and they will be mounted on horses; each of them is arrayed as a man of war against you, daughter of Babylon.

The King of Babylon heard the noise, and his hands went limp; anguish seized him, [and] a labor like that of a woman giving birth.

Behold, he will go up like a lion because of the swelling of the Jordan, to the dwelling place of the harsh land, and after I have made them rest, I will make them run out of Chaldea. And who is chosen, whom shall I commission against her? For who is like me? And who will determine the time for me? And who is the shepherd who will stand against me?

Therefore, listen to the plan that the Lord has made against Babylon, and the purposes that he has devised against the land of the Chaldeans: unless the smallest of the flock drag them on the ground, and unless their huts are laid waste upon them.

The earth shook at the sound of Babylon's capture, and the cry was heard among the nations.

Thus says the Lord: Behold, I am going to raise a wind of destruction against Babylon, and against those who dwell in the heart [of the Kingdom] of those who rise up against me.

And I will send winnowers against Babylon who will winnow her and empty her land; for they will come against her from all sides in the day of her calamity.

Let the bow be bent against him who bends his bow, and against him who trusts in his breastplate; and spare not his elite men, exterminate his entire army in the manner of the forbidden;

And the mortally wounded will fall in the land of the Chaldeans; and the pierced [will fall] in its places;

For Israel and Judah are not without their God, the Lord of hosts; although their land was found by the Holy One of Israel full of sins.

Flee from Babylon, and save your own life; do not be destroyed in her iniquity; for it is the time of the Lord's vengeance; he will repay her what she deserves.

Babylon was like a golden cup in the hand of the Lord, making the whole earth drunk; the nations drank of her wine; therefore the nations lost their minds.

Babylon fell in an instant, and was shattered; howl at her, take balm for her pain, perhaps she will heal.

We have dealt with Babylon, and she is not healed; leave her and let us each go to

our own country; for her case has reached to the heavens and has risen to the clouds.

The Lord has demonstrated our righteousness. Come, let us proclaim in Zion the deeds of the Lord our God.

Sharpen the arrows, and grasp the shields with both hands; the Lord has stirred up the spirit of the kings of Medea; for his purpose is against Babylon to destroy her, because this is the vengeance of the Lord, and the vengeance for his Temple.

Raise the standard on the walls of Babylon, strengthen the garrison, post the guards, prepare ambushes; for the Lord has formed a plan, even he has done what he said against the inhabitants of Babylon.

You were seated upon many waters, abundant in treasures; your end has come, and the culmination of your dishonest gain.

The Lord of hosts has sworn by himself, saying: unless I fill you with men like hurebecks, and they answer one another to encourage one another against you.

It is he who made the earth by his virtue, and who arranged the habitable world by his wisdom, and who stretched out the heavens by his understanding.

As soon as he makes his voice heard there is a great roar of waters in the heavens; after he makes the mists rise from the ends of the earth, his lightning announces the rain, and he brings the wind out of his storehouses.

Every man appears dull in his knowledge; every bronze caster is put to shame by the carved images; for what they cast is falsehood, and there is no breath in them.

They are nothing but vanity, and a work fit to deceive; they will perish at the time of their visitation.

Jacob's portion is not like these things; for he is the one who formed all things, and he is the lot of his inheritance; his name is the Lord of hosts.

You have been my hammer [and] instruments of war; by you I have torn nations to pieces, and by you I have destroyed kingdoms.

And through you I have smashed the horse and its rider to pieces; and through you I have smashed the chariot and its rider to pieces.

And through you I have torn to pieces the man and the woman; and through you I have torn to pieces the old man and the young boy; and through you I have torn to pieces the young man and the virgin.

And through you I have torn to pieces the shepherd and his flock; and through you I have torn to pieces the farmer and his yoked oxen; and through you I have torn to pieces the governors and the magistrates.

But I will repay Babylon and all the inhabitants of Chaldea for all the evil they have done to Zion, as you see, says the Lord.

"Behold, I am against you, O destroying mountain," says the Lord, "that destroys the whole earth; and I will stretch out my hand against you, and roll you down from the height of the rocks, and I will make you a burning mountain."

And no stone will be taken from you to set as a cornerstone, nor any stone to serve as a foundation, for you will be a perpetual desolation, says the Lord.

Raise the banner on the earth, sound the trumpet among the nations; prepare the nations against her; summon against her the kingdoms of Ararat, Minni, and Askenas; appoint captains against her, mount her horses like the bristling hurricane.

Prepare against her the nations, the kings of Medea, her governors, and all her magistrates, and all the land under her dominion.

And the earth will be shaken and in labor, because all that the Lord has planned has been done against Babylon, to reduce the land to desolation, so that there is no one to inhabit it.

The mighty men of Babylon have ceased to fight, they have stood in the fortresses, their strength is extinguished, and they have become [like] women; her dwellings have been burned; and her bars have been broken.

The courier will come to meet the courier, and the messenger will come to meet the messenger, to announce to the King of Babylon that his city is taken at one end;

And that its fords are surprised, and that its marshes are burned with fire, and that the men of war are terrified.

For thus says the Lord of hosts, the God of Israel: the daughter of Babylon is like a threshing floor; it is time for her to be trodden; yet a little while, and the time of her harvest will come.

Nebuchadnezzar King of Babylon, [Jerusalem will say], has devoured me and crushed me; he has made me like a ship that serves no purpose; he has swallowed me like a dragon; he has filled his belly with my delights, he has driven me far away.

What he has taken from me by violence, and my flesh [is] in Babylon, will say the inhabitant of Zion; and my blood is with the inhabitants of Chaldea, will say Jerusalem.

Therefore this is what the Lord says: "I am going to plead your case, and I will take vengeance on you; I will dry up her sea and make her spring run dry."

And Babylon will be reduced to heaps, a dwelling place of dragons, an astonishment, and a reproach, with no one dwelling there.

They will roar together like lion cubs, and make a sound like lion fawns.

I will make them revel in their feasts, and make them drunk, so that they will be glad and sleep a perpetual sleep, and will not wake up, says the Lord.

I will bring them down like lambs to the slaughter, and like sheep with goats.

How was Sheshach captured? And how was she who was the praise of all the earth taken captive? How was Babylon made a desolation among the nations?

The sea rose over Babylon, and was covered with its many waves.

Its cities were a source of astonishment, a dry land of wastelands, a country where no one lives, and where not a son of man passes.

I will also punish Bel in Babylon, and I will bring out of his mouth what he had swallowed, and the nations will no longer approach him; even the wall of Babylon has fallen.

My people, come out of the midst of her, and save your lives each from the fierceness of the Lord's anger.

Lest your heart grow weak, and you be afraid of the news that will be heard throughout the land; for news will come one year, and after that [other] news another year, and there will be violence in the land, and ruler upon ruler.

Therefore, behold, the days are coming when I will punish the carved images of Babylon, and all her land shall be put to shame, and all her slain shall fall in the midst of her.

The heavens and the earth and everything in them will rejoice and sing against Babylon, because destroyers will come against her from the north, says the Lord.

And as Babylon caused the mortally wounded of Israel to fall, so shall the mortally wounded of the whole land fall in Babylon.

You who have escaped from the sword, keep going, do not stop; remember the Lord in these distant lands where you are, and let Jerusalem return to your heart.

[But you will say]: we are ashamed of the reproaches we have heard; confusion has covered our faces, because foreigners have come against the sanctuaries of the house of the Lord.

Therefore, behold, the days are coming, says the Lord, when I will avenge her carved images, and the mortally wounded will groan throughout her land.

Even if Babylon were to ascend to the heavens, and would have fortified the highest of her fortresses, yet the destroyers would enter her by me, says the Lord.

A great cry is heard from Babylon, and a great scattering from the land of the Chaldeans.

Because the Lord is going to destroy Babylon, and he will abolish the magnificent voice from within her, and their waves will roar like mighty waters, the majesty of their noise will resound.

For the destroyer has come against her, against Babylon; her mighty men have been captured, and their bows have been broken; for the Lord, the mighty God of

retribution, never fails to repay.

I will make drunk its leaders and wise men, its governors and magistrates, and its mighty men; they will sleep a perpetual sleep, and they will not wake up again, says the King whose Name is the Lord of hosts.

Thus says the Lord of hosts: There shall not be a wall of Babylon, however broad, that shall not be completely razed; and its gates, which are so high, shall be burned with fire; so the peoples shall have labored in vain, and the nations for fire, and they shall have grown weary of it.

This is the order that Jeremiah the Prophet gave to Seraiah, son of Neriah, son of Mahaseiah, when he went from Zedekiah King of Judah to Babylon in the fourth year of his reign; now Seraiah was chief chamberlain.

For Jeremiah wrote in a book all the evil that was to come upon Babylon; namely, all these words that are written against Babylon.

Jeremiah then said to Seraiah: As soon as you come to Babylon, and see it, you will read all these words;

And you will say: Lord, you have spoken against this place to destroy it, so that there will be no inhabitant, neither man nor beast, but that it will be reduced to a perpetual desolation.

And as soon as you have finished reading this book, you shall tie it to a stone, and throw it into the Euphrates;

And you will say: Babylon will be plunged into this, and she will not rise again from the disaster I am about to bring upon her, and they will be overwhelmed by it. These are the words of Jeremiah up to this point.

Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem, his mother's name was Hamutal, [and] she was the daughter of Jeremiah of Libnah.

He did what was displeasing to the Lord, just as Jehoiakim had done.

For it [happened] because of the anger of the Lord against Jerusalem and Judah, to the point of rejecting them from before him, that Zedekiah rebelled against the King of Babylon.

So it came to pass in the ninth year of his reign; on the tenth day of the tenth month, that Nebuchadnezzar King of Babylon came against Jerusalem, he and all his army, and they encamped against it, and made siege works all around.

And the city was besieged until the eleventh year of King Zedekiah.

And on the ninth day of the fourth month the famine worsened in the city, so that there was no bread for the people of the land.

Then the breach was made in the city, and all the warriors fled, and left the city by night, by the way of the gate between the two walls, which was near the King's garden (now the Chaldeans were all around the city) and went away by the way of the country.

But the Chaldean army pursued the King, and when they reached Zedekiah in the fields of Jericho, his entire army scattered from him.

So they took the King, and brought him up to the King of Babylon at Riblath in the land of Hamath, where he was put on trial.

And the King of Babylon had the sons of Zedekiah slaughtered in his presence; he also had all the leaders of Judah slaughtered at Riblath.

Then he had Zedekiah's eyes gouged out, and bound him with double bronze chains, and the King of Babylon brought him to Babylon, and put him in prison until the day of his death.

And on the tenth day of the fifth month, in the nineteenth year of Nebuchadnezzar King of Babylon, Nebuzaradan, provost of the palace, ordinary servant of the King of Babylon, entered Jerusalem;

And burned the house of the Lord, and the royal house, and all the houses of Jerusalem, and set fire to all the houses of the nobles.

And the whole army of the Chaldeans, which was with the provost of the inn,

demolished all the walls that were around Jerusalem.

And Nebuzaradan, provost of the palace, transported [to Babylon] some of the poorest of the people, the rest of the people, [namely] those who had remained in the city, and those who had gone to surrender to the King of Babylon, with the rest of the multitude.

However, Nebuzar-adan, provost of the hotel, left some of the poorest people in the country to be vine growers and farmers.

And the Chaldeans broke into pieces the bronze pillars that were in the house of the Lord, with the bases; and the bronze sea that was in the house of the Lord, and carried all the bronze to Babylon.

They also took away the cauldrons, scrapers, sickles, basins, cups, and all the bronze utensils used in their service.

The provost of the hotel also took away the cups, and the censers, and the basins, and the cauldrons, and the candlesticks, and the cups, and the goblets; that which was of gold, and that which was of silver.

As for the two pillars, the sea, and the twelve bronze oxen that served as bases, which King Solomon had made for the house of the Lord, the bronze of all those vessels was not weighed.

Now as for the columns, each column was eighteen cubits high, and a cord of twelve cubits was around it; and it was four fingers thick, and was hollow; and there was above it a bronze capital; and the height of one of the capitals [was] five cubits, there was also a net and pomegranates all around the capital, all of bronze; and the second column was of the same kind, and also the pomegranates.

There were also ninety-six grenades on the side, [and] the grenades that were on the net around, were one hundred in all.

Furthermore, the provost of the hotel took away Seraiah, who was the first priest, and Zephaniah, who was the second priest, and the three guards of the ships.

He also brought from the city a eunuch who was in charge of the fighting men, and seven men from those who were near the person of the King, who were found in the city; and the Secretary of the Captain of the army who was enlisting the people of the country; and sixty men from among the people of the country, who were found in the city.

Nebuzar-adan, the steward of the inn, took them and brought them to the King of Babylon at Riblah.

And the King of Babylon struck them down and killed them at Riblah in the land of Hamath. Thus Judah was carried out of its land.

And this is the people that Nebuchadnezzar deported; in the seventh year, three thousand twenty-three Jews.

In the eighteenth year of Nebuchadnezzar, eight hundred and thirty-two people were brought up from Jerusalem.

In the twenty-third year of Nebuchadnezzar, Nebuzar-adan, provost of the inn, transported seven hundred and forty-five people of the Jews; so all the people were four thousand six hundred.

Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin, King of Judah, on the twenty-fifth day of the twelfth month, that Evilmerodach, King of Babylon, in the year that he began to reign, brought Jehoiachin King of Judah out of prison, and set him free.

And he spoke kindly to him, and placed his throne above the throne of the [other] kings who were with him in Babylon.

And after he had changed his prison clothes, he ate bread normally every day of his life in the presence of the King.

And as for his daily routine, a continuous routine was established for him by the King of Babylon for each day, until the day of his death, for the whole time of his life.

[Aleph.] How did it come about that the once so populated city should be so lonely?

That she who was great among the nations should become like a widow? That she who was Lady among the Provinces should be made a tributary?

[Beth.] She does not cease to weep during the night, and her tears are on her cheeks; there is not one of all her friends who consoles her; her close friends have acted treacherously against her, they have become her enemies.

[Gimel.] Judea has been taken captive because of her affliction and her great servitude; she now dwells among the nations and finds no rest; all her persecutors have caught her in her straits.

[Daleth.] The roads of Zion mourn because no one comes to the solemn feasts; all her gates are desolate, her priests weep, her virgins are overcome with sorrow; she is filled with bitterness.

[He.] Her adversaries were established as leaders, her enemies prospered; for the Lord plunged her into affliction because of the multitude of her sins, her little children went into captivity before the adversary;

[Vau.] And all the honor of the daughter of Zion has departed from her; her leaders have become like deer that find no pasture, and they have walked destitute by force, before the one who pursued them.

[Zajin.] Jerusalem in the days of her affliction and her poor state remembered all her desirable things which she had for so long, when her people fell by the hand of the enemy, without anyone helping her; the enemies saw her, and mocked her Sabbaths.

[Heth.] Jerusalem has sinned grievously; therefore heads have been shaken against her; all who honored her have despised her, because they have seen her disgrace; she also wept, and turned back.

[Teth.] Her filth was in the folds of her robe, [and] she did not remember her end; she was exceedingly low, and she has no comforter. Look, O Lord, upon my affliction, for the enemy has exalted himself [with pride].

[Jod.] The enemy has stretched out his hand on all her desirable things; for she has seen the nations enter her Sanctuary concerning which you had given this order: They shall not enter your assembly.

[Caph.] All her people weep, seeking bread; they have given their desirable things for food, in order to regain their hearts; look, O Eternal! and contemplate; for I have become despised.

[Lamed.] Does this not concern you? All you passers-by, look, and see if there is any pain like my pain, which was done to me, whom the Lord overwhelmed with pain in the day of his fierce anger.

[Mem.] He sent fire from on high into my bones, which consumed them all; he spread a net for my feet, and made me go backward; he made me desolate [and] languish all day long.

[Nun.] The yoke of my iniquities is held tightly in his hand; they are twisted, [and] applied to my neck; he has caused my strength to fall; the Lord has delivered me into the hands of [those] from whom I cannot rise.

[Samech.] The Lord has struck down all the mighty men I had in my midst; he has summoned his appointed men against me, to cut my elite men to pieces. The Lord has pulled the winepress on the virgin daughter of Judah.

[Hajin.] Because of these things I weep, [and] my eye, my eye melts into water; for the comforter who restored my heart is far from me; my children are desolate, because the enemy has been the strongest.

[Pe.] Zion is torn apart by his hands, and no one comforts her; the Lord has summoned his enemies against Jacob all around him; Jerusalem has become between them, like a woman separated because of her uncleanness.

[Tsadi.] The Lord is righteous, for I have rebelled against his command. Listen, I pray you, all you peoples, and see my suffering; my virgins and my elite men have gone into captivity.

[Koph.] I called my friends, but they deceived me. My priests and my elders died in

the city; for they sought food for themselves, in order to revive their hearts.

[Resch.] Look, O Eternal One! for I am in distress; my bowels rage, my heart palpitates within me, because I have only been rebellious; outside the sword has deprived me of children; inside there is something like death.

[Scin.] I have been heard sobbing, [and] I have no one to comfort me; all my enemies have learned of my misfortune, and have rejoiced, because you have done it; you will bring the day that you have appointed, and they will be in my state.

[Thau.] Let all their wickedness come before you, and do to them as you have done to me because of all my sins; for my sobs are many, and my heart is faint.

[Aleph.] How is it that the Lord has covered the daughter of Zion all around with his anger, as with a cloud, and has cast down from heaven to earth the ornament of Israel, and has not remembered in the day of his anger the footstool of her feet?

[Beth.] The Lord has destroyed, and has not spared all the dwellings of Jacob; he has ruined in his fury the strongholds of the daughter of Judah, [and] thrown her to the ground; he has profaned the Kingdom and its princes.

[Gimel.] He cut off all the strength of Israel by the fierceness of his anger; he withdrew his right hand from before the enemy; he kindled in Jacob like a blazing fire, which consumed him all around.

[Daleth.] He bent his bow like an enemy; his right hand was applied to it like that of an adversary; and he killed all that was pleasing to the eye in the tabernacle of the daughter of Zion; he poured out his fury like fire.

[He.] The Lord has been like an enemy; he has destroyed Israel, he has destroyed all her palaces, he has scattered all her strongholds, and he has multiplied mourning and affliction in the daughter of Judah.

[Vau.] He violently tore to pieces his dwelling, like [the hut] of a garden; he destroyed the place of his Assembly; the Lord caused the solemn feast and the Sabbath to be forgotten in Zion, and he rejected in the indignation of his anger the King and the Priest.

[Zajin.] The Lord has cast aside his altar, he has destroyed his Sanctuary; he has given the walls of his palaces into the hand of the enemy; they have raised their cries in the house of the Lord as on the days of solemn feasts.

[Heth.] The Lord intended to destroy the wall of the daughter of Zion; he stretched out the measuring line there, and he did not restrain his hand lest he destroy it; and he desolated the forewall, and the wall, they were all destroyed together.

[Theth.] Its gates are sunk into the ground, it has destroyed and broken its bars; its king and its leaders are among the nations; the Law is no more, even its prophets have found no vision from the Lord.

[Jod.] The elders of the daughter of Zion sit on the ground, [and] are silent; they have put powder on their heads, they have girded themselves with sackcloth; the virgins of Jerusalem bow their heads to the ground.

[Caph.] My eyes are consumed with tears, my bowels are in turmoil, my liver has poured out on the ground, because of the plague of the daughter of my people, because the little children and those who were nursing have fainted in the squares of the city.

[Lamed.] They said to their mothers, "Where is the wheat and the wine?" when they fell into weakness in the city squares, like a man mortally wounded, and gave up their spirit in their mothers' arms.

[Mem] Whom shall I call to witness against you? To whom shall I compare with you, daughter of Jerusalem, and to whom shall I compare you, that I may comfort you, virgin daughter of Zion; for your wound is as deep as a sea? Who is there who will heal you?

[Nun.] Your prophets have planned vain and frivolous things for you, and they have not discovered your iniquity to avert your captivity; but they have planned vain burdens for you, suitable for driving you out.

[Samech.] All the passers-by have clapped their hands at you, they have mocked you,

and they have shaken their heads against the daughter of Jerusalem, [saying]: Is this the city of which it was said: perfect in beauty; the joy of all the earth?

[Pe.] All your enemies have opened their mouths against you, they have mocked, they have gnashed their teeth, and they have said: we have ruined them; truly this is the day we have been waiting for, we have found it, we have seen it.

[Hajin.] The Lord has done what he planned, he has fulfilled his word which he commanded long ago; he has destroyed and spared not, he has made the enemy rejoice over you, he has caused the strength of your adversaries to burst forth.

[Tsadi.] Their hearts cried out to the Lord. O wall of the daughter of Zion, let us weep day and night like a torrent; give yourself no rest; [and] let the apple of your eye never cease.

[Koph.] Arise [and] cry out at night at the beginning of the watches; pour out your heart like water in the presence of the Lord; lift up your hands to him, for the soul of your little children who faint with hunger at the corners of every street.

[Resch.] Look, O Lord, and consider whom you have done this to. Have not the women eaten their fruit, the little children they swaddled? Have not the priest and the prophet been killed in the sanctuary of the Lord?

[Scin.] The young child and the old man lay on the ground by the streets; my virgins and my elite people fell by the sword; you killed in the day of your anger, you massacred, you did not spare.

[Thau.] You have summoned my surrounding fears as if to a solemn day, and no one has escaped, nor remained behind on the day of the Lord's anger; those whom I had swaddled and raised up, my enemy has consumed.

[Aleph.] I am the man who has seen affliction by the rod of his fury.

He led me and brought me into darkness, and not into light.

Certainly he turned against me, he turned his hand [against me] every day.

[Beth.] He aged my flesh and skin, he broke my bones.

He built against me, and surrounded me with bitterness and toil.

He made me stay in dark places, like those who have been dead for a long time.

[Guimel.] He made a wall around me, so that I could not get out; he weighed down my chains.

Even when I shout and raise my voice, he rejects my request.

He built a wall of hewn stones [to close] my ways, he overturned my paths.

[Daleth.] This is a bear lying in wait, and a lion lurking in a hidden place.

He diverted my paths, and tore me to pieces, he made me desolate.

He strung his bow, and positioned me like a mound for the arrow.

[He.] He has driven into my loins the arrows with which his quiver is full.

I have been ridiculed by all peoples, and their song, all day long.

He filled me with bitterness, he intoxicated me with absinthe.

[Vau.] He broke my teeth with gravel, he covered me with ashes;

So much so that peace has departed from my soul; I have forgotten what it is to be at ease.

And I said: My strength is lost, and also my hope that I had in the Lord.

[Zajin.] Remember my affliction, and my poor state, which is nothing but wormwood and gall.

My soul constantly remembers it, and it is downcast within me.

[But] I will remember this in my heart, [and] therefore I will have hope;

[Heth.] It is the Lord's grace that we have not been consumed, because his compassions have not run dry.

They are renewed every morning; [this is] a great thing, your faithfulness.

The Lord is my portion, says my soul, therefore I will hope in him.

[Teth.] The Lord is good to those who wait for him, [and] to the soul that seeks him.

It is good to wait, even while resting, for the deliverance of the Lord.

It is good for a man to bear the yoke in his youth.

[Jod.] He sits alone and remains still, because he has been burdened.
He puts his mouth in the dust, if perhaps there will be some hope.
He offers his cheek to the one who strikes him; he is overwhelmed with shame.
[Caph.] For the Lord does not reject forever.
But if he afflicts someone, he also has compassion for them according to the greatness of his acts of kindness.
For he does not willingly afflict and grieve the sons of men.
[Lamed.] When one tramples underfoot all the prisoners of the world;
When someone's rights are perverted in the presence of the Most High;
When someone is wronged in their lawsuit, does the Lord not see it?
[Mem.] Who says that this was done, [and] that the Lord did not command it?
Do not evils and good things proceed from the order of the Most High?
Why should a living man, a man, [I say], be displeased because of his sins?
[Nun.] Let us examine our ways, and search them out, and return to the Lord.
Let us lift up our hearts and our hands to the Mighty God who is in heaven, [saying]:

We have sinned, we have rebelled, you have not forgiven us.
[Samech.] You have covered us with [your] anger, and pursued us, you have killed, you have not spared.
You covered yourself with a cloud, so that the request would not pass.
You have made us the scum and refuse among the people.
[Pe.] All our enemies have opened their mouths against us.
Terror and the pit, devastation and calamity have befallen us.
My eye melted into streams of water because of the wound of the daughter of my people.
[Hajin.] My eye sheds tears, and does not cease, because there is no respite.
Until the Lord looks down and sees from heaven.
My eye afflicts my soul because of all the girls in my city.
[Tsadi.] Those who are enemies of me without cause have pursued me relentlessly, like one chases after a bird.
They have trapped my life in a pit, and rolled a stone over me.
The waters rose above my head; I said: I am cut off.
[Koph.] I have invoked your Name, O Eternal One! from one of the lowest pits.
You have heard my voice; do not close your ear, lest I die from crying out.
You came to me on the day I called upon you, and you said: do not be afraid.
[Resch.] O Lord! You have pleaded the cause of my soul; and you have guaranteed my life.
You have seen, O Eternal One! the wrong done to me, grant me justice.
You have seen all the acts of revenge they have used, and all their schemes against me.
[Scin.] You have heard, O Eternal One! their reproach and all their machinations against me.
The words of those who rise up against me, and their designs that they have against me all day long.
Consider when they sit down, and when they rise up, [for] I am their song.
[Thau.] Repay them, O Lord, according to the work of their hands.
Give them such sorrow that it covers their hearts; give them your curse.
Pursue them in your anger, and blot them out from under the heavens of the Lord.
[Aleph.] How did the gold become dark, and the fine gold change? How did the stones of the Sanctuary become scattered at the corners of all the streets?
[Beth.] How is it that the dear children of Zion, who were valued as the finest gold, are regarded as earthen vessels which are merely the work of a potter's hand?
[Guimel.] There are even sea monsters that show their breasts and nurse their young; but the daughter of my people has to deal with cruel people, like the owls that are in the desert.

[Daleth.] The tongue of the one who was nursing clung to his palate in his thirst; the little children asked for bread, and no one broke any for them.

[He.] Those who ate delicacies remained desolate in the streets; and those who were nourished on scarlet embraced filth.

[Vau.] And [the punishment for] the iniquity of the daughter of my people is greater than [the punishment for] the sin of Sodom, which was overthrown as in a moment, and for which the hands are not weary.

[Zajin.] His honorable men were clearer than snow, whiter than milk; their complexion was more crimson than precious stones, and they were polished like a sapphire.

[Heth.] Their faces are blacker than darkness, they are not known in the streets; their skin clings to their bones; it has become dry like wood.

[Teth.] Those who were put to death by the sword were happier than those who died by famine; because the latter were consumed little by little, being pierced by the lack of income from the fields.

[Jod.] The hands of women, [naturally] tender, cooked their children, and they were for meat in the time of the calamity of the daughter of my people.

[Caph.] The Lord has accomplished his fury, he has poured out the heat of his anger, and kindled in Zion a fire that has devoured its foundations.

[Lamed.] The Kings of the earth, and all the inhabitants of the habitable earth, would never have believed that the adversary and the enemy had entered the gates of Jerusalem.

[Mem.] This happened because of the sins of her prophets, and the iniquities of her priests, who shed the blood of the righteous in her midst.

[Nun.] The blind men wandered here and there through the streets, [and] we were so soiled with blood, that they could not find whose robe they were touching.

[Samech.] They were shouting to them, "Depart, you defiled one! Depart, depart! Do not touch it!" Indeed, they flew away from it and were carried here and there; it was said among the nations, "They will never return to sojourn there again."

[Pe.] The face of the Lord has rejected them; he will no longer look upon them. They showed no respect for the priests, nor pity for the elders.

[Hajin.] Until now our eyes have been consumed by our help of nothingness; we have looked down from our high places upon a nation that cannot deliver.

[Tsadi.] They watched our steps, so that we would not walk in our places; our end is near, our days are fulfilled; our end, I say, has come.

[Koph.] Our persecutors were swifter than the eagles of heaven; they pursued us on the mountains, they set ambushes for us in the desert.

[Resch.] The breath of our nostrils, the Lord's Anointed, was taken from their pits, [he] of whom we said: we shall live among the nations under his shadow.

[Scin.] Rejoice and be glad, daughter of Edom, who dwell in the land of Huz; the cup will also pass to you, you will be intoxicated by it, and you will uncover yourself.

[Thau.] Daughter of Zion, [the punishment for] your iniquity is completed, he will no longer transport you; [but] he will punish your iniquity, O daughter of Edom! he will uncover your sins.

Remember, O Lord, what has happened to us; look and see our disgrace.

Our heritage has been overturned by foreigners, our homes by traveling showmen.

We have become [like] orphans without fathers, and our mothers are like widows.

We drank our water for money, and our wood was put on the market.

We were pursued with swords at our throats. We exerted ourselves greatly, [and] we had no rest.

We extended our hand to the Egyptians [and] to the Assyrians so that we would have enough bread.

Our fathers sinned, and are no more; [and] we have borne their iniquities.

The slaves ruled over us, [and] no one delivered us from their hands.

We brought our bread at the risk of our lives, because of the sword of the desert.

Our skin was blackened like an oven, because of the vehement heat of hunger.
They have humiliated the women in Zion, and the virgins in the cities of Judah.
The principals were hanged by their own hands; and no respect was shown to the person of the Elders.

They took the young men to grind, and the children fell under the wood.
The elders ceased to be at the gates, and the young people ceased to sing.
The joy in our hearts has ceased, and our dance has turned to mourning.
The crown has fallen from our head. Woe now to us, for we have sinned!
That is why our hearts yearn. Because of these things our eyes are dim.
Because of the desolate mountain of Zion; the foxes do not move from it.
[But] you, O Eternal One! You remain forever, and your throne endures from generation to generation.

Why would you forget us forever? Why would you abandon us for so long?
Repent, O Lord, and we shall be converted; renew our days as in the days of old.
But you have completely rejected us, you have become extremely angry with us.
Now it came to pass in the thirtieth year, on the fifth day of the fourth month, as I was among those who had been transported to the river Kebar, that the heavens were opened, and I saw visions of God.

On the fifth day of the month of this year, which was the fifth year after King Jehoiachin had been taken into captivity,
The word of the Lord came expressly to Ezekiel the priest, son of Buzi, in the land of the Chaldeans, by the river Kebar, and the hand of the Lord was upon him there.
I saw, and behold, a stormy wind came out of the north, and a great cloud, and a fire swirling about; and there was splendor around the [cloud], and in the midst of the [cloud] appeared something like the color of Hasmal, [when it comes out] of the fire.

And from the midst of this [color of Hasmal] appeared the likeness of four living creatures, and this was their form; they had the likeness of a man;
And each of them had four faces, and each had four wings.
And their feet were straight feet; and the soles of their feet were like the soles of a calf's foot, and they glittered like the color of polished bronze.
And there were human hands under their wings on their four sides; [and] all four had their faces and their wings.

Their wings were joined to each other; they did not turn when they walked, but each walked towards itself.
And the likeness of their faces was the face of a man, and the face of a lion, on the right hand of the four; and the face of an ox on the left hand of the four; and the face of an eagle, on all four.

And their faces and their wings were divided at the top; each had wings, which joined one to the other, and two covered their bodies.

And each of them walked towards himself; wherever the spirit drove them they went; and they did not turn around as they walked.

And as for the likeness of the animals, their eyes were like burning coals of fire, and like those of a lamp; the fire ran among the animals; and the fire was bright, and out of the fire came lightning.

And the animals ran back and forth, as the lightning appeared.

And as I was watching the animals, behold, a wheel appeared on the earth beside the animals, with four faces.

And the likeness and manner of the wheels was like the color of chrysolite, and all four had the same likeness; their likeness and manner was as if one wheel were inside another wheel.

As they walked, they went in all four directions, and they did not turn around as they went.

And they had rims, and were so tall, they were frightening, and their rims were full of eyes all around the four wheels.

And when the animals walked, the wheels walked beside them; and when the animals rose from the earth, the wheels also rose.

Wherever the Spirit wanted to go they went; and when the Spirit wanted to go there they went, and the wheels rose up before them; for the Spirit of the living creatures was in the wheels.

When they moved, they moved; and when they stopped, they stopped; and when they rose from the earth, the wheels also rose opposite them; for the spirit of the animals was in the wheels.

And the likeness of what was above the heads of the animals, [was] an expanse like seeing it as a crystal [whose state] filled one with awe, which extended over their heads.

And their wings stood upright beneath the expanse, one towards the other; [and] each had two wings with which they covered themselves, each, I say, had two that covered their bodies.

Then I heard the sound of their wings as they moved, which was like the sound of rushing waters, and like the sound of the Almighty, a resounding sound like the sound of an army; and when they stopped, they lowered their wings.

And when, upon stopping, they lowered their wings, there was a noise above the expanse that was over their heads.

And above that expanse, which was over their heads, was the likeness of a throne, which, to see it, was like a sapphire stone: and on the likeness of the throne there was a likeness, [which], to see it, was like a man sitting on a throne.

And I saw the color of the Hasmal, resembling a fire, within which he was all around; from the likeness of his loins, and above; and from the likeness of his loins downward I saw as one who sees fire, and there was splendor all around him.

And the splendor that was seen around him was like the bow of the clouds on a rainy day. This was the vision of the likeness of the glory of the Lord; when I saw it, I fell on my face, and I heard a voice speaking.

And I was told, "Son of man, stand on your feet, and I will speak with you."

Then the Spirit entered me, after he had spoken to me, and he raised me to my feet, and I heard him who was speaking to me,

Who said to me, "Son of man, I am sending you to the children of Israel, to rebellious nations who have rebelled against me; they and their fathers have sinned against me to this very day."

And these are cheeky children, and of an obstinate heart, to whom I am sending you; therefore you shall tell them that the Lord Eternal has spoken thus.

And whether they listen or do nothing; for they are a rebellious house, they will nevertheless know that there has been a Prophet among them.

But you, son of man, do not be afraid of them, nor be afraid of their words; though harsh people and [whose tongues are sharp] like thorns are with you, and you dwell among scorpions; do not be afraid of their words, nor be dismayed on account of them, though they are a rebellious house.

You will therefore speak my words to them, whether they listen or do nothing; for they are only rebellion.

But you, son of man, listen to what I tell you, and do not be rebellious like this rebellious house; open your mouth, and eat what I am going to give you.

Then I looked, and behold, a hand was sent out to me, and behold, it had a scroll of a book.

And she opened it before me, and behold, it was written inside and outside, and lamentations, regrets, and curses were written on it.

Then he said to me, "Son of man, eat what you find, eat this scroll, and go, [and] speak to the house of Israel."

So I opened my mouth, and he made me eat that roll.

And he said to me, son of man, eat your fill of this scroll that I am giving you; and I ate it, and it was sweet in my mouth like honey.

Then he said to me, "Son of man, get up and go to the house of Israel, and speak my words to them."

[For] you are not being sent to a people of unknown language, or of a barbarous tongue; it is to the house of Israel;

Nor to many peoples whose language is unknown or whose speech you cannot understand; if I had sent you to them, would they not listen to you?

But the house of Israel will not listen to you, because they will not listen to me; for all the house of Israel is defiant and stubborn-hearted.

Behold, I have strengthened your face against their faces, and I have strengthened your forehead against their foreheads.

And I have made your forehead like a diamond, [and] stronger than a flint; therefore do not fear them, nor be dismayed because of them, though they are a rebellious house.

Then he said to me, "Son of man, receive into your heart, and listen with your ears to all the words that I shall say to you."

Arise, therefore, go to those who have been taken captive, go to the children of your people, speak to them, and tell them that the Lord GOD has spoken thus, whether they listen, or whether they do nothing.

Then the Spirit lifted me up, and I heard a voice after me [which caused me] great emotion, [saying]: Blessed be the glory of the Lord from its place.

And I heard the sound of the animals' wings, touching one another, and the sound of the wheels opposite them, [I heard], I say, a voice that caused me great emotion.

The Spirit lifted me up and took me away, and I went away in a spirit filled with bitterness and anger, but the hand of the Lord strengthened me.

So I came to those who had been deported to Telabib, to those who were living by the river Kebar; and I stayed where they were staying, and I even stayed there among them for seven days, in amazement.

And at the end of seven days, the word of the Lord came to me, saying:

Son of man, I have appointed you as overseer of the house of Israel; therefore, you shall listen to the word of my mouth, and you shall warn them from me.

When I say to the wicked man, "You shall surely die," and you have not warned him or spoken to him to warn him to turn from his wicked ways and save his life, that wicked man shall die in his iniquity, but I will require his blood from your hand.

But if you have warned the wicked, and he has not turned from his wickedness, nor from his wicked ways; he will die in his iniquity, but you will have delivered your soul.

Likewise, if the righteous man turns away from his righteousness and commits iniquity, when I have placed some obstacle before him, he shall die, because you did not warn him; he shall die in his sin, and no mention shall be made of the righteous deeds he has done; but I will require his blood from your hand.

If you warn the righteous man not to sin, and he also does not sin, he will surely live, because he has been warned, and you likewise will have delivered your soul.

And the hand of the Lord was upon me, and he said to me, "Get up and go out to the countryside, and there I will speak to you."

So I got up and went out into the countryside; and behold, the glory of the Lord was standing there, like the glory which I had seen by the river Chebar, and I fell on my face.

Then the Spirit entered me and raised me to my feet, and spoke to me, and said: Go in, and shut yourself up in your house.

For as for you, son of man, behold, they will put ropes on you and bind you with them, and you will not go out to go among them.

And I will make your tongue stick to the roof of your mouth, you will be mute, and you will not rebuke them; because they are a rebellious house.

But when I speak to you, I will open your mouth, and you shall say to them: Thus says the Lord GOD: He who listens, listen; and he who does not listen, do not listen; for

they are a rebellious house.

And you, son of man, take a square board, and place it before you, and draw on it the city of Jerusalem.

Then you will lay siege to her, you will build forts against her, you will raise siege works against her, you will set up camps against her, and you will place siege engines around her to defeat her.

You shall also take an iron plate, and you shall set it up as an iron wall between you and the city, and you shall set your face against it, and it shall be besieged, and you shall besiege it; this shall be a sign to the house of Israel.

Afterwards you will sleep on your left side, and you will place on it the iniquity of the house of Israel; according to the number of days that you sleep on that [side], you will bear their iniquity.

And I have assigned to you the years of their iniquity according to the number of days, [namely] three hundred and ninety days; thus you shall bear the iniquity of the house of Israel.

And when you have completed those days, you shall sleep a second time on your right side, and you shall bear the iniquity of the house of Judah for forty days, one day for every year; [for] I have assigned you one day for every year.

And you will set your face toward the siege ordered against Jerusalem, and your arm will be raised up; and you will prophesy against it.

But behold, I have put ropes upon you, and you shall not turn from one side to the other until you have completed the days of your siege.

You shall also take wheat, barley, beans, lentils, millet, and spelt, and put them in a vessel, and make bread from them according to the number of days that you sleep on your side; you shall eat of it for three hundred and ninety days.

And the meat that you shall eat shall weigh twenty shekels a day; and you shall eat it from one time to the next.

And you shall drink water by measure, [namely] a sixth of a Hin; you shall drink it from one time to another time.

You shall also eat barley cakes, and you shall bake them with human excrement, while they see it.

Then the Lord said: the children of Israel shall eat their defiled bread among the nations to which I will drive them.

And I say: Ah! Ah! Lord Eternal, behold, my soul has not been defiled, and I have not eaten any animal that died of itself, or was torn [by wild beasts], from my youth until now; and no unclean flesh has entered my mouth.

And he answered me: behold, I have given you oxen dung instead of human dung, and you shall bake your bread with this dung.

Then he said to me: Son of man, behold, I am going to break the staff of bread in Jerusalem; and they shall eat their bread by weight, and with sorrow; and they shall drink water by measure, and with astonishment;

Because they will lack bread and water, and they will be astonished looking at one another, and they will melt because of their iniquity.

You, son of man, take a sharp knife; take a barber's razor; and pass it over your head and over your beard; then you shall take a scale to weigh, and you shall divide what [you have shaved].

You shall burn a third part in the fire in the middle of the city when the days of the siege are fulfilled, and you shall take another third part, and strike with the sword all around; and you shall scatter the other third part to the wind; for I will draw the sword after them.

And you will take some of them from there, and bind them to the folds of your cloak.

And of these you shall take some more, and throw them into the midst of the fire, and burn them in the fire; [and] fire shall come out against all the house of Israel.

Thus says the Lord GOD: This is the Jerusalem which I placed in the midst of the

nations and countries which are around it.

She has changed my ordinances into a wickedness worse than that of the nations, and my statutes into a wickedness worse than that of the countries that are around her; for they have rejected my ordinances, and have not walked in my statutes.

Therefore the Lord Eternal One said thus: because you have multiplied [your wickedness] more than the nations that [are] around you, [and] you have not walked in my statutes, and have not observed my ordinances, and you have not even done according to the ordinances of the nations that are around you;

Because of this the Lord Eternal says thus: behold, I am against you, yes myself, and I will execute my judgments in your midst, before the eyes of the nations.

And I will do to you, because of all your abominations, things that I have never done before, and such as I will never do again.

Fathers will eat their children in your midst, and children will eat their fathers; and I will execute [my] judgments upon you, and I will scatter to the winds all that remains of you.

And as I live, says the Lord GOD, because you have defiled my Sanctuary with all your infamies and all your abominations, I myself will shave you to pieces, and my eye will not spare you, nor will I have pity on you.

A third part of you will die of mortality and be consumed by famine in your midst; and a third part will fall by the sword around you; and I will scatter the other third part to the winds, and I will draw out the sword after them.

For my anger will be fully satisfied, and I will unleash my fury upon them, and I will be satisfied; and they will know that I, the Lord, have spoken in my jealousy, when I have finished my fury upon them.

I will make you a desert and a reproach among the nations that are around you, so much so that all who pass by will see it.

And you will be a reproach, an ignominy, a lesson, and an astonishment to the nations that are around you, when I execute my judgments on you, in anger, in fury, and with punishments full of fury; I, the Lord, have spoken.

After I have shot upon them the deadly arrows of famine, which I will shoot to destroy you, I will further increase the famine upon you, and I will break your staff of bread.

I will send famine upon you, and harmful beasts, which will deprive you of children; and death and bloodshed will pass through you, and I will bring the sword upon you; I, the Lord, have spoken.

The word of the Lord came to me again, saying:

Son of man, set your face against the mountains of Israel, and prophesy against them;

And say: Mountains of Israel, hear the word of the Lord God. Thus says the Lord God to the mountains and hills, to the streams and valleys: Behold, I am going to bring the sword against you, and I will destroy your high places.

And your altars will be desolate, and the tabernacles of your idols will be broken, and I will strike down the mortally wounded among you, before your dung gods.

For I will set the corpses of the children of Israel before their gods of dung, and I will scatter your bones around your altars.

The cities will be deserted in all your dwellings, and the high places will be desolate, so that your altars will be deserted and desolate, and your dung gods will be broken and will be no more; the tabernacles [of your idols] will be broken to pieces, and your works will be abolished.

And the mortally wounded will fall among you; and you will know that I am the Lord.

But I will leave a few of you as a remnant, so that you may have some survivors from the sword among the nations when you are scattered among the countries.

And your survivors will remember me among the nations among whom they will be captives, because I will have grieved over their fornicating hearts, which have turned away from me, and over their eyes which indulge in fornication after their

dung gods; and they will grieve within themselves over the evils they have done in all their abominations.

And they will know that I am the Lord, [who] will not have spoken in vain about doing this evil to them.

Thus says the Lord GOD: Strike with your hand and stamp with your foot, and say: Alas! because of all the abominations and evils of the house of Israel; for they shall fall by the sword, by famine, and by death.

Those who are far away will die by disease, and those who are near will fall by the sword; and those who remain and are besieged will die by famine; thus I will spend my fury on them.

And you will know that I am the Lord, when the slain among them are among their dung gods, around their altars, on every high hill, on all the mountain peaks, under every green tree, and under every branching oak, which is the place where they made fragrant incense to all their dung gods.

I will therefore stretch out my hand against them, and I will make their land desolate and deserted in all their dwellings, more so than the desert that is towards Diblah; and they will know that I am the Lord.

Then the word of the Lord came to me, saying:

And you, son of man, [listen]: thus says the Lord Eternal to the land of Israel: the end, the end [is coming] to the four corners of the earth.

Now the end is coming upon you, and I will send my wrath upon you, and I will judge you according to your ways, and I will put all your abominations upon you.

And my eye will not spare you, nor will I have compassion; but I will set your way upon you, and your abominations will be in your midst; and you will know that I am the Lord.

Thus says the Lord God: behold, there is evil, only one evil which is coming.

The end is coming, the end is coming, it is rising up against you; behold, [evil] is coming.

Morning is coming to you who dwell in the land; the time is coming, the day is near you; it will be nothing but terror, and not an invitation from the mountains to rejoice together.

Now I will soon pour out my fury on you, and I will consume my anger on you, and I will judge you according to your ways, I will put all your abominations on you.

My eye will not spare you, nor will I have compassion; I will punish you according to your way, and your abominations will be in your midst; and you will know that I am the Lord who strikes.

Here is the day, here it comes, morning appears, the vine has blossomed, pride has sprouted buds.

Violence has grown into a rod of wickedness; nothing will remain of them, nor of their multitude, nor of their tumult, and they will not be mourned.

The time is coming, the day is very near: therefore let not the buyer rejoice, and let not the seller mourn; for there is fierce anger over all the multitude of his [country].

For he who sells will not return to what he has sold, while they are still alive; because the vision concerning all the multitude of his [country] will not be revoked, and each [will bear] the penalty of his iniquity, as long as he lives; they will never regain courage.

They sounded the trumpet, and they made all the preparations, but there is no one who goes into battle, because the intensity of my anger is upon all the multitude of his [country].

The sword is outside, and death and famine are inside; he who is in the field will die by the sword, and he who is in the city will be devoured by famine and death.

And the survivors among them will flee, and will be through the mountains like doves in the valleys, all moaning, each in their iniquity.

All hands will become weak, and all knees will melt into water.

They will wrap themselves in sackcloth, and trembling will cover them, confusion will be on all their faces, and their heads will become bald.

They will throw their silver into the streets, and their gold will go far away; neither their silver nor their gold will be able to deliver them on the day of the Lord's great anger; they will not satisfy their souls, nor fill their bellies, because their iniquity will have been their ruin.

He had placed [between them] the nobility of his magnificent ornament; but they placed there images of their abominations, and of their infamies, that is why I exposed it to be driven far away.

And I have given it up as plunder into the hands of foreigners, and as prey to the wicked of the earth, who will profane it.

I will also turn my face away from them, and they will violate my secret place, and the plunderers will enter and profane it.

Form a chain; for the land is full of murderous crimes, and the city is full of violence.

Therefore I will bring the most wicked of the nations, who will possess their houses, and I will put an end to the pride of the mighty, and their holy places will be profaned.

Destruction is coming, and they will seek peace, but there will be none.

Disaster will come upon disaster, and rumor upon rumor; they will seek visions from the prophets; the law will perish with the priest, and counsel with the elders.

The King will mourn, the leaders will be clothed in desolation, and the hands of the people of the land will fall with fear; I will deal with them according to their ways, and I will judge them according to what they deserve; and they will know that I am the Lord.

Then it came to pass in the sixth year, on the fifth day of the sixth month, as I sat in my house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

And I looked, and behold, a likeness which was like the appearance of fire; from the likeness of his loins down it was fire, and from his loins up it was like one who would see a splendor like the color of Hasmal.

And he reached out a form of hand, and took me by the hair of my head, and the Spirit lifted me up between earth and heaven, and transported me to Jerusalem, in visions of God, to the entrance of the inner gate, which faces north, where the idol of jealousy, which provokes jealousy, was set up.

And behold, the glory of the God of Israel was there, according to the vision which I had seen in the countryside.

And he said to me, son of man, now lift up your eyes to the road that leads to the North; and I lifted up my eyes to the road that leads to the North, and behold, on the side of the North at the gate of the altar [was] this idol of jealousy, at the entrance.

And he said to me, "Son of man, do you not see what these people are doing, and the great abominations that the house of Israel is committing here, so that I may withdraw from my sanctuary? But turn again, and you will see great abominations."

So he led me to the entrance of the courtyard, and I looked, and behold, there was a hole in the wall.

And he said to me, "Son of man, now break through the wall." And when I had broken through the wall, a door was found there.

Then he said to me, "Go in and see the wicked abominations they are committing here."

So I went in and looked; and behold, all kinds of reptile figures, and beasts, [and] abominations, and all the dung gods of the house of Israel were painted on the wall, all around, all around.

And seventy men from among the elders of the house of Israel, with Jaazana son of Shaphan, who was standing in the midst of them, stood before them, and each had in

his hand a censer, from which rose a thick cloud of incense.

Then he said to me, "Son of man, have you not seen what the elders of the house of Israel are doing in the darkness, each in his painted chamber? For they say, 'The Lord does not see us; the Lord has forsaken the land.'"

Then he said to me: Turn around again, [and] you will see the great abominations that these people are committing.

So he brought me to the entrance of the gate of the house of the Lord which is toward the north; and behold, there were women sitting there weeping for Thammus.

And he said to me, "Son of man, have you not seen? Turn around again, [and] you will see abominations greater than these."

So he brought me into the inner court of the house of the Lord, and behold, at the entrance of the Temple of the Lord, between the porch and the altar, were about twenty-five men with their backs to the Temple of the Lord, and their faces turned toward the East, bowing down toward the East before the sun.

Then he said to me, "Son of man, have you not seen? Is it a light thing for the house of Judah to commit these abominations which they are committing here? For they have filled the land with violence, and they have turned to provoke me to anger; but look, they are putting a thorn in their noses."

And I will act in my fury; my eye will not spare them, nor will I have compassion for them; and when they cry out in my ears, I will not answer them.

Then he shouted in a loud voice when I heard him, and he said: bring forward those who have commissioned attacks against the city, each with his instrument of destruction in his hand.

And behold, six men came from the way of the high gate which looks towards the North, and each had in his hand his instrument of destruction; and there was among them a man clothed in linen, who had a writing horn at his waist; and they went in, and stood beside the bronze altar.

Then the glory of the God of Israel rose from above the Cherub on which it was, [and came] to the threshold of the house, and he cried out to the man who was clothed in linen, [and] who had the writing horn at his waist.

And the Lord said to him, "Go through the middle of the city, through the middle of Jerusalem, and put the letter Thau on the foreheads of the men who groan and sigh over all the abominations that are committed within it."

And he said to the others, as I heard him: Go through the city after him, and strike; let your eye spare no one, and have no pity.

Kill everyone: the old men, the young men, the virgins, the little children, and the women; but do not approach any of those upon whom Thau's letter will be, and begin at my Sanctuary. So they began with the old men who were in front of the house.

And he said to them, "Profane the house, and fill the courts with slain men; go out."

So they went out and struck throughout the city.

Now it came to pass that as they were striking, I remained there, and having prostrated myself with my face to the ground, I cried out, and said: Ah! ah! Lord Eternal! are you going then to destroy all the remnant of Israel, pouring out your fury on Jerusalem?

And he said to me: The iniquity of the house of Israel and Judah is exceedingly great, and the land is filled with murders, and the city filled with crimes; for they have said: The Lord has forsaken the land, and the Lord does not see [us].

And as for me, my eye will not spare them, nor will I have any compassion for them; I will return their train upon their own head.

And behold, the man clothed in linen, who had the horn on his loins, reported what had been done, and he said, I have done as you commanded me.

Then I looked, and behold, in the expanse that was over the heads of the Cherubim there appeared above them something like a sapphire stone, which, to see it, was like a throne.

And they spoke to the man clothed in linen, and said to him: go into the space

between the wheels under the Cherubim, and fill your palms with burning coals from between the Cherubim, and scatter them over the city; so he went in, I being the seer.

And the cherubim were standing at the right hand of the house when the man entered; and a cloud filled the inner court.

Then the glory of the Lord rose from above the cherubim to the threshold of the house, and the house was filled with a cloud; the court also was filled with the splendor of the glory of the Lord.

And the sound of the wings of the Cherubim was heard as far as the outer court, like the voice of the Almighty God when he speaks.

And it came to pass that when he had commanded the man who was clothed in linen, saying, "Take fire from between the Cherubim," he went in and stood by the wheels. And one of the Cherubim stretched out his hand toward the fire that was between the two of the Cherubim; and he took some of it, and put it into the hands of the man clothed in linen, who, having received it, withdrew.

(For there appeared in the Cherubim the figure of a man's hand beneath their wings.)

Then I looked, and behold, four wheels beside the Cherubim, one wheel beside one of the Cherubim, and another wheel beside a Cherub; and the likeness of the wheels was like the color of a chrysolite stone.

And as for their resemblance, all four had the same manner, as if one wheel were inside another wheel.

When they walked, they went in their four directions; and as they walked they did not turn, but to the place toward which the leader directed, they went after him; they did not turn as they walked.

Nor were the whole bodies of the Cherubim, nor their backs, nor their hands, nor their wings; and the wheels, [namely] their four wheels, were full of eyes all around.

And as for the wheels, they were called, as I heard, a chariot.

And each [animal] had four faces: the first face was the face of a Cherub; and the second face [was] the face of a man; and the third [was] the face of a lion; and the fourth the face of an eagle.

Then the cherubim rose up on high. These are the animals I had seen by the river Kebar.

And when the Cherubim walked, the wheels also walked beside them, and when the Cherubim raised their wings to rise from the earth, the wheels did not turn aside from them.

When they stopped, they stopped; and when they rose, they rose; for the spirit of the animals [was] in the wheels.

Then the glory of the Lord departed from above the threshold of the house and stood above the cherubim.

And the cherubim, raising their wings, rose from the earth before me as they departed; and the wheels [rose] also opposite them, and each of them stopped at the entrance of the eastern gate of the house of the Lord; and the glory of the God of Israel was above them.

These were the animals I had seen under the God of Israel by the river Chebar; and I knew that they were Cherubim.

Each one had four faces, and each one had four wings, and under their wings there was a likeness of a human hand.

And as for the resemblance of their faces, they were the faces I had seen by the river Kebar, and their [same] gaze, and themselves; and each walked facing himself.

Then the Spirit lifted me up and brought me to the eastern gate of the house of the Lord that faces east; and behold, twenty-five men were standing at the entrance of the gate; and I saw among them Jaazaniah son of Hazur, and Pelatiah son of Benaiah, the leaders of the people.

And he said to me: Son of man, these are the men who have unrighteous thoughts, and who give bad advice in this city;

By saying: it is not ready-made; let houses be built; it is the cauldron, and we [are] the flesh.

Therefore prophesy against them, prophesy, son of man.

Then the Spirit of the Lord came upon me and said to me, "Speak." This is what the Lord says: "This is what you say, O house of Israel, and I know all the thoughts of your mind."

You have multiplied your people killed in this city; and you have filled its streets with people whom you have put to death.

Therefore, this is what the Lord GOD says: The people you killed, and put in the midst of her, are the flesh, and she is the cauldron, but I will bring you out of the midst of her.

You were afraid of the sword, but I will bring the sword upon you, says the Lord Eternal.

And I will bring you out of the city, I will hand you over to foreigners, and I will execute my judgments against you.

You will fall by the sword; I will judge you in the land of Israel; and you will know that I am the Lord.

It will not be a cauldron for you, nor will you be like flesh inside it; I will judge you in the land of Israel.

And you will know that I am the Lord; for you have not walked in my statutes, and you have not followed my ordinances; but you have acted according to the ordinances of the nations that are around you.

Now it came to pass, as I prophesied, that Pelatiah son of Benaiah died; then I fell prostrate on my face, and cried out with a loud voice, and said: Ah! Ah! Lord Eternal! Are you going to consume [entirely] the remnant of Israel?

And the word of the Lord came to me, saying:

Son of man, your brothers, your brothers, the men of your kin, and all the people of the house of Israel entirely [are those] to whom the inhabitants of Jerusalem said: Depart from the Lord, the land has been given to us as an inheritance.

Therefore tell them: This is what the Lord GOD says: Although I have sent them far away among the nations and scattered them throughout the countries, I have nevertheless been like a little sanctuary to them in the countries to which they have come.

Therefore tell them: Thus says the Lord GOD: I will gather you from among the peoples, and I will assemble you from the countries where you have been scattered, and I will give you the land of Israel.

And they will enter it, and remove from it all its infamies and all its abominations.

And I will cause them to have one heart, and I will put a new spirit within them; I will remove the heart of stone from their flesh, and I will give them a heart of flesh.

So that they may walk in my statutes; that they may keep my ordinances, and do them; and they shall be my people, and I shall be their God.

But as for those whose hearts follow the desire for their infamies and their abominations, as for them, I will bring down upon their heads the punishments that their conduct deserves, says the Lord Eternal.

Then the cherubim lifted their wings, and the wheels that were opposite them [also lifted], and the glory of the God of Israel that was above them also rose.

And the glory of the Lord rose from the midst of the city and stood upon the mountain that is east of the city.

Then the Spirit lifted me up and brought me to Chaldea, to those who had been taken captive, all in a vision by the Spirit of God. And the vision that I had seen vanished from before me.

Then I told those who had been taken captive all the things that the Lord had shown me.

The word of the Lord came to me again, saying:

Son of man: you dwell in the midst of a rebellious house, [among people] who have eyes to see, but do not see; and who have ears to hear, but do not hear; because they [are] a rebellious house.

Therefore, son of man, prepare yourself like a man who sets out, and sets out by day, when they see it; set out, I say, from your place to go to another, when they see it; perhaps they will take heed to it; although they are a rebellious house.

You shall therefore put out your equipment during the day, like the equipment of a man who is setting out, they seeing it; and in the evening you shall go out, they seeing it, as when one goes out to set out.

Break through the wall, they seeing it, and pull [your crew] out through there.

You shall carry it on your shoulder, when they see it, and you shall bring it out at dusk; you shall also cover your face, so that you do not see the earth; for I have set you up to be a sign to the house of Israel.

So I did as I had been commanded: I carried outside during the day my equipment such as is the equipment of a man who is dislodging, and towards evening I pierced the wall with my hand, I pulled it out at dusk, [and] carried it on my shoulder, they seeing it.

And in the morning the word of the Lord came to me, saying:

Son of man, did not the house of Israel, a rebellious house, say to you: what are you doing?

Tell them: This is what the Lord GOD says: This command I am given is addressed to the Prince who is in Jerusalem, and to all the house of Israel who are among them.

Say: I am with you for a sign; as I have done, so it will be done to them; they will be driven out into captivity.

And the Prince who is among them will carry his equipment on his shoulder, and go out; they will pierce the wall to pull him out through it; he will cover his face, so that he does not see the earth with his eyes.

I will spread my net over him, and he will be caught in my nets; and I will bring him into Babylon, to the land of the Chaldeans, but he will not see it, and he will die there.

And I will scatter to the wind all that is around him, his help, and all his troops; and I will draw my sword after them.

And they will know that I am the Lord, when I have scattered them among the nations and dispersed them throughout the countries.

And I will leave a remnant of them, [preserved] from the sword, from famine, and from death, so that they may tell all their abominations among the nations to which they have come; and they will know that I am the Lord.

Then the word of the Lord came to me, saying:

Son of man, eat your bread in turmoil, and drink your water trembling and anxiously.

Then you shall say to the people of the land: Thus says the Lord GOD concerning the inhabitants of Jerusalem, to the land of Israel: They shall eat their bread with sorrow, and drink their water with fear, because her land shall be desolate, being deprived of its abundance, because of the violence of all who dwell in it.

And the populated cities will be deserted, and the land will be nothing but desolation; and you will know that I am the Lord.

The word of the Lord came to me again, saying:

Son of man, what is this proverb that you use concerning the land of Israel, saying: the days will be prolonged, and every vision will perish?

Therefore tell them: Thus says the Lord GOD, I will put an end to this proverb, and it shall no longer be used as a proverb in Israel; and tell them: The days, and the word of every vision, are near.

For there will no longer be any vision of vanity, nor any divination of flatterers, in the midst of the house of Israel.

For I, the Lord, will speak, and the word that I have spoken will be executed; it will no longer be delayed. But, O rebellious house, I will speak the word in your days, and I will execute it, says the Lord Lord.

The word of the Lord came to me again, saying:

Son of man, behold, those of the house of Israel say: the vision which this man sees will not come about in a long time, and he prophesies about times which are yet far off.

Therefore, tell them: Thus says the Lord GOD: None of my words will be delayed any longer, but the word that I have spoken will be executed [immediately], says the Lord GOD.

The word of the Lord came to me again, saying:

Son of man, prophesy against the prophets of Israel who prophesy, and say to these prophets who prophesy of their own accord: Hear the word of the Lord.

Thus says the Lord GOD: Woe to the foolish prophets who follow their own spirit, and who have not had vision.

Israel, your prophets were like foxes in the deserts.

You have not gone up into the breaches, nor have you rebuilt the walls for the house of Israel, so that you may be ready for battle on the day of the Lord.

They had visions of vanity, and divinations of lies, saying: the Lord has spoken; but the Lord had not sent them; and they made people hope that their word would be fulfilled.

Have you not seen visions of vanity, and uttered lying divinations? Yet you say, "The Lord has spoken," and I have not spoken.

Therefore this is what the Lord GOD says: Because you have spoken falsehood and have seen false visions, therefore I am against you, says the Lord GOD.

And my hand will be upon the prophets who have visions of vanity, and divinations of lies; they shall no longer be [admitted] in the council of my people, they shall no longer be written in the registers of the house of Israel, they shall no longer enter the land of Israel; and you shall know that I am the Lord the Eternal.

Because, yes, because they deceived my people, saying, "Peace!" when there was no peace. One built the wall, and the others plastered it with poorly mixed mortar.

Tell those who plaster [the wall] with poorly bonded mortar that it will fall; there will be an overflowing rain, and you, hailstones, will fall [on it], and a stormy wind will split it open.

And behold, the wall has fallen down; will it not be said to you, where is the plaster with which you plastered it?

Therefore thus says the Lord GOD: I will unleash in my fury a mighty wind, and there will be torrential rain in my anger, and hailstones in [my] fury to destroy completely.

And I will tear down the wall that you have plastered with poorly bonded mortar, I will throw it to the ground, so that its foundation will be exposed, and it will fall; you will be consumed in the midst of it, and you will know that I am the Lord.

So I will expend my anger against the wall, and against those who plaster it with poorly mixed mortar; and I will say to you: the wall is no more, nor are those who plastered it;

[Know] the Prophets of Israel, who prophesy concerning Jerusalem, and who see visions of peace for it; and yet there is no peace, says the Lord Eternal.

Therefore, you son of man, set your face against the daughters of your people who prophesy of their own accord, and prophesy against them.

And say: Thus says the Lord God: Woe to those who sew cushions to rest their arms upon, even to their hands, and who make veils to put on the heads of people of every size, to seduce souls. Would you seduce the souls of my people? Would you then

safeguard yourselves?

And would you profane me before my people for handfuls of barley and pieces of bread, causing to die souls that should not die, and giving life to souls that should not live, by lying to my people who listen to the lie?

Therefore thus says the Lord Eternal: behold, I am against your cushions, with which you seduce souls to make them fly [to you]; and I will tear these [cushions] from your arms, and I will make the souls that you have attracted escape so that they fly [to you].

I will also tear your veils, and I will deliver my people from your hand, and they will no longer be in your hand to be hunted; and you will know that I am the Lord. Because you have grieved the heart of the righteous without cause, in which I did not grieve, and you have strengthened the hands of the wicked, so that he would not turn from his evil ways, [and] so that I might save his life.

Therefore you will no longer have any visions of vanity, nor any divination, but I will deliver my people from your hands; and you will know that I am the Lord.

Then some of the elders of Israel came to me and sat down before me.

And the word of the Lord came to me, saying:

Son of man, these people have set their idols in their hearts, and have put the stumbling block of their iniquity before their faces; shall I be sought out by them seriously?

Therefore speak to them, and tell them: Thus says the Lord God. Whoever of the house of Israel has set up his idols in his heart, and has put the stumbling block of his iniquity before his face, and comes to the Prophet, I [am] the Lord, I have answered him [all] that I want to answer him, [since] he comes with the multitude of his idols.

So that I may take the house of Israel by their own hearts, for they have all turned away from me because of their idols.

Therefore say to the house of Israel: Thus says the Lord GOD, repent, and turn away from your idols, and turn away from all your abominations.

For whoever of the house of Israel, or of the foreigners who sojourn in Israel, has separated himself from me, and has set his idols in his heart, and put the stumbling block of his iniquity before his face, if he comes to the Prophet to inquire of me by him, I am the Lord, he has been answered all that he has to answer him from me.

And I will turn against that man, and I will make him a sign and a plaything, and I will cut him off from among my people; and you will know that I am the Lord.

And if it happens that the Prophet is deceived, and utters some word, I the Lord will have deceived that Prophet, and I will stretch out my hand against him, and I will exterminate him from among my people Israel;

And they will bear the punishment for their iniquity; the punishment for the iniquity of the Prophet will be just like the punishment of the one who questioned him;

So that the house of Israel may no longer depart from me, and that they may no longer defile themselves with all their sins; then they shall be my people, and I shall be their God, says the Lord Eternal.

Then the word of the Lord came to me, saying:

Son of man, when a country has sinned against me by committing an unfaithfulness, and I have stretched out my hand against it, and broken its staff of bread, and sent famine, and cut off from its midst both men and beasts;

And if these three men, Noah, Daniel and Job, were there, they would deliver their souls by their righteousness, says the Lord Eternal.

If I send the bad beasts through that country, and they devastate it, so that it is nothing but devastation, without anyone passing through because of the beasts;

[And] that these three men are found there; I live, says the Lord GOD, that they shall not deliver sons or daughters, they alone shall be delivered, and the land shall be desolate.

Or if I bring the sword upon that land, and if I say: let the sword pass through the

land, and cut off from it men and beasts;

If these three men are found in the midst of the land, I live, says the Lord GOD, that they will not deliver sons or daughters; but they alone will be delivered.

Or [if] I send death upon that land, and pour out my wrath upon it, until blood flows forth, so that I cut off from its midst both men and beasts;

And though Noah, Daniel, and Job are there, I live, says the Lord GOD, that they will not deliver sons or daughters; but they will deliver their own souls by their righteousness.

For thus says the Lord GOD: how much more when I send my four deadly plagues, the sword, and famine, and harmful beasts, and death, against Jerusalem, to cut off from it both man and beast?

And yet, behold, some survivors will remain there, [namely] those whom they are going to bring out, both sons and daughters; behold, they are coming to you, and you will see their way of life, and their actions, and you will be satisfied with the evil which I will have brought against Jerusalem, and with all that I will have brought upon it.

You will be satisfied, I say, when you have seen their way of life and their actions; and you will know that I have not done without cause all that I have done in it, says the Lord Eternal.

The word of the Lord came to me again, saying:

Son of man, what is the wood of the vine worth more than other woods? And what are its branches worth more than the boughs of the trees of a forest?

Will we take wood from it to make some kind of work? Or will we take a hook from it to hang something on?

Behold, it is put into the fire to be consumed: the fire immediately consumes its two ends, and the middle is on fire; is it worthless for any work?

Behold, when it is whole, no work can be done with it; how much less, when the fire has consumed it and it is burned, will it be fit for any work?

Therefore this is what the Lord GOD says: as the wood of the vine is like the trees of a forest, that I have assigned it to the fire to be consumed; so I will give up the inhabitants of Jerusalem.

And I will turn against them; will they have come out of the fire? The fire will consume them again; and you will know that I am the Lord, when I turn against them.

And I will make the land a desolate wasteland; because they have committed infidelity, says the Lord Eternal.

The word of the Lord also came to me, saying:

Son of man, make known to Jerusalem its abominations.

And say: Thus says the Lord GOD to Jerusalem: You were brought from the land of the Canaanites; your father was an Amorite, and your mother a Hittite.

And as for your birth, on the day you were born your navel was not cut, you were not washed in water to be cleansed; you were not salted with salt, nor wrapped in swaddling clothes.

No eye was moved to pity you, to do any of these things for you, having compassion on you; but you were thrown out onto the edge of a field, because they abhorred you the day you were born.

And passing by you I saw you lying on the ground in your blood, and I said to you: live in your blood; and I said to you again: live in your blood.

I made you grow by millions, like the grass of a field; and you grew and became great, you attained perfect beauty; your body was formed and you became eligible for marriage, but you were abandoned and without clothes.

And I passed by you, and I looked at you, and behold, you were of the age to be married: and I spread the corner of my robe over you, and I covered your nakedness; and I swore to you, and I entered into a covenant with you, says the Lord Eternal, and you became mine.

And I washed you in the water, and by immersing you I removed the blood from you, and

I anointed you with oil.

I clothed you in embroidery, I shod you with hyacinth [colored skins], I girded you with fine linen, and I covered you with silk.

I adorned you with ornaments, I put bracelets on your hands, and a necklace around your neck.

I put a ring on your forehead, earrings in your ears, and a crown of glory on your head.

So you were adorned with gold and silver, and your clothing was of fine linen, silk, and embroidery; you ate the finest wheat, and honey, and oil; and you became exceedingly beautiful, and you prospered until you reigned.

And your fame spread among the nations because of your beauty, for it was perfect, because of the splendor I had bestowed upon you, says the Lord Eternal.

But you trusted in your beauty, and you prostituted yourself because of your fame, and you gave yourself to every passerby to be his.

And you took some of your clothes and made for yourself high places of various colors, such as there are none, nor will there ever be [like them], and you prostituted yourself on them.

And you took your beautiful rings, made of my gold and silver, which I had given you, and you made male images for yourself with them, and you committed fornication with them.

And you took your embroidered garments and covered them with them; and you put my perfume oil and my fragrance before them.

And my bread that I gave you, the fine wheat, and the oil, and the honey that I gave you to eat, you set before her as a fragrant offering; it was done thus, says the Lord Eternal.

You also took your sons and daughters whom you had borne to me, and you sacrificed them to be consumed. Is this a small thing, this result of your adulteries?

That you slaughtered my sons, and that you gave them up to be burned [in the fire] to honor these [idols]?

And amidst all your abominations and adulteries, you did not remember the days of your youth, when you were naked and uncovered, lying on the ground in your blood.

And it came after all your wickedness, (Woe, woe to you! says the Lord God.)

That you have built yourself a high place, and have made yourself high places in every square.

At every end of the road you built a high place, and you made your beauty abominable, and you prostituted yourself to every passerby, and you multiplied your adulteries.

You have given yourself over to the children of Egypt, your neighbors who are of advantageous stature; and you have multiplied your adulteries to provoke me to anger.

And behold, I have stretched out my hand upon you, and I have diminished your condition, and I have abandoned you to the will of those who hate you, [namely] the daughters of the Philistines, who are ashamed of your wicked ways.

You also gave yourself to the children of the Assyrians, because you were not yet satisfied; and after committing adultery with them, you were not yet satisfied.

But you have multiplied your adulteries in the land of Canaan as far as Chaldea, and you have not yet been satisfied for that.

Oh, how cowardly your heart is, says the Lord GOD, that you have done all these things, which are the deeds of a notorious prostitute.

You have built yourself a high place at every end of the road, and have made your high place in every square. And yet you have not acted like the immoral women, in that you have not considered the reward.

Adulterous woman, you take strangers instead of your husband.

All prostitutes are given a wage, but you have given to all your adulterers the gifts that your husband had given you, and you have given them gifts, so that from all around they would come to you, to plunge with you into crime.

And in your fornications, the opposite happened to you from what happens to other women, because no one was looking for you to commit adultery, yet you gave gifts, and no gift was given to you; so you acted in the opposite way [to other women of ill repute].

Therefore, O adulterer, listen to the word of the Lord:

Thus says the Lord Eternal: because your venom has been poured out, and in your excesses you have given yourself over to those whom you loved, and to your abominable idols, and you have put to death your children, whom you gave to them;

Therefore, behold, I will gather together all your adulterers, with whom you have taken your pleasure, and all those whom you have loved, with all those whom you have hated; indeed, I will gather them from all sides against you, and I will uncover your shame in their eyes, and they shall see your infamy.

And I will judge you as adulterous women and those who shed blood are judged; and I will hand you over to be put to death according to my fury and jealousy.

I will deliver you, I say, into their hands; and they will destroy your high places, and demolish your high places; they will strip you of your clothes, and take away your rings with which you adorn yourself, and leave you without clothes and all exposure.

And a horde of people will be brought up against you, who will stone you and pierce you with their swords.

Then they will set fire to your houses, and carry out these executions on you in the presence of many women, and I will warn you not to give up, and you will no longer pay wages.

And I will satisfy my fury on you, so much so that my jealousy will depart from you; and I will be at rest, and will no longer be angry.

Because you did not remember the days of your youth, and you provoked me with all these things; therefore, behold, I have brought the punishment for your crimes upon your own head, says the Lord GOD; and you did not reflect upon all your abominations.

Behold, all who use a proverb will make a proverb of you, saying, 'As the mother is, so is her daughter.'

You are the daughter of your mother, who despised her husband and children; and you are the sister of each of your sisters, who despised their husbands and children; your mother was a Hittite, and your father was an Amorite.

And your older sister is Samaria, with the cities around it, which is on your left; and your younger sister, which is on your right, is Sodom with the cities around it.

And you have not [only] walked in their ways and done according to their abominations, as if it were a very small thing, but you have corrupted yourself more than they in all your ways.

As surely as I live, says the Lord GOD, neither Sodom your sister nor the towns around her have done as you and the towns around you have done.

Behold, this was the iniquity of Sodom your sister, pride, abundance of bread, and soft idleness; she had enough, she and the cities of her jurisdiction, but she did not assist the afflicted, and the poor.

They arose and committed abominations before me, and I destroyed them, as I saw [it was appropriate to do].

And as for Samaria, she has not sinned half as much as you; for you have multiplied your abominations more than they, and you have justified your sisters by all the abominations that you have committed.

Therefore, you should also be ashamed, you who have judged each of your sisters because of your sins, by which you have been made more abominable than they; they are more righteous than you; therefore, be ashamed and be ashamed, since you have justified your sisters.

When I bring back their captives, the captives, [I say], of Sodom, and of the cities

around it, and the captives of Samaria, and of the cities around it, [I will] also bring back the captives of your captivity among them; So that you may bear your shame, and be ashamed because of all that you have done, and that you may comfort them.

When your sister Sodom and the cities within its jurisdiction return to their former state; [and] when Samaria and the cities within its jurisdiction return to their former state, you and the cities within your jurisdiction will also return to your former state.

Yet your mouth did not mention your sister Sodom on the day of your pride.

Before your wickedness was discovered; as it was in the time of the reproach of the daughters of Syria, and of all those around, [namely] the daughters of the Philistines, who plundered you on all sides.

You bear your enormity and your abominations, says the Lord.

For thus says the Lord GOD: I will do to you as you have done, when you despised the detestation of the oath, by violating the covenant.

But I will remember the covenant I made with you in the days of your youth, and I will establish an everlasting covenant with you.

And you will remember your ways, and be ashamed, when you receive your sisters, both your older and your younger sisters, and I will give them to you as daughters; but not according to your covenant.

For I will establish my covenant with you, and you will know that I am the Lord.

So that you may remember [your past life], be ashamed of it, and not open your mouth again because of your confusion, after I have been appeased with you for all that you have done, says the Lord Eternal.

And the word of the Lord came to me, saying:

Son of man, proposes a riddle, and highlights a similarity to the house of Israel.

And say: Thus says the Lord GOD: A great eagle with great wings, and long plumage, full of feathers like embroidery, came to Lebanon, and took the top of a cedar; She broke off the tips of his jets, and transported him to a merchant country, and put him in a city of traders.

And she took some of the seed from the land, and put it in a field suitable for sowing, [and] carrying it near the great waters, planted it [like] a willow.

This [seed] sprouted and became a vigorous, [but] low vine, with its branches turned towards this [eagle], and its roots under it; this [seed] therefore became a vine, and produced branches and put forth shoots.

But there was another great eagle with large wings and many feathers; and behold, this vine pressed its roots towards her and stretched out its branches towards her, so that she might water it [with the waters that flowed in] the tiles of her flowerbed.

So it was planted in good soil, near the great waters, so that it put out branches and bore fruit, and it became an excellent vine.

Say: Thus says the Lord GOD, Will it succeed? Will it not uproot itself and cut off its fruit, and they wither? All the branches that it has thrown down will wither, and it will not take much effort or many people to pull it up from its roots.

But behold, although planted, will it prosper? When the east wind touches it, will it not wither completely? It will wither on the ground where it was planted.

Then the word of the Lord came to me, saying:

Now say to the rebellious house: Do you not know what these things mean? Say: Behold, the King of Babylon came to Jerusalem, and took its king and princes, and brought them with him to Babylon.

And he took one of the royal race, he made an alliance with him, he made him swear an oath with execration, and he retained the powerful of the land.

So that the Kingdom might be kept low, and not exalt itself, [but] that by keeping its covenant, it might subsist.

But this one rebelled against him, sending his messengers to Egypt to demand horses

and a large army. Will he who does such things prosper? Will he escape? And having broken the covenant, will he escape?

As I live, says the Lord GOD, if this man does not die in the land of the King who made him king, because he despised the oath of desecration that he had sworn to him, and because he broke the covenant that he had made with him, if, [I say, he does not die in] Babylon.

And Pharaoh will do nothing for him in the war, with a great army and many troops, when [the enemy] has erected siege ramps and built strongholds to exterminate many people.

Because he despised the oath of desecration by violating the covenant; for behold, after he gave his hand, he nevertheless did all these things; he shall not escape. Therefore this is what the Lord GOD says: As surely as I live, I will not bring down on his head my oath of detestation which he has despised, and my covenant which he has broken.

And I will spread my net over him, and he shall be caught in my nets, and I will bring him into Babylon, and there I will enter into judgment against him for the crime which he has committed against me.

And all his fugitives with all his troops will fall by the sword, and those who remain will be scattered to every wind; and you will know that I, the Lord, have spoken.

Thus says the Lord GOD: I will also take [a branch] from the top of this tall cedar, and I will plant it; I will cut off, I say, from the tip of its young branches a tender shoot, and I will plant it on a high and prominent mountain.

I will plant it on the high mountain of Israel, and there it will produce branches and bear fruit, and become a fine cedar; and birds of every kind will dwell under it, [and] in the shade of its branches.

And all the trees of the field will know that I, the Lord, will have brought down the great tree, and raised up the small tree, made the green wood dry, and made the dry wood flourish again; I, the Lord, have spoken, and I will do it.

The word of the Lord came to me again, saying:

What do you mean, you who ordinarily use this proverb concerning the land of Israel, saying: the fathers have eaten the unripe juice and the children's teeth are set on edge?

As surely as I live, says the Lord GOD, you will no longer use this proverb in Israel.

Behold, all souls are mine; the soul of the child is mine as the soul of the father; [and] the soul that sins [will be] the one [that] dies.

But the man who is righteous, and who does what is just and right;

Who has not eaten on the mountains, nor lifted up his eyes to the idols of the house of Israel, nor defiled his neighbor's wife, nor approached a woman in her state of impurity,

And who will not have trampled on anyone, who will have returned the pledge to his debtor, who will not have stolen the property of another, who will have given some of his bread to the hungry, and who will have covered the naked with a garment;

Who has not lent at usury, nor taken more; who has turned his hand away from iniquity; who has rendered a just judgment between the parties who plead together, Whoever walks in my statutes, and keeps my ordinances to act in truth, he is righteous; surely he shall live, says the Lord GOD.

If he has fathered a child who is a murderer, shedding blood, and committing similar acts;

And who does none of these things [that I have commanded], but eats on the mountains, and corrupts his neighbor's wife,

Let him trample on the afflicted and the poor, let him plunder the property of others and not return the pledge, let him lift his eyes to idols and commit abominations;

Let him give at interest, and let him take more: will he live? He will not live, when

he has committed all these abominations; he shall be put to death, and his blood shall be upon him.

But if he fathers a son who, seeing all the sins his father has committed, takes heed and does not do such things;

He must not eat on the mountains, nor lift up his eyes to the idols of the house of Israel, nor corrupt his neighbor's wife;

And let him not trample anyone; let him not take pledges; let him not snatch the property of another, let him give some of his bread to the hungry, and let him cover the naked;

Let him withdraw his hand from the afflicted, let him take neither usury nor excess, let him keep my ordinances, and let him walk in my statutes; he shall not die for the iniquity of his father, but surely he shall live.

But his father, because he has acted fraudulently, and has stolen what belonged to his brother, and done what is not good among his people, behold, he shall die for his iniquity.

But you will say, why should not such a son bear the iniquity of his father? Because such a son has done what was just and right, and has kept all my statutes and done them; surely he will live.

The soul that sins shall die. The son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son; the righteousness of the righteous shall be upon the righteous; and the wickedness of the wicked shall be upon the wicked.

But if the wicked man turns away from all his sins which he has committed, and keeps all my statutes, and does what is just and right, surely he shall live, he shall not die.

No mention will be made of all the crimes he has committed, [but] he will live for his own justice, to which he has devoted himself.

Would I in any way take pleasure in the death of the wicked, says the Lord GOD, and not rather that he should turn from his ways and live?

But if a righteous person turns from their righteousness and commits iniquity, according to all the abominations that the wicked person is accustomed to committing, will they live? No mention will be made of all the righteous acts they have done, because of the crime they have committed and the sin they have perpetrated; they will die for these things.

And you say, "The way of the Lord is not right." Now listen, house of Israel: Is not my way right? Are not your ways rather wrong?

When the righteous man turns away from his righteousness and commits iniquity, he shall die for those things; he shall die for the iniquity he has committed.

And when the wicked man turns from the wickedness he has committed, and does what is just and right, he will save his soul.

Having therefore considered [his conduct], and having turned away from all the crimes he has committed, surely he will live, he will not die.

And the house of Israel will say, "The way of the Lord God is not just." O house of Israel, are my ways not just? Are not your ways not just?

Therefore I will judge each of you according to your ways, O house of Israel! says the Lord. Repent, and turn away from all your sins, and iniquity will not be your ruin.

Cast away from you all the crimes by which you have sinned; and make yourselves a new heart, and a new spirit, and why should you die, O house of Israel?

For I take no pleasure in the death of anyone, says the Lord God. Repent, then, and live.

And you, raise a loud lament concerning the leaders of Israel.

And say: what was it of your mother? She was a lioness [who] lay among the lions, and [who] raised her cubs among the lion cubs.

And she raised one of her cubs, which became a lion cub, and which learned to tear

its prey apart, so much so that it devoured men.

The nations heard of it; he was caught in their pit; and they carried him off with curls to the land of Egypt.

Then, seeing that she had waited, [and] that her waiting was in vain, she took one [another] of her cubs, and made it into a lion cub;

He who walked among the lions [became] a lion cub, and learned to tear the prey so much that he devoured men.

He devastated their palaces and ravaged their cities, so that the land and everything in it was terrified by the cry of his roar.

And the nations were arrayed against him, from all the provinces, and they spread their nets against him; he was caught in their pit.

Then they locked him up and chained him, to bring him to the King of Babylon, and put him in a fortress, so that his voice would no longer be heard on the mountains of Israel.

Your mother was in your blood like a vine planted by the waters, and it became laden with fruit and branches because of the great waters.

And it had strong rods to make scepters of rulers; and its trunk rose up to its bushy branches, and it was seen in its height with the multitude of its boughs.

But it was uprooted in fury and thrown to the ground; and the east wind dried up its fruit; its strong branches were broken and withered; the fire consumed them.

And now it is planted in the desert, in dry and arid land.

And fire came out of a rod from its branches and consumed its fruit, and there was no strong rod in it to make a scepter to rule over it. This is the lament, and it will be used as a lament.

Now it came to pass in the seventh year, on the tenth day of the fifth month, that some of the elders of Israel came to inquire of the Lord, and sat before me.

And the word of the Lord came to me, saying:

Son of man, speak to the elders of Israel, and say to them: Thus says the Lord GOD: Is it to inquire of me that you come? I live, says the Lord GOD, if you inquire of me.

Will you not judge them, son of man? Make them know the abominations of their fathers.

And said to them, "Thus says the Lord GOD: On the day that I chose Israel, and raised my hand to the offspring of the house of Jacob, and made myself known to them in the land of Egypt, and raised my hand to them, saying, 'I am the LORD your God.'"

On that very day I raised my hand to them, that I would bring them out of the land of Egypt, to bring them to the land that I had discovered for them, a land flowing with milk and honey, and which is the pride of all the lands.

Then I said to them, "Each of you must remove the abominations from before your eyes, and do not defile yourselves with the idols of Egypt; I am the Lord your God."

But they rebelled against me, and they would not listen to me; not one of them cast out the abominations from before his eyes, nor did he leave the idols of Egypt; and I said that I would pour out my fury on them, [and] that I would spend my anger on them in the land of Egypt.

But what I brought them out of the land of Egypt, I did for the sake of my Name, so that it would not be profaned in the sight of the nations among whom they were, and in whose sight I had made myself known to them.

So I brought them out of the land of Egypt and into the desert.

And I gave them my statutes, and made known to them my ordinances, which if a man fulfills, he shall live by them.

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 sanctifies them.

But those of the house of Israel rebelled against me in the wilderness; they did not walk in my statutes, but they rejected my ordinances; by which, if a man performs them, he shall live; and they utterly profaned my Sabbaths; therefore I said that I

would pour out my wrath upon them in the wilderness to consume them.

And I did it for the love of my Name, so that it would not be profaned before the nations, in whose presence I had brought them out [of Egypt].

And I even raised my hand to them in the desert that I would not bring them to the land that I had given them, a land flowing with milk and honey, which is the pride of all lands.

Because they had rejected my ordinances, had not walked in my statutes, and had profaned my Sabbaths; for their hearts followed their idols.

However, my eye spared them so as not to destroy them, and I did not consume them entirely in the desert.

But I said to their children in the desert: Do not walk in the statutes of your fathers, and do not keep their ordinances, and do not defile yourselves with their idols.

I am the Lord your God; walk in my statutes, and keep my ordinances, and do them. Keep my Sabbaths holy, and they will be a sign between me and you, so that you may know that I am the Lord your God.

But the children also rebelled against me, and they did not walk in my statutes, and did not keep my ordinances to do them; which if a man performs, he shall live by them; and they profaned my Sabbaths; therefore I said that I would pour out my fury on them, [and] that I would spend my anger on them in the wilderness.

However, I withdrew my hand, and I did it for the love of my Name, so that it would not be profaned before the nations, in whose presence I had brought them out [of Egypt].

And yet I raised my hand to them in the wilderness, that I might scatter them among the nations, and disperse them throughout the countries.

Because they had not carried out my ordinances, and had rejected my statutes, and profaned my Sabbaths, and their eyes were fixed on the idols of their fathers,

Because of this I gave them statutes [which were] not good, and ordinances by which they would not live.

And I defiled them in their gifts, in that they made all the firstborn pass through the fire, so that I might make them desolate, and so that they might know that I am the Lord.

Therefore, son of man, speak to the house of Israel, and say to them: Thus says the Lord GOD: your fathers have again insulted me, in that they have committed such a crime against me;

Because they brought them into the land, which I had raised my hand to give them, they looked at every high hill and every branching tree, and there they made their sacrifices, there they laid their offering to provoke me to anger, there they put their perfumes, and there they poured out their sprinkles.

And I said to them: what do these high places you are going to mean? And yet their name has been called high places to this day.

Therefore say to the house of Israel: Thus says the Lord GOD: Do not defile yourselves in the ways of your fathers, and do not prostitute yourselves to their abominable idols?

And by offering your gifts, when you sacrifice your children in the fire, you defile yourselves with all your idols to this day. Is this how you consult me, O house of Israel? As I live, declares the Lord God, you do not consult me.

And what you think will not happen at all, in what you say: we will be like the nations, and like the families of the countries, serving wood and stone.

As surely as I live, says the Lord GOD, I will rule over you with a mighty hand and an outstretched arm and with a great outpouring of anger.

And unless I do not bring you out from among the peoples, and gather you from the countries in which you have been scattered, with a strong hand, and an outstretched arm, and with a great outpouring of anger.

And if I do not bring you into the wilderness of the peoples, and if I do not contend

with you there, face to face.

As I contended with your fathers in the desert of the land of Egypt, so I will contend with you, says the Lord GOD.

And I will make you pass under the rod, and bring you back to the place of the covenant.

And I will set apart from among you the rebels, and those who revolt against me; [and] I will bring them out of the land in which they sojourn, but they shall not enter the land of Israel; and you shall know that I am the Lord.

Therefore, O house of Israel! thus says the Lord GOD, go, each of you serve your idols, even though you will not listen to me; therefore you shall no longer profane my holy Name with your gifts, and with your idols.

But it is on my holy mountain, on the high mountain of Israel, says the Lord GOD, that all the house of Israel shall serve me in all this land; there I will take pleasure in them, and there I will require your heaped offerings, and the firstfruits of your gifts, with all your sanctified things.

I will take pleasure in you through your pleasing aromas, when I have brought you out from among the peoples and gathered you from the countries in which you have been scattered; and I will be sanctified in you, the nations seeing it.

And you will know that I am the Lord, when I bring you back to the land of Israel, the land I raised my hand over to give to your fathers.

And there you will remember your ways and all your deeds, by which you have defiled yourselves; and you will grieve in yourselves for all the evil you have done.

And you will know that I am the Lord, by all that I have done to you, for my Name's sake, and not according to your wicked ways, and your corrupt deeds, O house of Israel! says the Lord Lord.

The word of the Lord came to me again, saying:

Son of man, set your face toward the way of Teman, and send down [your word] toward the South, and prophesy against the forest of the field of the South.

And say to the forest of the South: Hear the word of the Lord. Thus says the Lord God: Behold, I am going to kindle within you a fire which shall consume all the green wood and all the dry wood within you; the flame of the blazing fire shall not be quenched, and all the top of it shall be burned up, from the South to the North.

And all flesh will see that I, the Lord, have kindled a fire in it; [and] it will not go out.

And I say: ha! ha! Eternal Lord, they say of me: is it not true that this one only puts forward similarities?

And the word of the Lord came to me, saying:

Son of man, set your face toward Jerusalem, and send down [your word] toward the holy places, and prophesy against the land of Israel.

And say to the land of Israel: Thus says the Lord: Behold, I am against you, and I will draw my sword from its sheath, and I will cut off from among you both the righteous and the wicked.

Because I will cut off from among you both the righteous and the wicked, for this reason my sword will come out of its sheath against all flesh, from the South to the North.

And all flesh shall know that I, the Eternal, have drawn my sword from its sheath, [and] it shall not return to it again.

So you, son of man, groan and break your loins in pain, and sigh bitterly in their presence.

And when they say to you, 'Why are you groaning?' then you shall answer, 'It is because of the noise, for it is coming, and every heart will melt, and every hand will become slack, and every spirit will be reeling, and every knee will melt into water; behold, it is coming, and it will be fulfilled, says the Lord GOD.

Then the word of the Lord came to me, saying:

Son of man, prophesy and say: This is what the Lord says: Say, the sword, the sword

has been sharpened, and it is also polished.

It has been sharpened to do great slaughter, it has been polished to shine: shall we rejoice? It is the rod of my son; it scorns all wood.

And [the Lord] gave it to be refined, so that it might be held in the hand; the sword was sharpened, and it was polished to be placed in the hand of the destroyer.

Cry out and scream, son of man, for it is against my people, it is against all the leaders of Israel; the terrors of the sword will be upon my people; therefore strike your thigh.

When would it be a trial, and what would that be? Even if [this sword] which disdains [all wood, were] a rod, it would be nothing, says the Lord Eternal.

Therefore, son of man, prophesy, and strike with one hand against the other, and let the sword be doubled for the third time, the sword of the slain is the sword against the great ones who will be slain, passing right up to them in their chambers.

I have placed the shining sword at all their gates, so that their hearts may melt and their ruins multiply. Ah! It is made to shine and reserved for killing.

Join with your sword, strike to the right; advance, strike to the left, on whatever side you encounter.

I will also strike with one hand against the other, and I will satisfy my anger: I, the Lord, have spoken.

And the word of the Lord came to me, saying:

And you, son of man, consider two ways by which the sword of the King of Babylon might come, [and] let the two ways come out of the same country, and choose them, choose them at the place where the road to the city of [Babylon] begins.

You shall propose the way by which the sword must come against Rabbah of the children of Hammon, and [the way] which goes to Judea, and to Jerusalem, a fortified city. For the King of Babylon stood at a forked road, at the beginning of two roads, to consult the diviners; he polished the arrows; he inquired of the Teraphim; he examined the liver.

In his right hand is the divination against Jerusalem, to arrange the battering rams there, to announce the slaughter, to raise a loud alarm, to arrange the battering rams against the gates, to erect siege ramps, [and] build forts.

But it will be like someone who makes false predictions in their presence; there are great oaths among them, but he will bring their iniquity to the memory, so that they may be caught in it.

Therefore, this is what the Lord Eternal says: because you have brought back the memory of your iniquity, when your crimes were discovered, so that your sins are seen in all your actions; because, [I say], you have made yourselves remembered, you will be caught with the hand.

And you, profane, wicked, Prince of Israel, the day has come in the time of iniquity, which will bring about its end.

Thus says the Lord GOD, let this turban be taken off, and let this crown be removed: it shall not be this one; I will exalt what is low, and I will bring low what is high.

I will overturn it, overturn it, overturn it, and it will be no more, until he to whom the government belongs comes, and I will give it to him.

And you, son of man, prophesy, and say: Thus says the Lord Eternal concerning the children of Hammon, and concerning their reproach; say therefore, sword, sword drawn, polished to kill, to consume with its splendor.

While people see visions of vanity for you, and divine lies for you, so that you may be placed on the necks of the wicked who are put to death; whose day has come the time of iniquity, which will be its end.

Would we put it back in its sheath? I will judge you in the place where you were created, in the land of your origin.

I will pour out my indignation upon you, I will kindle the fire of my fury upon you, and I will deliver you into the hands of brutal men, forgers of destruction.

You will be destined for the fire to be devoured; your blood will be in the midst of the earth: you will be remembered no more, for I, the Lord, have spoken.

The word of the Lord came to me again, saying:

And you, son of man, will you not judge, will you not judge the bloody city, and will you not make it aware of all its abominations?

You shall say, therefore, thus says the Lord Eternal: city which sheds blood within you, so that your time may come, and which made idols to your own harm, to be defiled.

You have made yourself guilty by the blood you have shed, and you have defiled yourself by the idols you have made; you have brought near your days, and you have come to your years; therefore I have exposed you as a reproach to the nations, and as a derision to all the countries.

Those who are near you, and those who are far away, will mock you, infamous in reputation, and full of troubles.

Behold, the Princes of Israel have contributed within you, each according to his strength, to shedding blood.

They have despised father and mother within you; they have deceived the stranger within you; they have oppressed the orphan and the widow within you.

You have despised my holy things, and profaned my Sabbaths.

Slanderers have been within you to shed blood, and those within you have eaten on the mountains; enormous deeds have been committed in your midst.

[The child] has uncovered the father's nakedness within you, and the woman has been humiliated within you in the time of her defilement.

And one has committed an abomination with his neighbor's wife; and another, by committing enormous acts, has defiled his daughter-in-law; and another has humiliated his sister, his father's daughter, within you.

You have received bribes to shed blood; you have taken usury and extra money; and you have made dishonest gain from your neighbors by using deceit; and you have forgotten me, says the Lord Eternal.

And behold, I have struck my hands together because of your dishonest gain which you have made, and because of your blood which has been shed within you.

Will your heart be able to stand firm? Or will your hands be strong in the days when I act against you? I, the Lord, have spoken, and I will do it.

And I will scatter you among the nations, I will winnow you through the countries, and I will consume your uncleanness until there is none left in you.

And you will be divided within yourself in the presence of the nations, and you will know that I am the Lord.

Then the word of the Lord came to me, saying:

Son of man: the house of Israel has become to me like scum; they are all bronze, tin, iron and lead in a crucible; they have become like the scum of silver.

Therefore this is what the Lord God says: Because you have all become like scum, I am going to gather you together in the midst of Jerusalem for this reason,

As one would gather silver, bronze, iron, lead, and tin in a crucible, to blow fire into it and melt them; so I will gather you in my anger, and in my fury I will satisfy myself, and I will melt you.

I will gather you together, and I will breathe upon you the fire of my fury, and you will be melted in the midst of [Jerusalem].

As silver is melted in the crucible, so you will be melted in the midst of it, and you will know that I, the Lord, have poured out my wrath upon you.

The word of the Lord came to me again, saying:

Son of man, say to him: you are a land that was not cleansed nor wet with rain on the day of indignation.

There is a conspiracy of her prophets in her midst; they will be like roaring lions, who seize the prey: they have devoured souls; they have carried off riches and glory; they have multiplied widows in her midst.

His priests have violated my law and profaned my holy things; they have made no distinction between the holy and the profane, they have not made known [the difference that is] between the unclean and the clean, and they have hidden their eyes from my Sabbaths, and I have been profaned in their midst.

Her chiefs were in her midst like wolves that snatch prey, to shed blood and to destroy souls, to indulge in dishonest gain.

His prophets also have coated them with poorly mixed mortar; they have false visions, and they predict lies to them, saying: 'Thus says the Lord Eternal,' when in fact the Eternal had not spoken.

The people of the country have used deceit, and they have stolen the property of others, and have oppressed the afflicted and the poor, and have trampled on the foreigner against all justice.

And I looked for someone among them who would rebuild the wall and stand in the gap before me for the sake of the land, so that I would not destroy it; but I found no one.

Therefore I will pour out my indignation upon them, and I will consume them with the fire of my fury; I will bring down the punishment of their course upon their own heads, says the Lord Eternal.

The word of the Lord came to me again, saying:

Son of man, there were two women, daughters of the same mother,

Those who prostituted themselves in Egypt, they abandoned themselves in their youth: there their breasts were dishonored and their virginity tarnished.

And these were their names, the name of the greatest was Aholah, and the name of her sister, Aholiba; they were mine, and they bore sons and daughters; so their names were Aholah, which was Samaria; and Aholiba, which is Jerusalem.

Now Ahola committed adultery while she was my wife, and fell in love with her lovers, [that is], the Assyrians, her neighbors;

Dressed in purple, governors and magistrates, all young and handsome, all horsemen, mounted on horses.

And she committed adultery with them, who were all the elite of the children of the Assyrians, and with all those with whom she fell in love, and defiled herself with all their idols.

She did not even leave behind her fornications [which she had brought] from Egypt, where they had slept with her in her youth, where they had dishonored her virginity and where they had committed impurity with her.

That is why I delivered her into the hands of her lovers, into the hands, [I say], of the children of the Assyrians, with whom she had fallen in love.

They covered her with shame, they took away her sons and daughters, and killed her herself with the sword, and she became famous among women, after they executed judgments on her.

And when her sister Aholiba saw this, she did worse than her in her love affairs; even she did worse in her debauchery than her sister had done in hers.

She fell in love with the children of the Assyrians, the governors and magistrates of her neighbors, magnificently dressed, and the horsemen mounted on horses, all young and well-built.

And I saw that she had soiled herself, and that it was the same train of both of them.

And she has increased her shamelessness even more, for having seen men portrayed on the wall, the images of the Chaldeans, painted in vermillion;

Girded with baldrics around their loins, and having flowing and dyed head coverings, all of them having the appearance of great Lords, and the likeness of the children of Babylon in Chaldea; land of their birth.

She fell in love with him through the look in his eyes, and sent messengers to them in the land of the Chaldeans.

And the children of Babylon came to her in her bed of prostitution, and defiled her

with their adulteries; and she also defiled herself with them; and after that her heart turned away from them.

She therefore displayed her fornications and made her disgrace known; and my heart turned away from her, as my heart had turned away from her sister.

For she has multiplied her adulteries, to the point of recalling the days of her youth, to which she had given herself over in the land of Egypt.

And she fell in love with their fornicators, whose flesh is [like] the flesh of donkeys; and whose strength equals that of horses.

So you have repeated the actions of your youth, when you were dishonored, since you were in Egypt, because of the ways of your youth.

Therefore, O Aholiba, thus says the Lord GOD: behold, I am going to stir up against you all your lovers, from whom your heart has turned away, and I will bring them against you all around.

[Knowing] the children of Babylon, and all the Chaldeans, Pekod, Soah, Koah, and all the Assyrians with them, all elite young men, governors and magistrates, great Lords, and renowned, all riding on horseback.

And they will come against you with chariots, wagons, and carts, and with a great multitude of people; and they will use shields, bucklers, and helmets against you on all sides, and I will put the judgment in their hands, and they will judge you according to their judgment.

And I will unleash my jealousy against you, and they will act against you in fury; they will cut off your nose and ears; and what remains of you will fall by the sword. They will take away your sons and daughters; and what remains of you will be devoured by fire.

They will strip you of your clothes and take away the ornaments you wear.

And I will put an end to your abomination and your fornication [which you brought] from the land of Egypt, and you will no longer lift your eyes to them, nor remember Egypt.

For thus says the Lord GOD: behold, I will deliver you into the hand of those whom you hate, into the hand of those from whom your heart has turned away.

They will treat you with hatred, and take away all your work, and leave you without clothes and uncovering, and the depravity of your adulteries, and your enormity, and your fornications, will be exposed.

These things will be done to you because you have prostituted yourself to the nations, with whom you have defiled yourself through their idols.

You have walked in your sister's path, therefore I will place her cup in your hand.

Thus says the Lord GOD: you will drink from your sister's deep and wide cup, which will be a cup of great measure; you will be ridiculed and mocked.

You will be filled with drunkenness and pain, from the cup of desolation and destruction, which is the cup of your sister Samaria.

You will drink it, and suck it, and you will break its earthen vessels and tear your breast: for I have spoken, says the Lord Eternal.

Therefore this is what the Lord GOD says: because you have forgotten me and cast me behind your back, you will bear the consequences of your enormity and your adulteries.

Then the Lord said to me, "Son of man, will you not judge Aholah and Aholiba? Declare to them their abominations."

[Tell them] how they committed adultery and how there is blood on their hands; how, I say, they committed adultery with their idols, and even made their children pass [through the fire] to consume them, these children whom they had borne me.

This is what they have done to me; they defiled my holy place that very day, and profaned my Sabbaths.

For after they had slaughtered their children to their idols, they entered my holy place that same day to profane it; and this is what they did in the midst of my house.

And what's more, they sent to men from a distant country, who came as soon as the messengers were sent to them; [and] for their sake you washed yourself, and painted your face, and adorned yourself with ornaments.
And you are sitting on a honorable bed, before which a table has been prepared, on which you have placed my perfume, and my scented oil.
And there was in it the sound of a troop of people who are at ease; and besides these men, there were so many people, Sabeans were brought in from the desert, who put bracelets on their hands, and magnificent crowns on their heads.
And I said, concerning the one who had grown old in adultery: Now her immoralities will end, and she too.
And yet they came to her as one comes to a prostitute; so they came to Ahola and to Aholiba, women [full] of enormity.
Therefore, righteous men will judge them as adulterous women are judged, and as those who shed blood are judged; for they are adulterers, and the blood is in their hands.

Therefore this is what the Lord GOD says: Let the assembly be brought up against them, and let them be left to tumult and plunder.
And let the assembly stone them, and cut them to pieces with their swords; let them kill their sons and daughters, and burn their houses with fire.
And [thus] I will abolish the enormity from the land, and all the women will be taught not to do according to your enormity.
Your enormity will be placed upon you, and you will bear the sins of your idols; and you will know that I am the Lord, the Eternal.
Now in the ninth year, on the tenth day of the tenth month, the word of the Lord came to me, saying:
Son of man, write down the name of this day, this very day; [for] on this very day the King of Babylon approached Jerusalem.
Therefore, put forward a similarity to the rebellious house, and say to them: Thus says the Lord GOD: Put on the pot, put on the pot, and pour water into it.
Assemble its pieces in it, all the good pieces, the thigh, and the shoulder, and fill it with the best bones.
Take the best animal from the flock, and burn some bones under the cauldron, boil it vigorously, and let the bones cook in it.
For thus says the Lord Eternal: woe to the bloody city, to the cauldron in which her scum is, and from which the scum has not come out; empty it room by room; and let not lots be cast upon it.
Because her blood is in the midst of her, and she laid it on the dry stone, [and] did not pour it out on the earth to cover it with dust.
I put his blood on a dry stone, so that it would not be covered, to stir up fury, [and] to take revenge.
Therefore, this is what the Lord Eternal says: Woe to the bloodthirsty city; I will also make it a great pile of wood to be burned.
Gather plenty of wood, light the fire, cook the meat thoroughly, and let it be consumed, and let the bones be burned.
Then put the empty boiler on the hot coals, so that it may heat up, and its bronze may burn, and its dross may be melted inside it, [and] its scum may be consumed.
She worked on me with lies, and her great foam did not come out of her; her foam will go to the fire.
[There is] an enormous amount of filth in your defilement; for I had purified you, and you were not clean; you will not yet be cleansed of your defilement until I have satisfied my wrath upon you.
I, the Lord, have spoken; it shall come to pass, and I will do it; I will not turn back, I will not spare, nor will I be appeased. You have been judged according to your ways and your actions, declares the Lord God.
And the word of the Lord came to me, saying:

Son of man, behold, I am going to take from you by a wound that which your eyes see with the most pleasure; but do not mourn, and do not weep, and do not shed your tears.

Beware of moaning, and do not mourn as is customary for the dead; leave your cap on your head, and put your shoes on your feet, and do not cover your upper lip, and do not eat the bread of others.

So I spoke to the people in the morning, and my wife died in the evening; and the next morning I did as I had been commanded.

And the people said to me, "Will you not tell us what these things you are doing mean to us?"

And I answered them: The word of the Lord has come to me, saying:

Say to the house of Israel: Thus says the Lord GOD: Behold, I am about to profane my Sanctuary, the magnificence of your strength, that which is most pleasing in your eyes, that which you would have spared above all things; and your sons and your daughters, whom you have left behind, shall fall by the sword.

Then you will do as I have done; you will not cover your lips, and you will not eat the bread of others.

And your caps will be on your heads, and your sandals on your feet; you will not mourn or weep, but you will melt because of your iniquities, and you will groan one with another.

And Ezekiel will be a sign to you; you will do according to all the things he did; [and] when it has happened, you will know that I am the Lord Eternal.

And as for you, son of man, on the day when I take away their strength, the joy of their adornment, the most pleasing object in their eyes, and the object of their hearts, their sons and their daughters;

On that same day, won't someone who has escaped come to you to tell you about it?

On that day your mouth will be opened to him who has escaped, and you will speak, and will no longer be mute; thus you will be a sign to them, and they will know that I am the Lord.

Then the word of the Lord came to me, saying:

Son of man, set your face against the children of Hammon, and prophesy against them.

And say to the children of Hammon: Hear the word of the Lord God. Because you have said, "Aha! Aha!" against my Sanctuary, because it was desecrated; and against the land of Israel, because it was desolate; and against the house of Judah, because they went into captivity;

Therefore, I am going to give you as an inheritance to the children of the East, and they will build palaces in your cities and live among you; they will eat your fruits and drink your milk.

And I will give Rabbah to be a resting place for camels, and [the land] of the children of Hammon to be a resting place for sheep; and you will know that I am the Lord.

For thus says the Lord GOD: because you have clapped your hands, and stamped your feet, and rejoiced with all your heart in all the contempt you have shown for the land of Israel.

Therefore, behold, I have stretched out my hand against you, and I will deliver you up to be plundered by the nations, and I will cut you off from among the peoples, I will cause you to perish from among the countries; I will destroy you; and you shall know that I am the Lord.

Thus says the Lord GOD: because Moab and Seir have said: behold, the house of Judah is like all the other nations.

Therefore, I am going to open up the Moabite quarter on the side of the cities, on the side, I say, of its border cities, the nobility of the land of Bethesmoth, Bahal-Mehon, and Kiriathaim,

To the children of the East, who are beyond the land of the children of Hammon, which

I gave them as an inheritance, so that the children of Hammon will no longer be remembered among the nations.

I will also execute judgments against Moab, and they will know that I am the Lord. Thus says the Lord GOD: because of what Edom did when he took inhumane revenge on the house of Judah, and because he made himself very guilty in taking revenge on them. Because of this, the Lord GOD says: I will stretch out my hand against Edom, I will cut off from it both men and beasts, and I will reduce it to a desolate wasteland; from Teman and from toward Dedan they shall fall by the sword.

I will exact my vengeance on Edom because of my people Israel, and Edom will be dealt with according to my anger and my fury, and they will feel what my vengeance is, says the Lord GOD.

Thus says the Lord Eternal: because the Philistines acted in vengeance, and inhumanely took revenge with pleasure [and] with contempt, until [all] were destroyed by an immortal enmity;

Because of this the Lord GOD says thus: behold, I am going to stretch out my hand against the Philistines, I will exterminate the Kerethites, and I will destroy the remnant of [their] seaports.

And I will unleash great vengeance upon them with punishments of fury; and they will know that I am the Lord, when I have executed my vengeance upon them.

And it came to pass in the eleventh year, on the first day of the month, that the word of the Lord came to me, saying:

Son of man, because Tyre has said concerning Jerusalem: Ha! Ha! She who was the gate of the peoples has been broken down, she has taken refuge with me, I shall be filled [because] she has been made desolate.

Therefore this is what the Lord GOD says: I am against you, Tyre, and I will bring many nations against you, as the sea brings up its waves.

And they will destroy the walls of Tyre, and demolish its towers; I will scrape away its dust, and make it like dry stone.

It will be used to spread nets in the midst of the sea; for I have spoken, says the Lord GOD, and it will be plundered by the nations.

And the cities within its jurisdiction, which are in the countryside, shall be put to the edge of the sword, and they shall know that I am the Lord.

For thus says the Lord GOD: behold, I am going to bring Nebuchadnezzar, King of Babylon, King of Kings, from the north against Tyre, with horses, and chariots, and horsemen, and a great army assembled from all sides.

He will put to the sword the cities under your jurisdiction that are in the countryside, he will build forts against you, he will erect siege ramps against you, and he will raise shields against you.

And he will place his war machines against your walls, and demolish your towers with his hammers.

The dust of his horses will cover you because of their multitude; your walls will tremble with the noise of the horsemen, the carts, and the wagons, when he enters through your gates, as one enters a city that has been breached.

He will trample all your streets with the hooves of his horses; he will kill your people with the sword, and the trophies of your strength will fall to the ground.

Then they will plunder your goods and plunder your merchandise; they will destroy your walls and demolish your pleasure houses; and they will throw your stones, your timber, and your dust into the waters.

And I will put an end to the noise of your songs, and the sound of your harps will no longer be heard.

I will make you like a dry stone; it will be a place to spread nets, and it will not be rebuilt, because I, the Lord, have spoken, says the Lord God.

Thus says the Lord God to Tyre: Will not the islands tremble at the sound of your ruin, when those who are mortally wounded groan, when the slaughter takes place in your midst?

All the Princes of the sea will descend from their seats, and take off their cloaks, and strip off their embroidered garments, and clothe themselves in fear; they will sit on the earth, and they will be terrified from moment to moment, and will be desolate because of you.

And they will raise a loud lament over you, and say to you: how have you perished, you who were frequented by those who go to sea, a renowned city, which was strong in the sea, you and your inhabitants, who made themselves feared by all who dwell in it?

Now the islands will be terrified on the day of your ruin, and the islands in the sea will be astonished because of your flight.

For thus says the Lord GOD: when I have made you a desolate city, like cities that are not inhabited, when I have brought down the abyss upon you, and the great waters have covered you;

Then I will bring you down with those who go down to the pit, to the people of old, and I will place you in the lowest places of the earth, in the places long desolate, with those who go down to the pit, so that you will no longer be inhabited; but I will restore the nobility among the land of the living.

I will cause people to be astonished because of you, because you are no more; and when they seek you, they will never find you again, says the Lord Eternal.

The word of the Lord came to me again, saying:

You then, son of man, raise a lament aloud concerning Tyre;

And say to Tyre: You who dwell on the avenues of the sea, who trade in selling to the peoples in many islands; thus says the Lord Eternal: Tyre, you have said: I am perfect in beauty.

Your borders are in the heart of the sea; those who built you made you perfect in beauty.

They built all the sides [of the ships] of fir trees from Senir; they took cedars from Lebanon to make masts for you.

They made your oars from Bashan oak, and the Assyrian troop made your benches from ivory, brought from the Isles of Kittim.

The fine linen of Egypt, worked into embroidery, was what you spread out to serve as veils; what you covered yourself with was the purple and scarlet of the Isles of Elisa.

The inhabitants of Sidon and Arvad were your sailors; O Tyre! your wise men [who] were within you were your pilots.

The elders of Gebal, and his expert men, were among you, repairing your breaches; all the ships of the sea, and their mariners, were within you, to trade with you in your commerce.

Those from Persia, and from Lud, and from Put were within you to be your warriors; they hung the shield and the helmet in your house; they made you magnificent.

The children of Arvad with your troops were on your walls all around, and those of Gammad were in your towers; they hung their shields on your walls all around, they finished making you perfect in beauty.

Those from Tarshish traded with you in all kinds of riches, promoting your fairs in silver, iron, tin, and lead.

Javan, Tubal, and Mesech were your agents, promoting your trade in men and in bronze ships.

Those from the house of Thogarma promoted your fairs with horses, riders, and mules.

The children of Dedan were your agents; you had in your hand the trade of several islands; and in exchange you were given ivory teeth and ebony.

Syria traded with you; in quantity of works made for you; your fairs were promoted in carbuncles, in scarlet, in embroidery, in fine linen, in coral, and in agate.

Judah and the land of Israel were your agents, promoting your trade in grain from Minnith and Pannag, in honey, oil, and balm.

Damascus traded with you in a great many goods made for you in all kinds of riches, in Helbon wine, and in white wool.

And Dan, and Javan and Mosel, have promoted your shining iron fairs; cassia and [aromatic] reed have been in your trade.

Those from Dédan were your agents in precious sheets for the carts.

The Arabs, and all the leaders of Kedar, were merchants [that you had] in your hand, trading with you in lambs, sheep, and goats.

The merchants of Seba and Rahma were your agents, promoting your fairs in all kinds of the most exquisite drugs, and in all kinds of precious stones, and in gold.

Haran, Cannae, and Heden traded in what came from Sheba; and Assyria learned of your trade.

These have been your agents in all kinds of things, in purple cloth and embroidery, and in chests for precious clothing, in twisted cords; even cedar chests have been in your trade.

The ships of Tarshish praised you in their songs because of your trade, and you were filled and made very glorious, [built] in the heart of the sea.

Your sailors brought you into rough waters, the east wind broke you in the heart of the sea.

Your riches, and your fairs, your commerce, your mariners, and your pilots, those who repaired your breaches, and those who took care of your commerce, all your fighting men who were within you, and all your multitude who are in your midst, will fall into the heart of the sea on the day of your ruin.

The suburbs will tremble at the sound of your pilots' cries.

And all those who handle the oars will disembark from their ships, the mariners, [and] all the pilots of the sea; they will stand on land;

And they will make their voices heard against you, and will cry out bitterly; they will throw powder on their heads, [and] wallow in the ashes;

They will tear out their hair and make their heads bald because of you; they will gird themselves with sackcloth and weep for you bitterly in spirit, mourning bitterly.

And they will raise a loud lament over you in their mourning, and will make their lament over you, [saying]: who [was ever] like Tyre, like her who was destroyed in the heart of the sea?

You have fed many peoples through the trade of goods brought from your fairs beyond the seas; and you have enriched the kings of the earth through the greatness of your riches and your commerce.

[But] when you were broken by the sea in the depths of the waters, your trade and all your multitudes fell with you.

All the inhabitants of the Isles were distressed because of you; and their Kings were horribly terrified, and their faces paled.

The merchants among the peoples have insulted you, you are the reason why we are all astonished that you will never be again.

The word of the Lord came to me again, saying:

Son of man, say to the leader of Tyre: This is what the Lord GOD says: because your heart is lifted up and you have said, I am the Mighty One, and I sit in the seat of God, in the heart of the sea, though you are a man and not the Mighty One, and because you have lifted up your heart as though you were a God.

Behold, you are wiser than Daniel; nothing hidden has been made obscure to you.

You have acquired power through your wisdom and prudence; and you have amassed gold and silver in your treasuries.

You have multiplied your power by the greatness of your wisdom in your trade, and your heart has been lifted up because of your power.

Therefore the Lord God says thus: because you have lifted up your heart, as if you were a God:

Therefore, I am going to bring against you the most terrible foreigners from among

the nations, who will draw their swords against the beauty of your wisdom, and defile your splendor.

They will bring you down to the pit, and you will die in the heart of the sea, the death of the wounded, unto death.

Will you go and say before the one who will kill you, I am God? since you will find yourself a man, and not the Mighty God, in the hand of the one who will mortally wound you.

You will die the death of the uncircumcised at the hands of foreigners; for I have spoken, says the Lord Eternal.

The word of the Lord came to me again, saying:

Son of man, raise a lament aloud against the King of Tyre, and say to him: Thus says the Lord GOD: you who lack nothing, full of wisdom, and perfect in beauty;

You were in Eden the garden of God; your covering was of every kind of precious stone, of sardonyx, topaz, jasper, chrysolite, onyx, beryl, sapphire, carbuncle, emerald, and gold; what your drums and flutes could do [was] with you; they were all ready on the day you were created.

You [were] a Cherub, anointed to serve as a protection; I had established you, [and] you were in the holy mountain of God; you walked among the shining stones.

You were perfect in your ways from the day you were created, until perversity was found in you.

Because of the greatness of your trade, violence has been filled in your midst, and you have sinned; therefore I will cast you out like a filthy thing from the mountain of God, and I will destroy you from among the shining stones, O Cherub! who serves as protection.

Your heart was lifted up because of your beauty, you lost your wisdom because of your splendor; I threw you to the ground, I made a spectacle of you before kings, so that they might gaze upon you.

You have profaned your Sanctuaries by the multitude of your iniquities, by making evil use of your trade; and I brought forth fire from the midst of you which consumed you, and I reduced you to ashes on the earth, in the presence of all who saw you.

All those who know you among the peoples have been saddened because of you; you are the cause that we are all astonished that you will never be again.

Then the word of the Lord came to me, saying:

Son of man, set your face toward Sidon, and prophesy against her.

And say: Thus says the Lord GOD: Behold, I am against you, Sidon, and I shall be glorified in your midst; and they shall know that I am the LORD, when I have executed judgments against her, and I have been sanctified there.

I will therefore send death into her, and blood into her places, and the slain will fall in the midst of her by the sword that will come against her from all sides; and they will know that I am the Lord.

And it will no longer be a prickly thorn to the house of Israel, nor a thorn causing more pain than any of those who are around them, and who plunder them; and they will know that I am the Lord Eternal.

Thus says the Lord GOD: When I have gathered the house of Israel from among the peoples among whom they have been scattered, I will be sanctified in them, and the nations will see it; and they shall dwell in their own land which I have given to my servant Jacob.

They will live there securely, they will build houses, they will plant vineyards; they will live there securely, I say, when I have executed judgments against those who have plundered them on every side; and they will know that I am the Lord their God.

In the tenth year, on the twelfth day of the tenth month, the word of the Lord came to me, saying:

Son of man, set your face against Pharaoh King of Egypt, and prophesy against him and against all Egypt.

Speak, and say: Thus says the Lord Eternal: Behold, I am against you, Pharaoh King of Egypt, great Whale lying in the midst of your arms of water, who said: My arms of water are mine, and I made them for myself.

Therefore I will put fangs in your jaws, and I will make the fish of your water arms fasten to your scales; and I will pull you out of your water arms, with all the fish of your water arms that were fastened to your scales.

And [having drawn you] into the desert, I will leave you there, and all the fish in your arms of water; you will be spread out on the top of the field; you will not be gathered or collected; I have given you over to the beasts of the earth, and to the birds of the air, to be devoured by them.

And all the inhabitants of Egypt will know that I am the Lord; because they will have been to the house of Israel a staff, which was only a reed.

When they took hold of your hand, you broke, and pierced their whole shoulder; and when they leaned on you, you broke, and you made them fall backward.

Therefore this is what the Lord GOD says: behold, I am going to bring the sword against you, and I will cut off from among you both man and beast.

And the land of Egypt will be a desolate wasteland, and they will know that I am the Lord, because [the King of Egypt] said: the watercourses are mine, and I made them.

Therefore, behold, I am against you and your watery arms, and I will make the land of Egypt a desert of drought and desolation, from the tower of Syene to the borders of Cush.

No human foot will pass by, nor will any animal foot pass by, and it will be uninhabited for forty years.

For I will make the land of Egypt a desolation among the desolate lands, and its cities among the desolate cities; they will be a desolation for forty years, and I will scatter the Egyptians among the nations and disperse them among the countries.

However, this is what the Lord GOD says: after forty years I will gather the Egyptians from among the peoples among whom they have been scattered;

And I will bring back the captives from Egypt, and return them to the land of Pathros, to the land of their origin, but they will be there a humbled kingdom.

It will be the lowest of kingdoms, and it will no longer exalt itself above the nations, and I will diminish it, so that it will not rule over the nations.

And he will no longer be the assurance of the house of Israel, reminding them of their iniquity when they looked after them; and they will know that I am the Lord Eternal.

And it came to pass in the twenty-seventh year, on the first day of the first month, that the word of the Lord came to me, saying:

Son of man, Nebuchadnezzar King of Babylon made his army serve in a painful service against Tyre; every head became bald, and every shoulder was trampled, but he received no pay, neither he nor his army, because of Tyre, for the service he did against her.

Therefore this is what the Lord GOD says: behold, I am going to give to Nebuchadnezzar king of Babylon the land of Egypt; and he shall take away its multitude, and carry off its spoil, and plunder it; and this shall be the wages of his army.

For the work he did against Tyre, I gave him the land of Egypt, because they worked for me, says the Lord GOD.

On that day I will cause the horn of the house of Israel to sprout, and I will open your mouth in their midst, and they will know that I am the Lord.

The word of the Lord came to me again, saying:

Son of man, prophesy, and say: Thus says the Lord GOD: Howl, [and say]: What a day!

For the day is near, yes, the day of the Lord is near, it is a cloudy day; it will be the time of the nations.

The sword will come upon Egypt, and there will be terror in Cush, when those who are mortally wounded fall in Egypt, and when the multitude of its people are taken away,

and its foundations are destroyed.

Cus, and Put, and Lud, and all the mixture [of Arabia], and Cub, and the children of the allied country will fall by the sword with them.

Thus says the Lord: those who will support Egypt shall fall; and the pride of her strength shall be overthrown; they shall fall into her by the sword from the tower of Syene, says the Lord Lord.

And they will be desolate in the midst of desolate lands, and their cities will be in the midst of deserted cities.

And they will know that I am the Lord, when I set fire to Egypt; and all who help her will be destroyed.

On that day messengers will go out from me in ships to frighten Cush the confident, and there will be torment among them like on the day of Egypt; for behold, it is coming.

Thus says the Lord GOD: I will destroy the multitude of Egypt by the power of Nebuchadnezzar, King of Babylon.

He and his people with him, the most terrible of the nations, will be brought to ruin the land, and they will draw their swords against the Egyptians, and fill the earth with the dead.

And I will dry up the arms [of water], and I will deliver the land into the hands of wicked people, I will devastate the land, and all that is in it, by the power of foreigners; I, the Lord, have spoken.

Thus says the Lord GOD: I will also destroy the idols, I will annihilate the false gods of Noph, and there shall be no Prince from the land of Egypt; and I will put terror in the land of Egypt.

I will devastate Pathros, I will set Tsohan ablaze, and I will execute judgments in No.

And I will pour out my fury on Sin, who is the strength of Egypt, and I will exterminate the multitude that is in No.

When I set fire to Egypt, Sin will be severely tormented, and Noh will be broken through various breaches, and there will be nothing but distress in broad daylight in Noph.

The elite young men of Aven and Pibeseth will fall by the sword, and they will go into captivity.

And the day will fail in Tahnes, when I break the bars of Egypt there, and the pride of its strength will cease; a cloud will cover it, and the cities within its jurisdiction will go into captivity.

And I will execute judgments in Egypt; and they will know that I am the Lord.

Now it came to pass in the eleventh year, on the seventh day of the first month, that the word of the Lord came to me, saying:

Son of man, I have broken the arm of Pharaoh King of Egypt; and behold, it was not bandaged to heal it, so that cloths were put on it to bind it, [and] to strengthen it, so that it could grasp the sword.

Therefore this is what the Lord GOD says: I am against Pharaoh king of Egypt, and I will break his arms, both the strong one and the broken one, and I will make the sword fall from his hand.

And I will scatter the Egyptians among the nations, and disperse them among the countries.

And I will strengthen the arms of the King of Babylon, and I will put my sword in his hand; but I will break the arms of Pharaoh, and [Pharaoh] will weep before him, like people who are mortally wounded.

I will therefore strengthen the arms of the King of Babylon, but the arms of Pharaoh will fall; and they will know that I am the Lord, when I have put my sword in the hand of the King of Babylon, and he has stretched it out over the land of Egypt.

And I will scatter the Egyptians among the nations, and disperse them throughout the countries; and they will know that I am the Lord.

It also came to pass in the eleventh year, on the first day of the third month, that the word of the Lord came to me, saying:

Son of man, say to Pharaoh King of Egypt, and to the multitude of his people: To whom are you like in your greatness?

Behold, the King of Assyria was like a cedar in Lebanon, having beautiful branches and boughs that gave great shade, and which were of great height; its top was very bushy.

The waters made it grow, the deep made it rise very high, its rivers flowed around its plants, and it sent the conduits of its waters to all the trees of the field. That is why its height rose above all the [other] trees of the field, its branches were multiplied, and its boughs became long by the great waters, when it put out its branches.

All the birds of the air have made their nests in its branches, and all the beasts of the field have made their young under its boughs, and all the great nations have dwelt under its shade.

It had therefore become beautiful in its grandeur, [and] in the extent of its branches, because its root was upon great waters.

The cedars that were in the Garden of God did not take away any of its splendor; the fir trees were not like its branches, and the chestnut trees did not equal [the extent] of its boughs; all the trees that were in the Garden of God were not like it in its beauty.

I had made it beautiful in the multitude of its branches, so much so that all the trees of Heden, which were in the Garden of God, envied it.

Therefore the Lord Eternal says thus: because you have exalted yourself on high, [like that one], whose top was all leafy, lifted up his heart on his high place; And I delivered him into the hands of the strongest of the nations, who dealt with him as he should, and I drove him out because of his wickedness.

And the most terrible foreigners among the nations cut it down and left it there, and its branches fell on the mountains and on all the valleys; and its boughs broke in all the streams of the earth, and all the peoples of the earth withdrew from under its shade and left it there.

All the birds of the air stood on its ruins, and all the beasts of the field retreated to its branches.

That is why no tree watered with water rises from its height, and produces a bushy crown, and the strongest of them, even of all those that drink water, do not remain in their height; for they are all given over to death in the low earth among the children of men, with those who go down into the pit.

Thus says the Lord GOD: On the day he went down to the grave, I caused mourning [over him], I covered the deep before him, and I stopped his rivers from flowing, and the great waters were held back; I made Lebanon mourn because of him, and all the trees of the field were weary.

I shook the nations with the sound of his ruin, when I brought him down to the grave, with those who go down into the pit; and all the trees of Heden, the choice and the best of Lebanon, all of them drinking water, were content in the depths of the earth.

They too went down with him to the tomb, to those who were slain by the sword and his arm, [that is], those who dwelt under his shadow among the nations, [also went down].

To whom then did you resemble in glory and majesty among the trees of Eden? Yet you will be cast down with the trees of Eden to the depths of the earth; you will lie among the uncircumcised, with those slain by the sword. This is Pharaoh, and all the multitude of his people, declares the Lord God.

It also came to pass in the twelfth year, on the first day of the twelfth month, that the word of the Lord came to me, saying:

Son of man, raise a lamentation aloud against Pharaoh King of Egypt, and say to him:

You have been among the nations like a young lion, and like a great fish in the seas; you rushed about in your rivers, and you muddied the waters with your feet, and filled their rivers with mud.

Thus says the Lord GOD: I will spread my net over you with a multitude of peoples, who will pull you in when you are in my net.

And I will leave you desolate on the earth; I will throw you upon the breadth of the fields, and I will cause all the birds of the heavens to dwell upon you, and I will satisfy with you the beasts of all the earth.

For I will lay your flesh upon the mountains, and I will fill your valleys with the debris of your heights.

And I will water the mountains with your blood, the land where you swim, and the beds of the waters will be filled with you.

And when I have extinguished you, I will cover the heavens and darken their stars, I will cover the sun with clouds, and the moon will no longer give its light.

I will darken over you all the lights that give light in the heavens, and I will spread darkness over your land, says the Lord GOD.

And I will cause the hearts of many peoples to tremble, when I bring [the news of] your plague among the nations, in countries you have not known.

And I will fill many peoples with astonishment because of you, and their kings will be utterly terrified because of you, when I make my sword gleam before their eyes; and they will be terrified from moment to moment, each in himself, on the day of your ruin.

For thus says the Lord GOD: the sword of the King of Babylon will come upon you.

I will strike down your multitude with the swords of the mighty men, who are all the most terrible among the nations; and they will destroy the pride of Egypt, and all the multitude of her people will be ruined.

And I will cause all his livestock to perish by the great waters, and no human foot will trouble them anymore, nor will any animal foot disturb them anymore.

Then I will make their waters deep, and I will make their rivers flow like oil, says the Lord GOD.

When I have made the land of Egypt a desolation, and the land has been stripped of the things with which it was filled; when I have struck down all who dwell in it, then they shall know that I am the Lord.

This is the lament that will be made over her, the daughters of the nations will make this lament over her; they will make, I say, this lament over Egypt, and over all the multitude of her people, says the Lord.

It also came to pass in the twelfth year, on the fifteenth day of the month, that the word of the Lord came to me, saying:

Son of man, lament over the multitude of Egypt, and bring them down, and the daughters of the magnificent nations, to the lowest places of the earth, with those who go down to the pit.

Over whom would you have been pleasing? Come down, and lie with the uncircumcised.

They will fall in the midst of those who have been killed by the sword; the sword has [already] been given; drag it out with all the multitude of his people.

The strongest among the mighty will speak to him from the midst of the tomb, with those who gave him help, and will say: They have gone down, they lie, the uncircumcised slain by the sword.

There is the Assyrian, and all his assembly; his tombs are around him, all of them slain, fallen by the sword.

For his tombs were laid at the bottom of the pit, and his assembly around his tomb; all of them who had spread their terror on the land of the living fell dead by the sword.

There is Helam, and all his multitude around his tomb; they all fell dead by the sword, they went down uncircumcised to the lowest places of the earth, and after spreading their terror on the land of the living, they bore their ignominy with those

who go down into the pit.

They laid his bed among those who were slain, with all his multitude; his tombs are around him; all of them uncircumcised, slain by the sword, though they spread their terror upon the land of the living, yet they bore their shame with those who go down to the pit; he was laid among those who were slain.

There are Mesech, Tubal, and all the multitude of their people; their tombs are around them; all of them uncircumcised, slain by the sword, though they spread their terror in the land of the living.

Yet they were not lying with the valiant men who fell from among the uncircumcised, who went down to the grave with their weapons of war, whose swords were placed under their heads, and whose iniquities rested on their bones; because the terror of the mighty men is in the land of the living.

You too will be crushed among the uncircumcised, and you will lie with those who were slain by the sword.

There is Edom, its kings, and all its princes, who were placed with their strength among those who were killed by the sword; they will lie with the uncircumcised, and with those who went down into the pit.

There are all the Princes of the North, and all the Sidonians, who went down with those who were killed, because of their terror, being ashamed of their strength; and they lie uncircumcised with those who were killed by the sword, and they bore their ignominy with those who went down into the pit.

Pharaoh will see them, and he will be comforted for all the multitude of his people; Pharaoh, says the Lord Eternal, has seen those wounded by the sword and all his army.

For I have put my terror in the land of the living, therefore Pharaoh with all the multitude of his people will lie in the midst of the uncircumcised, with those who were killed by the sword, says the Lord Eternal.

The word of the Lord came to me again, saying:

Son of man, speak to the children of your people, and say to them: when I bring the sword upon some country, and the people of the country have chosen one of their own, and have appointed him to serve as a watchman for them;

And that he, seeing the sword coming upon the land, will have sounded the trumpet and warned the people;

If [the people], having heard the sound of the trumpet, do not stand on their guard, and then the sword comes and dispatches them, their blood will be on their own head.

For he heard the sound of the trumpet, and did not heed it; therefore his blood will be on his own; but if he heeds it, he will save his life.

If the watchman sees the sword coming, and does not sound the trumpet, so that the people do not stand on their guard, and then the sword comes and takes the life of one of them; that person will indeed have been caught in his iniquity, but I will demand his blood from the hand of the watchman.

Therefore, son of man, I have appointed you as a watchman for the house of Israel; therefore, you shall hear the word of my mouth, and you shall warn them from me.

When I say to the wicked, "You wicked man, you shall surely die," and you do not speak to the wicked man to warn him from his way, that wicked man shall die in his iniquity; but I will require his blood from your hand.

But if you have warned the wicked to turn from their ways, and they have not turned from their ways, they will die in their iniquity; but you will have delivered your soul.

Therefore, son of man, say to the house of Israel: you have spoken thus, saying: since our iniquities and our sins are upon us, and we are perishing because of them, how can we live?

Tell them: As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that the wicked turn from their ways and live.

Turn, turn from your wicked ways! Why should you die, people of Israel?

Therefore, son of man, say to the children of your people: the righteousness of the righteous will not deliver him on the day he sins, and the wicked will not fall by his wickedness on the day he turns away from it; and the righteous will not be able to live by his righteousness on the day he sins.

When I have said that he will certainly live, and that he, trusting in his own righteousness, has committed iniquity, none of his righteous acts will be remembered anymore, but he will die in the iniquity he has committed.

Therefore, when I say to the wicked, "You shall surely die," if he turns from his sin and does what is just and right;

[If] the wicked man returns the pledge, and restores what he has stolen, and walks in the statutes of life, without committing iniquity, surely he shall live, he shall not die.

His sins will not be remembered; he has done what is right and just; he will surely live.

But the children of your people have said, 'The way of the Lord is not right,' [but] it is rather their way that is not right.

When a righteous person turns away from their righteousness and commits iniquity, they will die for those things.

And when the wicked man turns from his wickedness and does what is just and right, he will live for those things.

And you said: the way of the Lord is not right! I will judge you, house of Israel, each according to his way.

Now it came to pass in the twelfth year of our captivity, on the fifth day of the tenth month, that someone who had escaped from Jerusalem came to me, saying, "The city has been taken."

And the hand of the Lord had been upon me in the evening before the one who had escaped came, and [the Lord] had opened my mouth, while waiting for that man to come to me in the morning; and my mouth having been opened, I did not remain silent.

And the word of the Lord came to me, saying:

Son of man, those who dwell in these desert places in the land of Israel speak, saying: Abraham was alone, and he possessed the land; but we are a great many people; and the land has been given to us as an inheritance.

Therefore you will say to them: This is what the Lord GOD says: You eat flesh with the blood still on, and you lift up your eyes to your idols, and you shed blood; and you would possess the land?

You rely on your sword; you commit abominations, and you defile each other's wives; and you would possess the land?

You shall say to them: Thus says the Lord GOD: As surely as I live, those who are in these desolate places shall fall by the sword, and I will give to the beasts those who are in the fields, that they may eat them; and those who are in the strongholds and in the caves shall die of mortality.

So I will reduce the land to a desolate wasteland, so that the pride of its strength will be abolished, and the mountains of Israel will be desolate, so that no one will pass through them anymore.

And they will know that I am the Lord, when I have made their land a desolate wasteland because of all the abominations they have committed.

And as for you, son of man, the children of your people speak of you at the walls and at the entrances of the houses, and speak to one another, each to his neighbor, saying: Come now, and hear what is the word which proceeds from the Lord.

And they come to you as a crowd, and my people sit before you, and they listen to your words, but they do not put them into practice; they repeat them as though they were a profane song, but their hearts always go after their dishonest gain.

And behold, you are to them like a man who sings them a profane song with a beautiful voice, which resounds well; for they listen well to your words, but they do not put

them into practice.

But when that happens (and here it comes), they will know that there was a Prophet among them.

The word of the Lord came to me again, saying:

Son of man, prophesy against the shepherds of Israel; prophesy, and say to these shepherds: Thus says the Lord God: Woe to the shepherds of Israel who only shepherd themselves! Do not shepherds shepherd the flock?

You eat its fat, and you clothe yourselves with its wool; you kill what is fat, [and] you do not feed the flock!

You have not strengthened the weak sheep, you have not given medicine to the sick, you have not bound up the wound of the one with the broken leg, you have not brought back the one that was driven away, and you have not sought the one that was lost; but you have ruled them with harshness and severity.

And they were scattered, by the famine of the shepherds, and they were exposed to all the beasts of the field, to be devoured, being scattered.

My sheep have wandered over all the mountains and over all the high hills; my sheep have been scattered over all the face of the earth; and there was no one who sought them, and there was no one who inquired about them.

Therefore, Pastors, listen to the word of the Lord.

As surely as I live, says the Lord GOD, I will not [do justice] to the fact that my sheep were exposed as prey, and that my sheep were exposed to be eaten by all the beasts of the field, because they had no shepherd; and that my shepherds did not seek my sheep, but the shepherds fed only themselves, and did not feed my sheep.

Therefore, Pastors, listen to the word of the Lord.

Thus says the Lord GOD: Behold, I am against those shepherds, and I will demand my sheep from their hand, and I will make them cease to feed the sheep; and the shepherds shall no longer feed themselves, but I will deliver my sheep from their mouth, and they shall no longer be eaten by them.

For thus says the Lord GOD: Here I am, I will seek my sheep, and I will search for them.

As a shepherd, being among his flock, seeks his scattered sheep, so I will seek my sheep, and will bring them back from all the places where they were scattered on the day of cloud and darkness.

I will therefore take them from among the peoples, and gather them from the countries, and bring them back to their own land, and feed them on the mountains of Israel, by the streams of water, and in all the dwellings of the land.

I will pasture them in good pastures, and their enclosure will be in the high mountains of Israel; and there they will lie down in a good enclosure, and graze in rich pastures on the mountains of Israel.

I myself will shepherd my sheep, and make them lie down, says the Lord GOD.

I will seek the lost, and I will bring back the banished; I will bind up the wound of the broken-legged, and I will strengthen the weak; but I will destroy the fat and the strong; I will shepherd them with reason.

But as for you, my sheep; this is what the Lord GOD says: behold, I am going to set apart the sheep, the rams, and the goats.

Is it a small thing for you to be fed good pasture, if you trample the rest of your pasture underfoot? And to drink clear water, if you muddy the rest with your feet?

But my sheep are fed on the pasture that you trample under your feet, and they drink what your feet have muddied.

That is why the Lord God said to them, "Behold, I myself will set apart the fat sheep and the lean sheep."

Because you have pushed from the side and the shoulder, and you have struck with your horns all those that are languishing, until you have driven them out;

I will save my flock, so that it will no longer be prey, and I will distinguish between sheep and sheep.

I will raise up over them a Shepherd who will feed them, [namely] my servant David; he will feed them, and he himself will be their Shepherd.

And I, the Lord, will be their God; and my servant David will be Prince among them; I, the Lord, have spoken.

And I will make a covenant of peace with them; and I will destroy the wild beasts in the land; and [the sheep] will dwell securely in the desert, and sleep in the forests.

And I will bless them, and all the surroundings of my hillside; and I will send down rain in its season; it will be a shower of blessing.

And the trees of the field shall produce their fruit, and the earth shall yield its produce; and they shall be in their land securely, and shall know that I am the Lord, when I have broken the sticks of their yoke, and delivered them from the hand of those who enslaved them.

And they will no longer be prey to the nations, [and] the beasts of the earth will no longer devour them; but they will dwell securely, and there will be no one to frighten them.

I will raise up for them a renowned plant; they will no longer die of hunger on the earth, nor will they bear the reproach of the nations anymore.

And they will know that I, the Lord their God, am with them, and that they, the house of Israel, are my people, says the Lord God.

But you are my sheep, you men, the sheep of my pasture, and I am your God, says the Lord GOD.

The word of the Lord came to me again, saying:

Son of man, set your face against Mount Seir, and prophesy against it.

And said to him: Thus says the Lord GOD: Behold, I am against you, O mountain of Seir, and I will stretch out my hand against you, and make you a desolate wasteland.

I will reduce your cities to a desert, and you will be nothing but desolation, and you will know that I am the Lord.

Because you had an eternal enmity, and you shed the blood of the children of Israel by the sword, in the time of their calamity, and in the time of their iniquity, [which was] its end.

Therefore, as I live, says the Lord GOD, I will make you covered in blood, and blood will pursue you; because you did not hate blood, blood will also pursue you.

And I will reduce Mount Seir to a desolate wasteland, and I will drive away from it all those who frequented it.

And I will fill its mountains with its slain people; your men slain by the sword will fall on your hills, and in your valleys, and in all your streams.

I will reduce you to perpetual desolation, and your cities will no longer be inhabited; and you will know that I am the Lord.

Because you said: the two nations and the two countries will be mine, and we will possess them, even though the Lord was there.

Because of this, as surely as I live, says the Lord GOD, I will act according to your anger and your desire which you have carried out because of your hatred against them; and I will be known among them when I have judged you.

And you will know that I, the Lord, have heard all the insulting words that you have spoken against the mountains of Israel, saying: they have been desolate, they have been given to us to consume.

And you have defied me with your words, and you have multiplied your words against me; I have heard it.

Thus says the Lord God: when all the earth rejoices, I will reduce you to desolation.

As you rejoiced over the inheritance of the house of Israel, because it was desolate, I will do the same to you; you will be nothing but desolation, O mountain of Seir! even all of Edom entirely; and they will know that I am the Lord.

And you, son of man, prophesy also concerning the mountains of Israel, and say: Mountains of Israel, hear the word of the Lord.

Thus says the Lord Eternal: because the enemy said against you: ha! ha! All the high places, even those of ancient times, have become our possession.

Therefore prophesy, and say: Thus says the Lord GOD: because, yes, because you have been made a desolation, and those around you have swallowed you up, so that you might be a possession for the remnant of the nations, and you have been exposed to the tongue and insults of the nations.

Therefore, mountains of Israel, hear the word of the Lord GOD: thus says the Lord GOD to the mountains, and to the hills, to the streams of water, and to the valleys, to the ruined and desolate places, and to the abandoned cities which have been plundered and mocked by the rest of the nations all around;

Because of this, [I say], thus says the Lord Eternal: if I do not speak in the heat of my jealousy against the rest of the nations, and against all those of Idumea who have taken my land as their possession, with joy which their heart was full of, and with contempt which they took great pleasure in, to plunder it.

Therefore prophesy concerning the land of Israel, and say to the mountains, and to the hills, to the streams of water, and to the valleys: Thus says the Lord GOD: Behold, I have spoken in my jealousy, and in my fury, because you have borne the reproach of the nations.

Therefore this is what the Lord Eternal says: I have raised my hand, if the nations all around you do not bear their shame.

But you, mountains of Israel, will put forth your branches and bear your fruit for my people Israel, for they are ready to come.

For here I am, [I am coming] to you, and I will return to you, and you will be plowed and sown.

And I will multiply men upon you, [namely] the whole house of Israel, and the cities will be inhabited, and the desolate places will be rebuilt.

And I will multiply upon you men and beasts, which shall multiply and be fruitful; I will cause you to be inhabited as of former times, and I will do you more good than you had at the beginning; and you shall know that I am the Lord.

And I will cause men to walk over you, [namely] my people Israel, who will possess you; you will be their inheritance, and you will no longer consume them.

Thus says the Lord Eternal: because it is said of you: you are a land that devours men, and you have consumed your inhabitants;

Because of this you will no longer devour men, nor consume your inhabitants, says the Lord Eternal.

And I will cause you to no longer hear the reproach of the nations, nor bear the reproach of the peoples; and you will no longer cause your inhabitants to perish, says the Lord Eternal.

Then the word of the Lord came to me, saying:

Son of man, those of the house of Israel who dwell in their land have defiled it by their ways and by their actions; their ways have become before me like the defilement of a woman separated because of her impurity;

And I poured out my fury on them because of the blood they shed on the land, and because they defiled it with their idols.

And I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and according to their actions.

And having come among the nations in whose midst they came, they profaned the Name of my Holiness, in that it was said of them: these are the people of the Lord, and yet they went out of his land.

But I spared the Name of my Holiness, which the house of Israel had profaned among the nations in whose midst they had come.

Therefore say to the house of Israel: Thus says the Lord GOD: I am not doing this for your sake, O house of Israel! but for the sake of my Holy Name, which you have

profaned among the nations among whom you have come.

And I will sanctify my great Name, which has been profaned among the nations, and which you have profaned among them; and the nations will know that I am the Lord, says the Lord God, when I am sanctified in you, in their presence.

I will therefore take you from among the nations, I will gather you from all countries, and I will bring you back into your own land.

And I will sprinkle clean water on you, and you will be cleansed; I will cleanse you from all your impurities and from all your idols.

I will give you a new heart, and put a new spirit within you; I will remove from you your heart of stone and give you a heart of flesh.

And I will put my Spirit within you, and I will cause you to walk in my statutes, and to keep my ordinances, and to do them.

And you will remain in the land that I gave to your fathers, and you will be my people, and I will be your God.

I will deliver you from all your uncleanness, I will call for the wheat, I will multiply it, and I will no longer send famine upon you;

But I will multiply the fruit of the trees, and the produce of the fields, so that you will no longer bear the reproach of famine among the nations.

And you will remember your evil way and your deeds, which were not good, and you will hate in yourselves your iniquities and your abominations.

I am not doing this for your sake, declares the Lord God, so that you may know. Be ashamed and disgraced because of your ways, O house of Israel!

Thus says the Lord GOD: on the day when I have cleansed you of all your iniquities I will make you dwell in cities, and the desolate places shall be rebuilt.

And the desolate land will be plowed, instead of having been nothing but desolation, in the presence of all passers-by.

And it will be said: this land, which was desolate, has become like the garden of Eden; and these cities, which had been deserted, desolate, and destroyed, are fortified and inhabited.

And the nations that remain around you will know that I, the Lord, will have rebuilt the destroyed places and planted the desolate land; I, the Lord, have spoken, and I will do it.

Thus says the Lord GOD: I shall again be sought out by the house of Israel, to do this to them, [namely] that I may multiply their men like a flock of sheep.

The deserted cities will be filled with troops of men, like the flocks of the sanctified animals, like the flocks of animals brought to Jerusalem at its solemn feasts; and they will know that I am the Lord.

The hand of the Lord was upon me, and the Lord brought me out in the Spirit and set me down in the middle of a field full of bones.

And he led me around them, and behold, they were in very great numbers on the upper part of that countryside, and were very dry.

Then he said to me, "Son of man, can these bones live?" And I answered, "Sovereign Lord, you know."

Then he said to me, "Prophecy to these bones, and say to them, 'Dry bones, hear the word of the Lord.'"

Thus says the Lord GOD to these bones: Behold, I am going to make breath enter into you, and you shall live.

And I will put sinews upon you, and I will make flesh grow upon you, and I will spread skin upon you; then I will put spirit back in you, and you shall live; and you shall know that I am the Lord.

So I prophesied as I was commanded, and as soon as I prophesied there was a sound, and behold, there was a movement, and these bones came together, one to the other.

Then I looked, and behold, sinews came upon them, and flesh grew upon them, and skin was spread over them; but the spirit was not there.

Then he said to me, "Prophecy to the spirit, prophecy, son of man, and say to the

spirit: 'Thus says the Lord GOD: Come from the four winds, O spirit, and breathe on these slain, that they may live.'"

So I prophesied as he commanded me, and the spirit entered them, and they revived and stood on their feet; and it was an exceedingly large army.

Then he said to me, "Son of man, these bones are the whole house of Israel; behold, they say: 'Our bones have become dry, and our hope is lost, it is over for us.'"

Therefore prophesy, and say to them: Thus says the Lord GOD: My people, behold, I am going to open your graves, and I will bring you out of your graves, and bring you back into the land of Israel.

And you, my people, will know that I am the Lord when I open your graves and bring you up from your graves.

And I will put my Spirit in you, and you will live, and I will place you in your own land; and you will know that I, the Lord, have spoken, and have done it, says the Lord.

Then the word of the Lord came to me, saying:

And you, son of man, take a piece of wood, and write on it: for Judah, and for the children of Israel his companions; take another piece of wood, and write on it: the wood of Ephraim and of all the house of Israel his companions, for Joseph.

Then you will join them together to form one piece of wood, and they will be joined in your hand.

And when the children of your people ask, saying, "Will you not tell us what you mean by these things?"

Tell them: This is what the Lord GOD says: I am going to take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his companions, and I will put them on this one, namely, on the stick of Judah; and I will make them one stick; and they shall be one stick in my hand.

So the wood on which you have written will be in your hand, they will see it.

And tell them: Thus says the Lord GOD: Behold, I am going to take the children of Israel from among the nations among whom they have gone, I will gather them from all sides, and I will bring them back into their land.

And I will make them one nation in the land, on the mountains of Israel; they will all have only one King for their King, they will no longer be two nations, nor will they be divided into two kingdoms.

And they will no longer defile themselves with their idols, nor with their infamies, nor with any of their crimes, and I will remove them from all their dwellings in which they have sinned, and I will purify them; and they shall be my people, and I shall be their God.

And David my servant shall be their King, and they shall all have one Shepherd; and they shall walk in my ordinances, they shall keep my statutes, and do them.

And they will dwell in the land that I gave to Jacob my servant, in which your fathers dwelt; they will dwell there, I say, they and their children and their children's children, forever; and David my servant will be their Prince forever.

And I will make a covenant of peace with them, and there will be an everlasting covenant with them, and I will establish them and multiply them, and I will put my Sanctuary in their midst forever.

And my pavilion will be among them; and I will be their God, and they will be my people.

And the nations will know that I am the Lord who sanctifies Israel, when my sanctuary is in their midst forever.

The word of the Lord came to me again, saying:

Son of man, set your face against Gog in the land of Magog, the prince of the chiefs of Meshech and Tubal, and prophesy against him.

And say: Thus says the Lord GOD: Behold, I am against you, Gog, Prince of the chiefs of Meshech and Tubal;

And I will make you turn back, and I will put buckles in your jaws, and I will make

you come out with all your army, with the horses, and the horsemen, all perfectly equipped, a great multitude with shields and bucklers, and all wielding swords. Those from Persia, Cus, and Put with them, all of whom have shields and helmets. Gomer and all his bands, the house of Togarma from the depths of the North, with all his troops, [and] many peoples with you.

Prepare yourself, and be ready, you and all the multitude that has gathered around you, and be their guard.

After several days you will be visited, and in the last years you will come to the land that has been delivered from the sword, and [to the people] gathered from among many nations, to the mountains of Israel that have been continually in the desert; [you will come] to that land, when that land has been delivered from among the nations, all will dwell in it securely.

You will therefore rise like a bursting ruin, and you will come like a cloud to cover the earth, you and all your troops, and many peoples with you.

Thus says the Lord GOD: In those days many things will come up in your heart, and you will devise a wicked plan.

For you will say: I will go up against the land whose cities have no walls; I will invade those who are at rest, who dwell securely, who all live [in cities] without walls, which have neither bars nor gates;

To take a great deal of plunder and to carry out a great deal of pillage; to put your hand back on the deserts which were once again inhabited and on the people gathered from among the nations, who are tending their livestock and their possessions in the midst of the land.

Seba, Dedan, the merchants of Tarshish, and all its young lions will say to you: Are you not going to carry off a great plunder? Have you not assembled your multitude to carry off a great plunder, to take silver and gold, to take livestock and goods, to carry off a great plunder?

Therefore, son of man, prophesy and say to Gog: This is what the Lord God says: On that day, when my people Israel are living in safety, will you not know?

And will you not come from your place, from the depths of the North, you and many peoples with you, all of them horsemen, a great multitude, and a large army?

And will you not come up against my people Israel like a cloud to cover the earth?

You will be in the last days, and I will bring you into my land, so that the nations may know me, when I am sanctified in you, O Gog! in their sight.

Thus says the Lord GOD: Is it not of you that I spoke long ago through the ministry of my servants, the prophets of Israel, who prophesied in those days for many years, that you would be brought against them?

But on that day, on the day of Gog's coming to the land of Israel, says the Lord GOD, my anger will burst forth.

And I will speak in my jealousy [and] in the heat of my fury, if on that day there is not a great turmoil in the land of Israel.

And the fish of the sea, and the birds of the heavens, and the beasts of the field, and every creeping thing that creeps on the earth, and all men that are on the face of the earth shall be terrified at my presence; the mountains shall be overturned, the towers and the walls shall be brought down.

And I will call down the sword against him through all my mountains, says the Lord GOD; the sword of each of them will be against his brother.

And I will enter into judgment with him by death and bloodshed, and I will rain down on him, on his troops, and on the great peoples who are with him, torrents of water, hailstones, fire, and brimstone.

I will glorify myself, I will sanctify myself, I will be known in the presence of many nations; and they will know that I am the Lord.

Therefore, son of man, prophesy against Gog, and say: Thus says the Lord GOD: Behold, I am against you, Gog, Prince of the chiefs of Meshech and Tubal.

And I will bring you back, leaving only six, one after I have brought you up from the

depths of the North, and brought you to the mountains of Israel.

For I will break your bow in your left hand, and I will make your arrows fall from your right hand.

You will fall on the mountains of Israel, you and all your troops, and the peoples who are with you; I have given you over to the birds of prey above all birds, and to the beasts of the field, to be devoured.

You will fall on the top of the fields, because I have spoken, says the Lord GOD.

And I will set fire to Magog, and among those who dwell securely in the islands; and they will know that I am the Lord.

And I will make known my Holy Name in the midst of my people Israel; and I will no longer profane my Holy Name; the nations will know that I am the Lord, the Holy One in Israel.

This has happened and has been done, says the Lord GOD; this is the day of which I have spoken.

And the inhabitants of the cities of Israel shall go out, and light the fire, and burn the weapons, the shields, the armor, the bows, the arrows, the throwing sticks, and the javelins, and they shall keep the fire burning there for seven years.

And they shall not bring wood from the fields, nor cut it down from the forests, because they will make fire of these weapons when they plunder those who had plundered them, and when they plunder those who had plundered them, says the Lord Eternal.

And it will come to pass on that day that I will give Gog in those parts a place for a burial in Israel, namely the Valley of the Passersby, which is in front of the sea, and it will silence the passersby with astonishment; there Gog will be buried, and all the multitude of his people, and it will be called the Valley of Hammon-Gog.

And those of the house of Israel shall bury them for a period of seven months to purify the land.

All the people of the land, I say, will bury them, and this will be their name, [namely] the day on which I will have been glorified, says the Lord Eternal.

And they will set apart some people who will do nothing but travel throughout the land, and these men and those who pass through will bury those who remain on the surface of the earth, to purify it, [and] they will search for them until the end of seven months.

And these passers-by will go throughout the land, and whoever sees a man's bone will set up a signal by it, until the gravediggers have buried it in the valley of Hammon-Gog.

And also the name of the city will be Hamona, and we will cleanse the country.

Therefore, son of man, this is what the Lord GOD says: Say to all the birds and to all the beasts of the field: Assemble yourselves and come; gather together from all around to my sacrifice which I am making for you, [which] is a great sacrifice on the mountains of Israel; you shall eat flesh and drink blood.

You will eat the flesh of the mighty men, and you will drink the blood of the principal men of the earth, the blood of sheep, lambs, goats, and calves, all fat cattle of Bashan.

You will eat fat until you are full, and you will drink blood until you are drunk, [fat, I say, and blood] of my sacrifice, which I will have sacrificed for you.

And you will be satisfied at my table with horses, and with beasts of burden, with mighty men, and with all men of war, says the Lord GOD.

And I will set my glory among the nations, and all the nations will see my judgment that I have executed, and how I have laid my hand upon them.

And the house of Israel will know from that day forth, that I am the Lord their God.

And the nations will know that the house of Israel was carried away into captivity because of their iniquity, because they had sinned against me, and I had hidden my face from them, and had given them into the hands of their enemies, so that they all

fell by the sword.

I had dealt with them according to their defilement and their sin, and I had hidden my face from them.

Therefore this is what the Lord GOD says: Now I will restore Jacob's fortunes, and I will have compassion on all the house of Israel, and I will be zealous for my Holy Name.

After they have borne their ignominy, and all their crime, by which they had sinned against me, when they remained safely in their land, and without anyone to frighten them.

Because I will bring them back from among the peoples, and gather them from the countries of their enemies, and I will be sanctified in them in the presence of many nations.

And they will know that I am the Lord their God, when I have carried them among the nations and gathered them into their own land, and have left not a remnant of them there.

And I will no longer hide my face from them, since I have poured out my Spirit on the house of Israel, says the Lord GOD.

In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was taken, on that very day the hand of the Lord was upon me, and he brought me there.

He brought me [therefore] by visions of God to the land of Israel, and set me on a very high mountain, on the south side of which there was something like the building of a city.

And after he had brought me in, behold, a man, who to see him was as one who sees bronze, who had in his hand a linen cord, and a measuring rod, and who stood at the gate.

And this man spoke to me, [and said to me]: son of man, look with your eyes, and listen with your ears, and apply your heart to all the things that I am going to show you, for you have been brought here so that I may show them to you, and that you may make known to the house of Israel all the things that you are going to see.

Here is a wall outside the house all around. And as this man had in his hand a measuring rod six cubits long, [each cubit being] one [common] cubit and a palm, he measured the width of this built wall, which was one rod, and its height another rod.

Then he came to a gate that faced the road leading east, and went up its steps, and he measured one of the gateposts by one rod in width, and the other gatepost by another rod in width.

Then he measured each room by one rod in length, and by one rod in width, and the spaces between the rooms by five cubits, and [he measured] by one rod each of the gateposts near the alley that led to the innermost gate.

Then he measured with a cane the path that led to the innermost door.

Then he measured the gateway to be eight cubits, and its canopies to be two cubits, together with those of the walkway which led to the innermost gate.

Now the chambers of the portal towards the Eastern Way were three on this side and three on the other, all three of the same measure, and the canopies on this side and on the other were of the same measure.

Then he measured the width of the opening of the [first] gate to be ten cubits, [and] the length of the [same] gate to be thirteen cubits.

Then [he measured on one side] a limited space in front of the chambers of one cubit [on this side], and another cubit of limited space on the other side; then [he measured] each chamber six cubits on this side, and six cubits on the other side.

After that he measured the portal from the roof of one room to the roof of the other, to a width of twenty-five cubits; the openings were opposite each other.

Then he put up awnings sixty cubits wide, and at the end of the awnings the courtyard all around the gate.

There were avenues in front of the gate, and in front of the walk that led to the inner gate, fifty cubits.

Now there were narrow windows in the rooms, and on their canopies, [which looked] towards the inside of the portal all around, and likewise on the walkways; and the windows [which were] all around, looked inwards, [and there were] palm fronds on the canopies.

He then led me into the outer court, and behold, chambers and staircases built on all sides in this court, and thirty chambers on each staircase.

However, the steps that were towards the sides of the gates at the point where the gates were the length of the gates, were the lowest steps.

Then he measured across the width of the courtyard from the front of the gate which led down to the front of the inner courtyard [and] outside, one hundred cubits, even as far as the East was, and as far as the North was.

After that he measured the length and width of the outer courtyard of the gate that faced the North Way.

And as for the chambers, three on this side and three on the other, and as for its canopies and walkways, [all] was according to the measurements of the first gate; so that the gate of this [second] outer court was fifty cubits long and twenty-five cubits wide.

Its windows also, and its other walkways, and its palm fronds were according to the measurements [of the outer courtyard] the gate that faced the road to the East; so that one went up to it by seven steps, and its walkways [met] one in front of the other.

And the gate of the inner court was opposite the [first] gate of the North, as [it was on the side that faced] toward the East; and he measured from one gate to the other one hundred cubits.

After that he led me to the road leading south, and here is the gate of the road leading south, and he measured its canopies and walkways according to the previous measurements.

There were also windows in this [gateway], and in its walkways all around, like the previous windows; so that it was fifty cubits long, and twenty-five cubits wide.

It also had seven steps by which one went up, and in front of which its walkways met; likewise it had palm fronds for its awnings, one on this side and the other on the other.

Likewise, the inner courtyard had its gate opposite the road leading south; so that from that gate to the gate of the road leading south, it measured one hundred cubits.

After that he brought me into the inner court through the gate on the south side, and he measured the gate that was there on the south side, according to the previous measurements.

So much so that the rooms that were in it, its canopies and its walkways had the previous measurements, and this [gateway] and its walkways all around, had windows, and it was fifty cubits long, and twenty-five cubits wide.

And it had walkways all around, which were twenty-five cubits long and five cubits wide.

It also had its walkways to the outer courtyard, and palm fronds on its awnings, and eight steps by which one ascended to it.

After that he brought me into the inner courtyard [the gate facing] the way to the East, and there he measured the gate according to the previous measurements.

So much so that the rooms which were there, its canopies, and its walkways, had the previous measurements, and this gate and its walkways which it had all around, had windows, and it [was] fifty cubits long, and twenty-five wide.

It also had its walkways to the outer courtyard, and palm fronds on its awnings on either side, and eight steps by which one ascended to it.

After that he led me to the North Gate, and he measured it according to the previous

measurements.

And its chambers, its canopies, and its walkways. Now there were windows all around; [and a gate] fifty cubits long, and twenty-five cubits wide.

There were also canopies towards the outer courtyard, and palm fronds on its canopies, on either side, and eight steps by which one ascended to it.

There were also rooms which had openings towards the canopies which led to the doors near which the burnt offerings were washed.

There were also in the gate alley two tables on this side, and two tables on the other, for slaughtering the animals that would be sacrificed for burnt offering, and the animals that would be sacrificed for sin, and the animals that would be sacrificed for offense.

And towards one side [of the gate] outside towards the place where one went up, at the entrance of the gate which faced the North, there were two tables, and on the other side [of the same gate] which led towards the gate passage, two other tables. So there were four tables on this side, and four tables on the other, towards the doorposts; and thus eight tables on which they slaughtered [the animals that were sacrificed].

Now the four tables which were for the burnt offering were of hewn stone, one and a half cubits long, one and a half cubits wide, and one cubit high; and also the instruments with which the burnt offering and the [other] sacrifices were to be placed on them.

There were also, inside the house all around, skinning racks, a palm wide, very well fitted out, from which the flesh of the offerings was brought to the tables.

And outside the innermost gate, there were rooms for the singers in the inner courtyard, which were beside the North Gate, and looked out onto the road leading south; [and then] a [row of rooms] which were beside the Eastern Gate, which looked out onto the road leading north.

Then he said to me: these rooms which face the road leading towards the South, are for the Priests who are in charge of the house.

But these rooms which face the road leading north are for the priests who are in charge of the altar, who are the sons of Zadok, who among the children of Levi approach the Lord to do his service.

Then he measured a courtyard one hundred cubits long and one hundred cubits wide, in a square, and the altar was in front of the Temple.

Then he brought me into the vestibule of the Temple; and he measured the posts of the vestibule five cubits on this side, and five cubits on the other, and the width of the gate three cubits on this side, and three cubits on the other.

The length of this vestibule was twenty cubits, and the width eleven cubits, it [was taken] from the steps by which one went up to it; and there were columns near the posts, one on this side and the other on the other.

Then he brought me into the Temple, and he measured out the posts, six cubits wide on one side, and six cubits wide on the other side, which is the width of the Tabernacle.

Then he measured the width of the opening of [the gate], which was ten cubits, and the sides of the opening, five cubits on one side and five cubits on the other. Then he measured [the Temple] a length of forty cubits and a width of twenty cubits.

Then he went into the innermost place, and he measured a doorpost two cubits wide, and the height of that opening was six cubits, and the width of that opening was seven cubits.

Then he measured [inside] this [opening] a length of twenty cubits, and a width of twenty cubits on the floor of the Temple; and he said to me: This is the Most Holy Place.

Then he measured the thickness of the Temple wall, which was six cubits, and the width of the chambers all around the Temple, four cubits.

As for these chambers, there were three of them one on top of the other, so that

there were thirty of them, arranged in this way, of which the joists entered into a wall which touched the wall of the Temple, [and which had been added] all around, so that the joists of these chambers would rest on it, and that they would not bear on the wall of the Temple.

Now there was a width and a circuit [around the Temple], much higher than the chambers, for this wall, by means of which one went up all around the Temple, was much higher all around the Temple, and thus it was the cause that the Temple was wider at the top than at the bottom, and by this means one went up from the lower level to the one which [was] above the middle level.

I also saw towards the Temple all around a height which was [like] the foundations of the chambers, which had a great staff, [that is], six cubits of those which go up to the armpit.

The width of the wall that the chambers had on the outside was five cubits; which [space] was also [in the wall], where some place was left unbuilt; [and these two walls were] that on which the surrounding chambers of the Temple were leaned.

Now between the chambers there was a space twenty cubits wide all around the Temple.

The opening of the chambers was towards the wall in which some place was left unbuilt, [namely] an opening on the side of the road towards the North, and another opening [on the side] towards the South; and the width of the place where the wall was, in which some place was left unbuilt, [was] five cubits all around.

Now the building which went to the front of the separation, which formed the side of the road to the West, was seventy cubits wide, and the wall of the building was five cubits wide all around, so that its length was ninety cubits.

Then he measured the Temple, which was one hundred cubits long; so that the partitions, the buildings and the walls that were in it were one hundred cubits long.

The width also of the front of the Temple, and of the partitions towards the East, one hundred cubits.

And he measured the length of the building which was opposite the partition which was behind the Temple, and of its chambers on either side, [and] it was one hundred cubits; then there was the inner Temple, and the walkways of the courtyard.

The posts and the windows which were narrowed, and the surrounding chambers [of the Temple] in [all] their three [stairs, from] along the posts, were only a wooden paneling all around; and the floor was covered with it up to the windows, which were covered with it in the same way;

Up to above the openings, and up to the inner house as well as outside, and over all the surrounding walls, both in the inner [house] as well as in the outer: [keeping all] the measurements.

And [this paneling] was carved with cherubs and palm fronds, so that there was a palm frond between one cherub and another, and each cherub had two faces.

And the face of a man was turned towards the palm on one side, and the face of a lion cub was turned towards the palm on the other side; and thus it was carved by the whole house all around.

From the ground up to above the openings there were carved cherubim and palm fronds, even [up to] the wall of the Temple.

The gateposts of the Temple were square; and the front of the Holy Place had a representation such as the previous representation.

The altar was made of wood, three cubits high and two cubits long; its corners, its length, and its sides were all made of wood. Then he said to me, "This is the table that is before the Lord."

There were also gates at the Temple door, and likewise at the door of the Most Holy Place.

Now each of these leaves was divided into two, which were two leaves that folded back on themselves: so that each of the two leaves was again broken in two.

There were also cherubim and palm fronds depicted on the doors of the Temple, just as there were depicted on the walls. There were also large pieces of wood on the front of the porch on the outside.

There were likewise narrowed windows, and palm fronds here and there, on either side of the porch; there were also the rooms that were around the Temple, and then the large pieces of wood.

After that he led me out to the outer court, by the road leading north; [and] he brought me into the chambers which were along the partition, and which were along the building toward the north.

Opposite the length of one hundred cubits there was an opening towards the North, and the width was fifty cubits.

Along twenty [cubits] which were of the inner court, and along the steps which were of the outer court, there were rooms opposite other rooms, on three floors.

And in front of these chambers there was a walkway ten cubits wide inside, [towards which] there was a path one cubit wide, [and] their openings were towards the North.

But the upper rooms were narrowed; for the lower and middle rooms, [of which this] building was composed, projected further than those.

Because they were three stories high, and had no columns, such as are the columns of the courtyards, and for this reason something had been reserved of the lower and middle rooms from the ground [of the first story].

And the floor which was outside opposite the chambers, and which had a path leading to the outside courtyard opposite the chambers, was fifty cubits long.

For the length of the rooms that were in the outer court was fifty cubits. And behold, there were one hundred cubits in what was opposite the Temple.

Now below the chambers which were in this courtyard was the place by which he had entered from the East, when he had come there from the outer courtyard.

In width, there was the parquet floor of the forecourt towards the paths that led to the East, [and] rooms opposite the separation, and opposite the building.

And there were paths in front of them, like the rooms that were towards the North Way, and they had the same length [and] the same width, and all the same exits, according to their layout, and according to their openings.

Even [the openings of the rooms] which were towards the South Way, were like the openings of those rooms; so that the opening was where the way began, [and] the way went opposite the fully arranged floor, [namely] the way [which came from the East courtyard] to go towards [the rooms].

After this he said to me: The chambers of the northern court and the chambers of the southern court, which are along the partitions, being the chambers of the holy place, are where the priests who approach the Lord will eat the most holy things. They will place the most holy things there, namely, the cakes, the sin offerings, and the guilt offerings; for this place is holy.

When the priests have entered, they shall not leave the holy place to go to the outer court unless they have laid their garments there in which they minister; for they are holy; and they have put on other garments; then they shall approach the court of the people.

After he had finished measuring the inner house, he led me out by way of the gate that faced the way to the East, and then he measured [the enclosure that was] all around.

He measured the eastern side with the measuring rod, and there were five hundred rods all along, from the measuring rod.

Then he measured the northern side, which was five hundred rods long, from the measuring rod.

Then he measured the southern side, which had five hundred canes, from the measuring cane.

Then he went around to the West side, and measured it, and there were five hundred

rods, from the measuring rod.

He therefore measured [this enclosure] on [its] four sides, in which there was a wall all around, and this wall was five hundred [rods] long and five hundred [rods] wide, and [it served to] separate the holy place from the profane place.

Then he led me back to the gate mentioned above, [namely] to the gate that faced the way to the East.

And behold, the glory of the God of Israel came from the way of the East, and the sound of him was like the sound of many waters, and the earth shone with his glory.

And the vision that I had then was like the one that I had seen when I came to destroy the city, so that these visions were like the vision that I had seen on the river of Kebar; and I prostrated myself with my face to the ground.

Then the glory of the Lord entered the house by way of the gate that faced east.

And the Spirit lifted me up and brought me into the inner court, and behold, the glory of the Lord filled the house.

And I heard him speaking to me from inside the house, and the man [who was leading me] was standing near me.

[The Lord] then said to me: Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell forever among the children of Israel; and the house of Israel shall no longer defile my holy name, neither they nor their kings, by their fornications; [but rather they] will defile their high places with the corpses of their kings.

For they placed their threshold next to my threshold, and their doorpost right next to my doorpost, so that there was only the wall between me and them; and thus they defiled my holy Name by their abominations, which they did, therefore I consumed them in my anger.

Now they will cast away from me their adulteries and the corpses of their kings, and I will make my dwelling among them forever.

Therefore, son of man, tell the house of Israel about this Temple, so that they may be ashamed of their iniquities and understand its plan.

When they have been confounded by all that they have done, make them understand the form of this Temple, and its layout, with its exits and entrances, and all its figures and all its ordinances, and all its forms, and all its laws, and the writings, as they see it, so that they may observe all the arrangement that must be kept in it, and all the ordinances that have been established in it, and that they may practice them.

This, then, is the Law of this Temple; the whole enclosure of this Temple, on the top of the mountain, [shall be] a most holy place all around. This is the Law of this Temple.

But these are the measurements of the altar taken by the cubit, which is equal to a [common] cubit and a palm. The breast [of the altar] shall be a cubit high and a cubit wide, and its enclosure on its rim all around shall be [high] half a cubit; this [breast] shall be the back of the altar.

From the breast embedded in the ground to the lower projection there will be two cubits, and this projection will be one cubit wide; then there will be four cubits from the small projection to the large projection, which will be one cubit wide.

After that there will be the harel, [high] four cubits; then there will be four horns [that will come out] of the harel, and [will rise] upward.

And the harel shall be twelve cubits long, corresponding to twelve cubits wide; and it shall be square on its four sides.

But each projection will be fourteen cubits long, corresponding to fourteen cubits wide on its four sides, and it will have all around an enclosure [high] of half a cubit, because each projection will have a breast of one cubit all around, and the places by which one will go up to it will face the East.

And he said to me, "Son of man, this is what the Lord God says: These are the statutes of the altar for the day that it shall be made, so that the burnt offering

may be offered on it, and the blood may be shed on it.”

This is what you shall give to the Levite priests, who are of the descendants of Zadok, and who come near to me, says the Lord GOD, so that they may minister to me there, a young calf as a sin offering.

And you shall take some of his blood, and put it on the four horns of the altar, and on the four corners of the projections, and on the enclosures around it, [and thus] you shall purify the altar, and make atonement for it.

Then you shall take the calf which is the sin offering, and burn it in the place appointed in the house, outside the Sanctuary.

And on the second day you shall offer a male goat from among the goats, without blemish, as a sin offering; and the altar shall be purified with it as it was purified with the calf.

After you have finished purifying the altar, you shall offer a young calf without blemish, and a ram without blemish, from among the sheep;

You shall offer them in the presence of the Lord, and the priests shall throw salt on top of them, and offer them as a burnt offering to the Lord.

For seven days you shall sacrifice each day a goat, such as is sacrificed for sin, and [the Priests] shall sacrifice a young calf and a ram without blemish, from among the sheep.

For seven days [the Priests] will make atonement for the altar, and cleanse it, and each of them will be consecrated.

After those days have been completed, if on the eighth day and thereafter the priests offer your burnt offerings and peace offerings on this altar, I will be appeased toward you, says the Lord GOD.

Then he led me back to the path of the outer gate of the Sanctuary, which faced east, and it was closed.

And the Lord said to me: This gate shall be shut, [and] shall not be opened, and no one shall pass through it, because the Lord the God of Israel has entered through this gate; therefore it shall be shut.

[It will be] for the Prince: the Prince will be the only one who will sit there to eat before the Lord; he will enter by the way of the alley of that gate, and will leave by the same way.

And he brought me back by way of the North Gate to the front of the house, and I looked, and behold, the glory of the Lord had filled the house of the Lord, and I bowed down on my face.

Then the Lord said to me, “Son of man, apply your heart, and see with your eyes, and hear with your ears all that I am going to tell you, concerning all the ordinances and all the laws that concern the house of the Lord: apply your heart to what concerns the entrance to the house by all the exits of the Sanctuary.

Therefore, you shall say to those who are extremely rebellious, namely, to the house of Israel: Thus says the Lord God: House of Israel! Let it be enough for you that, in addition to all your abominations,

You brought in foreign children, who were uncircumcised in heart and uncircumcised in flesh, to be in my Sanctuary, to profane my house, when you offered my meat, [namely] the fat and the blood, and they broke my covenant, besides all your [other] abominations.

And you did not give an order that my holy things should be observed, but you appointed, as you pleased, in my Sanctuary, people to be guards of the things that I had commanded to be guarded.

Thus says the Lord GOD: not one of all the foreigners, uncircumcised in heart and uncircumcised in flesh, shall enter my Sanctuary, not even one of all the foreigners who shall be among the children of Israel.

But the Levites who went away from me when Israel went astray, and who went astray from me to follow their idols, shall bear [the punishment for] their iniquity.

However, they will be employed in my Sanctuary in the duties which are near the gates

of the house, and they will perform the service of the house; they will slaughter for the people [the animals for] the burnt offering, and [for] the [other] sacrifices, [and] will stand [ready] before him to minister to him.

Because they served them [presenting themselves] before their idols, and they were an occasion of stumbling into sin for the house of Israel, for this reason I have raised my hand [sworn] against them, says the Lord GOD, that they shall bear [the penalty for] their iniquity.

So much so that they will no longer approach me to exercise priesthood for me, nor to approach any of my holy things in the most holy places, but they will bear their shame and their abominations, which they have committed.

That is why I will appoint them to have custody of the house for all its service, and for all that is done in it.

But as for the Levite priests, the sons of Zadok, who carefully administered what needed to be done in my sanctuary when the children of Israel departed from me, they shall come near to me to minister to me, and shall stand before me to offer me the fat and the blood, says the Lord GOD.

These are the ones who will enter my Sanctuary, and these are the ones who will approach my table to serve me, and they will carefully administer what I have commanded to be done.

And it shall come to pass that when they enter the gates of the inner courts, they shall wear linen robes; and there shall be no wool on them while they perform the service at the gates of the inner courts and in the Temple.

They shall have linen ornaments on their heads, and linen undergarments on their loins, [and] shall not bind themselves in the place where one sweats.

But when they go out to the outer court, to the outer court, [I say], to the people, they shall take off their garments, in which they minister, and lay them in the holy chambers, and put on other garments, so that they do not sanctify the people with their garments.

They shall not shave their heads, nor let their hair grow long, but they shall simply cut their heads.

Not one of the priests shall drink wine when they enter the inner court.

They shall not take as wives a widow or a divorced woman; but they shall take virgins from the descendants of the house of Israel, or a widow who is the widow of a priest.

And they will teach my people the difference between the holy and the profane, and will make them understand the difference between what is defiled and what is clean. And when any lawsuit arises, they shall attend the judgment, and judge according to the laws that I have given; and they shall keep my laws and my statutes in all my solemnities, and they shall sanctify my Sabbaths.

[Not one of the Priests] shall enter near the dead body of any man, lest he be defiled by it, except that it be for their father, for their mother, for their son, for their daughter, for their brother, and for their sister who has not had a husband.

And after each of them has purified himself, seven days shall be counted for him;

And on the day he enters the holy places, [namely] the inner court to minister in the holy places, he shall offer a [sacrifice for] his sin, says the Lord Eternal.

And this will be their inheritance. I will be their inheritance, for you will give them no possession in Israel, and I will be their possession.

They will therefore eat the cakes and [what is offered for] sin, and [what is offered for] injustice; and everything forbidden in Israel will belong to them.

And the firstfruits of all that is produced first in all things, and of all that is presented as a heaped offering of all things, from among all your heaped offerings, shall belong to the priests; you shall also give the firstfruits of your dough to the priests, so that they may place the blessing upon the house of each one of you.

The priests shall not eat the flesh of any animal that died of itself, nor anything

torn by wild beasts, whether bird or four-footed animal.

But when you divide the land by lot as an inheritance, you shall set aside a portion for the Lord, [presenting it to him as] a raised offering, [which being taken from] the length of the land, shall be sanctified out of all the other portions of the land, and shall be twenty-five thousand [rods] long, and ten thousand wide; it shall be a holy thing in all its borders around.

From this [portion] there will be five hundred [canes] corresponding to five hundred other canes, measured in a square around, for the Holy Place, and fifty cubits around for its suburbs.

You shall therefore measure by this measure [the space of the Holy Place, namely] the length of twenty-five thousand, and the width of ten thousand [rods]; and the Sanctuary, [and] the Most Holy Place, shall be in this [space].

This sanctified portion of the land will belong to the priests who minister to the sanctuary, who approach the Lord to perform his service, and it will be a place for their houses, and a sanctuary for the sanctuary.

Then there will be twenty-five thousand [other reeds] in length, and ten thousand in width, which will belong to the Levites who do the service of the house, to be their possession, with the twenty chambers.

Then you shall give for the possession of the city the width of five miles, and the length of twenty-five miles, according to the proportion of the sanctified portion, which will have been raised from all the land; and this shall be for all the house of Israel.

Then [you will assign the portion] of the Prince both beyond the sanctified portion which will have been levied on the whole mass, and within the possession of the city, [namely] all along the sanctified portion which will have been levied on the whole mass, and all along the possession of the city, extending from the western canton to the west, and from the canton which looks towards the east, to the east; so that [the other] length will be on the parts opposite one of the [other] portions, [extending] from the western borders to the borders which look towards the east.

All that land will belong to the [Prince] to be possessed by him in the land of Israel; and the Princes whom I will appoint will no longer oppress my people, but they will distribute the land to the house of Israel, according to their Tribes.

Thus says the Lord GOD: Princes of Israel, be sufficient for you; remove violence and plunder, and establish justice and righteousness; remove your extortions from my people, says the Lord GOD.

Have a just balance, and a just ephah, and a just bath.

The ephah and the bath shall be of the same measure; so that one shall take a bath for one tenth part of a homer, and the ephah shall be one tenth part of a homer, the measure of the one and the other shall refer to the homer.

And the shekel shall be twenty obols; [and] twenty shekels, twenty-five shekels, fifteen shekels shall make the mina.

This is the oblation that you shall offer as a high offering; one-sixth of an ephah of a homer of wheat; and you shall give one-sixth of an ephah of a homer of barley. [And because] the bath [is the measure] for oil, the prescribed offering for oil shall be a tenth part of a bath for a core, [as] ten baths shall make a homer; for ten baths shall make a homer.

Likewise, the prescribed offering of the small livestock shall be two hundred each, even from the best pastures of Israel; [all of which offering] shall be used in cakes, and in burnt offerings, and in peace offerings, to make atonement for you, says the Lord GOD.

All the people who are of the land shall be required to make this exalted offering, for him who shall be Prince in Israel.

But the Prince shall be responsible for providing the burnt offerings, the cakes, and the sprinklings to be offered at the appointed feasts, the new moons, and the Sabbaths, and at all the appointed feasts of the house of Israel. He shall keep ready

the sin offerings, the cakes, the burnt offerings, and the peace offerings, to make atonement for the house of Israel.

Thus says the Lord GOD: In the first month, on the first [day] of the month, you shall take a young calf without blemish, and you shall purify the Sanctuary with this sacrifice offered for sin.

So much so that the Priest will take some of the blood of this [sacrifice offered for] sin, and put it on the doorposts of the house, and on the four corners of the projections of the altar, and on the doorposts of the gates of the inner courts. You shall do this on the seventh day of the same month, for the sake of those who sin through ignorance, and for the sake of the simple; and in this way you shall make atonement for the house.

In the first month, on the fourteenth day of the month, you shall have the Passover, a solemn feast which shall last seven days, during which unleavened bread shall be eaten.

And on that day the Prince will offer a calf for sin, both for himself and for all the people of the land.

Likewise, during the seven days of this solemn feast, he shall offer each day seven calves and seven rams, without blemish, for the burnt offering which shall be offered to the Lord, and one male goat from among the goats [for the sin offering], each of these seven days.

Likewise, he shall offer an ephah for the cake of each calf, and an ephah [for the cake] of each ram, and a hin of oil for each ephah.

In the seventh month, on the fifteenth day of the month, at the solemn feast, he shall offer for seven days the same things, [namely] the same sin offering, the same burnt offering, the same cakes, and the same measures of oil.

Thus says the Lord GOD: the gate of the inner court, which faces east, shall be shut on the six working days, but it shall be opened on the Sabbath day, and likewise it shall be opened on the day of the new moon.

And the Prince shall enter by way of the outer gate, and stand by one of the doorposts of the other gate, and the priests shall prepare his burnt offering and his peace offerings; then he shall bow down at the threshold of that other gate, and afterward he shall go out; but that other gate shall not be shut until evening.

So much so that the people of the land will bow down before the Lord at the entrance of this [other] gate, on the Sabbath days and of the new moons.

Now the burnt offering that the Prince shall offer to the Lord on the Sabbath day shall be six lambs without blemish, and one ram without blemish.

And the cake for the ram [will be] one ephah, and the cake for each of the lambs will be according to what he can give; but there will be a hin of oil for each ephah.

And on the day of the new moon [his holocaust] shall be of a young calf, without blemish, and of six lambs and of a ram, also without blemish.

And he shall offer for the calf's cake, an ephah, and for the ram's cake, another ephah, and for each of the lambs according to what he can give; but there shall be a hin of oil for each ephah.

And as the Prince will have entered [the Temple] by way of the alley of this [same] outer gate [of the courtyard], which faces East, so he will leave by the same way.

But when the people of the land enter to present themselves before the Lord at the solemn feasts, he who enters by way of the North Gate to worship the Lord there shall leave by way of the South Gate; and he who enters by way of the South Gate shall leave by way of the gate that faces North; so that no one shall return by way of the gate by which he entered, but he shall leave by the one opposite.

Then the Prince will enter among them when they enter; and when they go out, they will go out [together].

Now in these solemn feasts, and in these solemnities, the cake of a calf shall be one ephah, and [the cake] of a ram another ephah, and the cake of each of the lambs shall be according to what the Prince can give, and there shall be a hin of oil for each

ephah.

If the Prince offers a freewill offering, a burnt offering, or a peace offering as a freewill offering to the Lord, the gate facing east shall be opened to him, and he shall offer his burnt offering and his peace offerings as he offers them on the Sabbath day, and then he shall go out, and after he has gone out, that gate shall be shut.

You shall offer a burnt offering to the Lord every day, a year-old lamb without blemish; you shall offer it every morning.

You shall also offer every morning with him a cake, made from one-sixth of an ephah and one-third of a hin of oil to soak the fine flour; this is the continual cake that must be offered by perpetual ordinances.

Thus, every morning we will offer this lamb and this cake soaked with this oil as a continual holocaust.

Thus says the Lord GOD: when the Prince makes a gift [of any part] of his inheritance to one of his sons, that gift shall belong to his sons; because they have a right of possession in the inheritance.

But if he makes a gift [of any part] of his inheritance to one of his servants, the gift shall belong to him, but only until the year of his emancipation, at which time it shall return to the Prince; [for] in any case, it is his inheritance which belongs to his sons, [therefore] it shall remain with them.

And the Prince will not usurp anything of the people's inheritance, defrauding them of the possession that belongs to them, [only] he will leave as an inheritance to his sons the possession that belongs to him, so that none of my people will be driven from their possession.

Then he led me by the entrance which was towards the side of the door, to the holy chambers which belonged to the Priests, which faced towards the North, and behold, there was a certain place on both sides of the back which faced towards the West.

And he said to me: This is the place where the priests will boil the [remains of the animal that was sacrificed for] the trespass, and the [remains of the animal that was sacrificed for] the sin, and where they will bake the cakes; so that they will not carry them out to the outer court to sanctify the people.

Then he brought me out to the outer court, and led me through to the four corners of the court, and behold, there was a court at each corner of the court.

So much so that at the four corners of this court there were other courts joined to it, and they were forty cubits long and thirty cubits wide; all four had the same measure and had their four corners.

All these four courtyards had a row of tall buildings all around, and what was built below these rows of tall buildings, all around, were places suitable for baking.

And he said to me: these are the kitchens, where those who serve the household will cook the sacrifices for the people.

Then he brought me back to the entrance of the house, and behold, water was coming out from under the threshold of the house toward the east, for the front of the house [was toward] the east; and these waters were coming down from under, on the right side of the house from toward the south side of the altar.

Then he brought me out by way of the gate that faced north, and led me around by way of the outer gate, [even as far as] the way that faced east, and behold, the waters were flowing from the right side.

When this man began to advance towards the East, he had a measuring line in his hand, and he measured a thousand cubits; then he led me through those waters, and they came up to my ankles.

Then he measured a thousand [more cubits]; and he led me through those waters, and they came up to my knees; then he measured a thousand [more cubits]; and he led me through those waters, and they came up to my waist.

Then he measured a thousand [other] cubits; but those waters were already a torrent, which I could not ford; for those waters had swollen, they were waters which had to

be swum across, and a torrent which could not be forded.

Then he said to me, "Son of man, have you seen this?" Then he led me further on, and brought me back to the edge of the stream.

When I returned there, there were a great many trees on both banks of the stream.

Then he said to me: these waters will go into the Eastern Galilee, and they will go down into the countryside, and then they will enter the sea, and when they have gone into the sea, the waters will become fresh.

And it will come to pass that every living creature that moves wherever either of the two streams enters will live, and there will be a very great quantity of fish. When these waters have entered there, [the others] will be made whole, and everything will live wherever this stream enters.

Likewise, it will come to pass that the fishermen will stand along this sea, from Hengedi to Henheglajim; [so that all this circuit] will be full of nets all spread out to catch fish, and the fish that will be caught there will be in very great numbers, each according to its kind, like the fish that are caught in the great sea.

Its marshes and ditches have been designated for salt production, because they will not be made healthy.

And beside this stream, on both its banks, fruit trees of every kind will grow, whose leaves will not wither, and in which fruit will always be found; in all their months they will produce early fruits, because the waters of this stream flow from the Sanctuary, and because of this their fruit will be good to eat, and their leaves will serve as medicine.

Thus says the Lord GOD: [these are] the borders of the land which you shall possess as an inheritance, according to the twelve Tribes of Israel; Joseph [will have two] portions of it.

But you will both inherit the land over which I raised my hand to give to your fathers; and that land will fall to you as an inheritance.

So this is the border of the country, on the northern side, towards the great sea, [namely] that which is the road to Hethlon, to the district by which one comes to Zedad.

[Where are] Hamath, [the region extending] towards Beroth, [and] Sibrajim, which is between the border of Damascus, and between the border of Hamath, [and] the towns in between, which are towards the border of Havran.

The border therefore [taken] from the sea will be Hazar-henan; the border of Damascus, and the North which looks [properly] towards the North, namely, the border of Hamath, and the canton of the North.

But you shall measure the eastern side from what is between Havran, Damascus, Gilead, and the land of Israel which is beyond the Jordan, and from the border which is towards the Eastern Sea; and [thus you shall measure] the canton which looks [properly] towards the East.

Then [you will measure] the southern side [which looks properly] towards the Autan wind, from Tamar to the waters of the debates of Kadesh, along the torrent to the great sea; [thus you will measure] the canton which looks [properly] towards the Autan wind, pulling towards the South.

But the western side will be the great sea, from the border of the [South] to the place of the entrance of Hamath, that will be the western side.

After that you will divide that land among yourselves according to the Tribes of Israel.

Provided, however, that you cause that land to fall as an inheritance to you and to the foreigners who dwell among you, who have begotten children among you, and they shall be to you like one who was born in the land among the children of Israel, so that they shall come with you to share the inheritance among the Tribes of Israel. And it will come to pass that you will assign to the foreigner his inheritance in the Tribe in which he dwells, says the Lord Eternal.

These are the names of the Tribes; from the end of the side facing north, along the region of the road to Hethlon, from the district by which one enters Hamath, [as far as] Hazar-henan, which is the border of Damascus, on the side facing north, along the region of Hamath, so that this end has the canton of the East and that of the West, there shall be a [portion for] Dan.

And all joining the borders of Dan, from the canton of the East, to the canton that looks towards the West, there will be [another portion for] Asher.

And joining the borders of Asher, again from the canton that looks towards the East, to the canton that looks towards the West, there will be [another portion for] Naphtali.

And all joining the borders of Naphtali, from the canton that looks towards the East, to the canton that looks towards the West, there will be [another portion for] Manasseh.

And all joining the borders of Manasseh, from the canton that looks towards the West, to the canton that looks towards the East, there will be [another portion for] Ephraim.

And all joining the borders of Ephraim, again from the canton of the East, to the canton that looks towards the West, there will be [another portion for] Reuben.

And all joining the borders of Reuben, from the canton of the East to the canton that looks towards the West, there will be [another portion for] Judah.

And all along the borders of Judah, from the eastern canton to the western canton, there shall be a portion which you shall raise up from the whole mass [of the land as] a raised offering, which shall be twenty-five thousand [cubits] wide; and [in] length as much as one of the other portions, from the [canton] which looks toward the east to the western canton; so that the Sanctuary shall be in the middle.

The portion that you shall set up for the Lord, presenting it to him as a raised offering, shall be twenty-five thousand [rods] long, and ten thousand wide.

And this holy portion shall be for these, [namely] for the Priests, [and] it shall have along the side which looks towards the North twenty-five thousand [rods in length], and along the side which looks towards the West ten thousand in width; and likewise along the side which looks towards the East ten thousand, then along the side which looks towards the South twenty-five thousand [rods in length]; and the Sanctuary of the Lord shall be in the middle.

It will be for the Priests, and whoever has been sanctified from among the sons of Zadok, who did what I had commanded to be done, and who did not go astray when the children of Israel went astray, as the [other] Levites went astray;

These will have a portion thus levied on the other which will have previously been levied on the whole mass of the land, as being a most holy thing, and it will be towards the borders [of the portion] of the Levites.

For the Levites' portion will be all around the borders of what belongs to the priests, and it will be twenty-five thousand cubits long and ten thousand cubits wide; so that the whole length will be twenty-five thousand cubits, and the width ten thousand.

But they shall not sell any of it, and none of them shall exchange any of it, nor shall they transport the firstfruits of the land; because it is a thing consecrated to the Lord.

But the five thousand [canes] which remain in width in front of the twenty-five thousand canes [in length], is a profane place for the city, both for its foundation and for its suburbs; and the city will be in the middle.

And these are the measurements [that the city's area will have], on the North side, four thousand five hundred [canes], and on the South side, four thousand five hundred, and on the East side, four thousand five hundred, and on the West side, four thousand five hundred.

Then there will be suburbs for the city, to the North, of two hundred and fifty rods; and to the South, of two hundred and fifty; and to the East, of two hundred and

fifty; and to the West, of two hundred and fifty.

As for what will remain in length, and which will be all adjoining the sanctified portion, and which will have ten thousand [rods] on the side pulling towards the East, and ten thousand [other rods] on the side pulling towards the West, on which side it will also be all adjoining the sanctified portion, the revenue that will be derived from it will be to feed those who will do the necessary service in the city.

Those who perform the necessary service in the city, [being taken] from all the Tribes of Israel, will cultivate that land.

You shall therefore take from all the land [of the land] as a holy portion, [presented to the Lord as] a raised offering, all this portion which shall be twenty-five thousand [rods], corresponding to another twenty-five thousand [rods], all taken in a square, and including the possession of the city.

Then what remains shall be for the Prince, both beyond the holy portion, [presented to the Lord as] a raised offering, and within the possession of the city, along the twenty-five thousand [rods] of the portion which shall have been levied from all the mass, as far as the borders which face towards the East, and what shall be tending towards the West, along the [other] twenty-five thousand [rods], as far as the borders which face towards the West, all joining the [other] portions, shall be for the Prince; and thus the holy portion, [presented to the Lord as] a raised offering, and the Sanctuary of the house shall be in the middle of all the land.

What will belong to the Prince will be in the areas between the possession of the Levites and the possession of the city; what will be between [these possessions and] the borders of Judah and the borders of Benjamin will belong to the Prince.

But what remains will belong to the [other] Tribes. From the canton facing east to the canton facing west, there will be a [portion] for Benjamin.

Then, joining the borders of Benjamin from the canton facing east to the canton facing west, there will be another portion for Simeon.

Then, joining the borders of Simeon, from the canton of what looks eastward to the canton of what looks westward, there will be another portion for Issachar.

Then, joining the borders of Issachar, from the canton of what looks eastward to the canton of what looks westward, there will be another portion for Zebulun.

Then, joining the borders of Zebulun, from the canton of that which looks eastward to the canton of that which looks westward, there will be another portion for Gad.

Now [that which belongs] to the side of the South, which [properly] faces the Autan wind, is on the border of Gad; and this border will be from Tamar [as far as] the waters of the debate of Kadesh, [along] the torrent as far as the great sea.

This is the land that you will divide by lot as an inheritance among the Tribes of Israel, and these are their portions, says the Lord GOD.

And these are the exits from the city. On the northern side there will be four thousand five hundred measures.

Then as for the city gates, which will be named after the Tribes of Israel, there will be three gates facing north; one called the Reuben Gate; one called the Judah Gate, and one called the Levi Gate.

On the side facing east, there will be four thousand five hundred [rods], and three gates; one [called] the gate of Joseph; one [called] the gate of Benjamin, [and] one [called] the gate of Dan.

And on the side facing south there will be four thousand five hundred measures, and three gates; one called the Gate of Simeon; one called the Gate of Issachar; and one called the Gate of Zebulun.

[On] the side of that [which faces] towards the West there will be four thousand five hundred [rods], to which there will be three gates; one [called] the gate of Gad; one [called] the gate of Asher; [and] one [called] the gate of Naphtali.

Thus the circuit [of the city] will be eighteen thousand [rods]; and the name of the city from that day on will be: THE LORD IS THERE.

In the third year of Jehoiakim King of Judah, Nebuchadnezzar King of Babylon came [against] Jerusalem, and besieged it.
And the Lord delivered into his hand Jehoiakim king of Judah, and some of the ships of the house of God, which [Nebuchadnezzar] carried away to the land of Sinhar to the house of his God; and he put these ships into the treasury of his God.
And the King told Aspenaz, Captain of his Eunuchs, to bring from among the children of Israel, and from the Royal line and the principal Lords,
Some young children, in whom there was no defect, beautiful of face, instructed in all wisdom, knowledgeable in the sciences, who had much intelligence, and in whom there was strength, to stand in the palace of the King; and that they be taught the letters and the language of the Chaldeans.
And the King assigned them as provision each day a portion of the Royal meat, and of the wine which he drank; so that they might be fed thus for three years, and afterwards [some of them] might serve in the presence of the King.
Among these were children of Judah: Daniel, Hananiah, Mishael, and Hazariah.
But the Chief of the Eunuchs gave them other names; for he named Daniel Belteshazzar, Hananiah Shadrach, Mishael Meshach, and Hazariah Habednego.
Now Daniel resolved in his heart not to defile himself with the portion of the King's meat, nor with the wine which the King drank; therefore he begged the Chief of the Eunuchs not to induce him to defile himself.
And God caused the Chief of the Eunuchs to be kind to Daniel, and to have mercy on him.
However, the Captain of the Eunuchs said to Daniel: I fear the King my master, who has ordered your food and your drink; why should he see your faces more disfigured than those of other young children like you, and make my head guilty before the King?

But Daniel said to Melzar, who had been appointed by the Chief of the Eunuchs over Daniel, Hananiah, Mishael, and Hazaria;

Please test your servants for ten days, and give us vegetables to eat and water to drink.

And after that look at our faces, and the faces of the young children who eat the portion of the royal meat; then you shall do to your servants according to what you have seen.

And he granted them this, and tested them for ten days.

But at the end of the ten days their faces appeared in better condition, and they were plumper than all the young children who ate the portion of Royal meat.

So Meltsar took their portion of meat and the wine they were to drink, and gave them vegetables.

And God gave to these four young boys knowledge and understanding in all kinds of literature and wisdom; and Daniel understood all kinds of visions and dreams.

And at the end of the days that the King had said they should be brought in, the Captain of the Eunuchs brought them before Nebuchadnezzar.

And the King spoke with them; but among them all there was not one found like Daniel, Hananiah, Mishael, and Hazariah; and they stood in the presence of the King.

And in every learned question that required penetration, on which the King questioned them, he found ten times more knowledge in them than in all the horoscope tellers and astrologers who were in all his Kingdom.

And Daniel was there until the first year of King Cyrus.

Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his mind was troubled, and his sleep ended.

Then the King commanded that the magicians, and the astrologers, and the enchanters, and the Chaldeans be summoned to explain to the King his dreams; so they came and presented themselves before the King.

And the King said to them: I had a dream, and my mind was troubled, trying to know the dream.

And the Chaldeans answered the King in the Syriac language: King, live forever! Tell your servants the dream, and we will give its interpretation.

[But] the King answered, and said to the Chaldeans: The matter has escaped me; if you do not make known to me the dream and its interpretation, you will be torn to pieces, and your houses will be reduced to rubble.

But if you reveal to me the dream and its interpretation, you will receive from me gifts, bounty, and great honor; in any case, reveal to me the dream and its interpretation.

They answered a second time, and said: Let the King tell the dream to his servants, and we will give its interpretation.

The King replied, and said: I now know that you are only trying to gain time, because you see that the matter has escaped me.

But if you do not tell me the dream, the same sentence will be against you; for you have prepared to speak some false and perverse word in my presence, waiting for the time to change. In any case, tell me the dream, and I will know that you can give me its interpretation.

The Chaldeans answered the King, and said: There is no man on earth who can carry out what the King asks; and also there is no King, nor Lord, nor Governor who has ever asked such a thing of any magician, astrologer, or Chaldean whatsoever.

For the thing that the King asks is extremely difficult and only the gods, who have no dealings with the flesh, can reveal it to the King.

That is why the King, in great anger and indignation, commanded that all the wise men of Babylon be put to death.

So the sentence was published, and they killed the wise men; and they sought out Daniel and his companions to kill them.

Then Daniel diverted [the execution] from the council, and from the decree given to Arioch, provost of the king's household, who had gone out to kill the wise men of Babylon.

And he asked and said to Arioch, the King's commissioner: Why is the sentence so urgent from the King? And Arioch declared the matter to Daniel.

And Daniel entered, and begged the King to give him time, and that he would give the interpretation to the King.

Then Daniel went to his house and told the matter to Hananiah, Mishael, and Hazariah, his companions;

Who implored the mercy of the God of heaven concerning this secret, so that Daniel and his companions would not be put to death, along with the rest of the wise men of Babylon.

And the secret was revealed to Daniel in a night vision, and thereupon Daniel blessed the God of heaven.

Daniel then spoke up and said: Blessed be the name of God from one age to the next; for to him belong wisdom and strength.

And it is he who changes times and seasons, who removes kings and establishes kings, who gives wisdom to the wise and knowledge to those who have understanding.

He is the one who discovers deep and hidden things; he knows the things that are in darkness, and the light dwells with him.

O God of our fathers! I celebrate and praise you for giving me wisdom and strength, and for now making known to me what we asked of you, by revealing to us the word of the King.

Therefore Daniel went to Arioch, whom the King had appointed to put to death the wise men of Babylon, and when he arrived, he spoke to him thus: Do not put the wise men of Babylon to death, [but] bring me before the King, and I will give the King the interpretation [that he desires].

Then Arioch quickly brought Daniel before the King and spoke to him thus: "I have found a man from among those who were taken captive from Judah who will give the King the interpretation [of his dream]."

And the King spoke, saying to Daniel, whose name was Belteshazzar: Can you tell me the dream that I saw, and its interpretation?

And Daniel answered in the presence of the King, and said: The secret that the King asks [is such], that neither astrologers, nor magicians, nor soothsayers can reveal it to the King.

But there is a God in heaven who reveals secrets, and he has shown King Nebuchadnezzar what will happen in the last days. Your dream, and the visions in your head [that you had] while lying on your bed, are such.

Your thoughts, O King! have come to you in your bed, concerning what would happen next, and he who reveals secrets has told you what must happen.

And this secret was revealed to me, not by any wisdom that is in me, more than in any of the living, but in order to give the King the interpretation [of his dream], and so that you may know the thoughts of your heart.

You were gazing, O King! and behold a great statue, and this great statue, whose splendor was excellent, stood before you, and it was terrible to behold.

The head of this statue was of very fine gold, its breast and arms [were] of silver; its belly and hips [were] of bronze.

His legs were made of iron, and his feet were partly iron and partly clay.

You were watching this until a stone was cut without hands, which struck the statue on its feet of iron and earth, and broke them.

Then the iron, the earth, the bronze, the silver, and the gold were all broken to pieces and became like the chaff on the threshing floor, blown about by the wind. No place was found for them, but the stone that struck the statue became a great mountain and filled the whole earth.

This is the dream; we will now tell its interpretation in the presence of the King.

You, O King! who are the King of Kings; because the God of heaven has given you the Kingdom, the power, the strength, and the glory,

And wherever the children of men dwell, and the beasts of the field, and the birds of the air, he has given them into your hand, and made you ruler over them all; you are the head of gold.

But after you another kingdom will arise, inferior to yours, and then a third kingdom, which will be of bronze, which will rule over all the earth.

Then there will be a fourth kingdom, strong as iron, because iron breaks and smashes everything; and as iron smashes all these things, so it will break and smash everything.

And as for what you saw, that the feet and toes were partly of potter's clay and partly of iron, it means that the Kingdom will be divided, and there will be in it the power of iron, just as you saw the iron mixed with the potter's clay.

And just as the toes of the feet were partly iron and partly clay, so this Kingdom will be partly strong and partly fragile.

But what you saw, the iron mixed with the potter's clay, is that they will mix through human seed, but they will not join with one another, just as iron cannot mix with clay.

And in the days of those kings the God of heaven will set up a kingdom that will never be destroyed, and this kingdom will not be left to another people, but it will crush and consume all these kingdoms, and it will be established forever.

As you saw, a stone was cut from the mountain without hands, and it broke the iron, the bronze, the earth, the silver, and the gold to pieces. The great God has shown the king what will happen after this; and the dream is true, and its interpretation is certain.

Then King Nebuchadnezzar fell on his face and worshiped Daniel, and said that he should be given something to make as a sweet-smelling offering and sacrifice.

[Also] the King spoke to Daniel, and said to him: Surely your God is the God of gods, and the Lord of kings, and it is he who reveals secrets, since you were able to declare this secret.

Then the King exalted Daniel to great honor, and gave him many great gifts; he appointed him Governor over all the Province of Babylon, and made him greater Lord than all those who had superintendence over all the wise men of Babylon.

And Daniel made a request to the King; and [the king] appointed Shadrach, Meshach, and Habednego over the affairs of the Province of Babylon, but Daniel was at the King's gate.

King Nebuchadnezzar made a golden statue, sixty cubits high and six cubits wide; and he set it up in the countryside of Dura, in the Province of Babylon.

Then King Nebuchadnezzar sent to assemble the Satraps, the Lieutenants, the Dukes, the Bailiffs, the Receivers, the Councilors, the Provosts, and all the Governors of the Provinces, so that they might come to the dedication of the statue that King Nebuchadnezzar had erected.

Thus were assembled the Satraps, the Lieutenants, the Dukes, the Bailiffs, the Receivers, the Councilors, the Provosts, and all the Governors of the Provinces, for the dedication of the statue that King Nebuchadnezzar had erected; and they stood before the statue that King Nebuchadnezzar had erected.

Then a herald cried out in a loud voice, [saying]: You are told, O peoples, nations, and tongues!

When you hear the sound of the horn, bugle, harp, sackbut, psaltery, symphony, and all kinds of music, you must fall down and worship the golden image that King Nebuchadnezzar has set up.

And whoever does not fall to the ground and prostrate himself will be thrown at that very hour into the midst of the blazing furnace.

Therefore, at the same moment and as soon as all the peoples heard the sound of the horn, the bugle, the harp, the sackbut, the psaltery, and all kinds of music, all the peoples, nations, and languages fell down and worshiped the golden image that the King had set up.

At this point some Chaldeans approached at the same time, and accused the Jews.

And they spoke and said to King Nebuchadnezzar: King, live forever!

You, King, made an edict that every man who heard the sound of the horn, the trumpet, the harp, the sackbut, the psaltery, the symphony, and all kinds of music, should throw himself to the ground and prostrate himself before the golden statue;

And whoever did not fall to the ground and prostrate himself would be thrown into the midst of the blazing furnace.

But there are some Jews whom you appointed over the affairs of the Province of Babylon, namely Shadrach, Meshach, and Habednego, and these men, O king, have not paid attention to you; they do not serve your gods, nor bow down before the golden image that you have set up.

Then King Nebuchadnezzar, filled with anger and fury, commanded that Shadrach, Meshach, and Habednego be brought in, and these men were brought before the King.

And King Nebuchadnezzar spoke to them, saying, "Is it true, Shadrach, Meshach, and Habednego, that you do not serve my gods, nor bow down before the golden image that I have set up?"

Now, are you not ready, when you hear the sound of the horn, bugle, harp, sackbut, psaltery, symphony, and all kinds of music, to fall down and worship the image I have made? But if you do not worship, you will be thrown at that very hour into the blazing furnace. And who is God who will rescue you from my hand?

Shadrach, Meshach and Habednego answered, and said to King Nebuchadnezzar: There is no need for us to answer you on this matter.

Behold, our God, whom we serve, is able to deliver us from the blazing furnace, and he will deliver us from your hand, O King!

Otherwise, know, O King! that we will not serve your gods, and that we will not bow down before the golden image that you have set up.

Then Nebuchadnezzar was filled with fury, and the look on his face changed against Shadrach, Meshach, and Habednego; and speaking, he commanded that the furnace be

heated seven times as much as it had been accustomed to be heated.

Then he commanded the strongest and most valiant men in his army to bind Shadrach, Meshach, and Habednego, to throw them into the blazing furnace.

And at the same time these people were bound together with their underpants, their shoes, their tiaras, and their clothes, and were thrown into the midst of the blazing furnace.

And because the King's word was urgent, and the furnace was extraordinarily blazing, the flame of the fire killed the men who had thrown Shadrach, Meshach, and Habednego into it.

And these three characters, Shadrach, Meshach, and Habednego, all fell bound together in the midst of the blazing furnace of fire.

Then King Nebuchadnezzar was greatly astonished, and quickly rose up, and speaking to his Counselors, he said: Did we not throw three men bound into the midst of the fire?

And they answered, and said to the King: It is true, O King!

He answered, and said: Behold, I see four men loosed, walking in the midst of the fire, and there is no harm in them, and the form of the fourth is like a son of God.

Then Nebuchadnezzar approached the door of the blazing furnace and called out, "Shadrach, Meshach, and Habednego, servants of the Most High God, come out and come here." So Shadrach, Meshach, and Habednego came out of the midst of the fire.

Then the Satraps, the Lieutenants, the Governors, and the King's Councillors assembled to contemplate these figures, and the fire had had no power over their bodies, and not a hair of their heads was singed, and their underpants were in no way changed, and the smell of fire had not passed over them.

[Then] Nebuchadnezzar spoke up and said: Blessed be the God of Shadrach, Meshach, and Habednego, who sent his angel and delivered his servants who had hope in him, and who defied the king's word, and abandoned their bodies, to serve no god but their own God, and not to bow down to any other.

Therefore, by my decree, any man of whatever nation and language he may be, who says anything unseemly against the God of Shadrach, Meshach, and Habednego, shall be torn to pieces, and his house shall be reduced to rubble, because there is no other God who can deliver like him.

Then the King brought Shadrach, Meshach, and Habednego into the Province of Babylon.

King Nebuchadnezzar, to all peoples, nations, and languages that dwell in all the earth: May your peace be multiplied!

It seemed good to me to declare to you the signs and wonders that the sovereign God has performed for me.

Oh, how great are his signs, and how powerful are his wonders! His kingdom is an everlasting kingdom, and his power endures from generation to generation.

I, Nebuchadnezzar, was at ease in my house, and flourishing in the midst of my palace;

When I saw a dream that terrified me; and the thoughts that I had in my bed, and the visions in my head troubled me.

And it was made by me that all the wise men of Babylon should be brought before me, so that they might declare to me the interpretation of the dream.

Then came the magicians, the astrologers, the Chaldeans, and the soothsayers, and I recited the dream before them, but they could not give me its interpretation.

But at last Daniel, whose name is Belteshazzar, according to the name of my God, and to whom belongs the Spirit of the holy gods, came in before me, and I recited the dream before him, [saying]:

Belteshazzar Chief of the Magi, as I know that the Spirit of the holy gods is in you, and that no secret is difficult for you, [listen] to the visions of my dream that I have seen, and tell its interpretation.

The visions of my head on my bed were thus: Behold, I saw a tree in the middle of the

earth, whose height was very great.

This tree had grown large and strong, its top reached to the heavens, and it could be seen to the ends of the earth.

Its branches were beautiful, and its fruit abundant, and there was enough food for all; the beasts of the field sat in the shade beneath it, and the birds of the air nested in its branches, and all flesh was nourished by it.

I was looking in the visions of my head on my bed, and behold, a Watchful and Holy One descended from heaven;

He cried out in a loud voice, and spoke thus: Cut down the tree, and cut off its branches; scatter its branches to one side and scatter its fruit; let the beasts depart from under it, and the birds from between its branches.

However, leave the trunk of its roots in the earth, and having bound it with chains of iron and bronze, let it be among the grass of the field, let it be watered with the dew of heaven, and let it have its portion with the beasts in the grass of the earth.

Let his heart be changed so that it is no longer the heart of a man, and let him be given the heart of an animal; and let seven times pass over him.

The thing is by the decree of the Watchers, and the request with word of the Saints; so that the living may know that the Sovereign rules over the Kingdom of men, and gives it to whomever he pleases, and establishes therein the most abject of men.

I, Nebuchadnezzar the King, saw this dream; you, therefore, Belteshazzar, tell its interpretation; for none of the wise men of my kingdom can declare its interpretation to me, but you can, because the Spirit of the holy gods is in you.

Then Daniel, whose name was Belteshazzar, remained astonished for about an hour, and his thoughts troubled him; [and] the King spoke to him, and said: Belteshazzar, do not let the dream or its interpretation trouble you; [and] Belteshazzar answered, and said: My lord, let the dream come to those who hate you, and its interpretation to your enemies!

The tree that you saw, which had grown large and strong, whose top reached to the heavens, and which was visible throughout the earth;

And whose branches were beautiful, and the fruit abundant, and in which there was enough food for all, under which the beasts of the field dwelt, and in whose branches the birds of the air lived.

It is you yourself, O King! who have become great and strong, so much so that your greatness has increased, and has reached to the heavens, and your dominion to the ends of the earth.

But, as for what the King saw the Watcher and the Holy One coming down from heaven, and saying: Cut down the tree, and lopp off its branches, yet leave the stump of its roots in the earth, and [let it be bound] with fetters of iron and bronze among the grass of the field, let it be watered with the dew of heaven, and let it have its portion with the beasts of the field, until seven times are spent over it;

This is the interpretation, O King! and this is the decree of the Sovereign, which has come upon the King my Lord;

For you will be driven away from among men, your dwelling will be with the beasts of the field, and you will be fed on grass like the oxen, and you will be watered with the dew of heaven; and seven times will pass over you, until you know that the Sovereign rules over the kingdom of men, and gives it to whomever he pleases.

But as for what was said about leaving the trunk of the roots of that tree, it means that your Kingdom will be restored to you as soon as you know that Heaven rules.

Therefore, O King, let my advice be pleasing to you, and redeem your sins by righteousness, and your iniquities by showing mercy to the poor; behold, this shall be a prolongation of your prosperity.

All these things happened to King Nebuchadnezzar.

After twelve months, he was walking around the Royal Palace of Babylon;

And the King spoke, saying: Is not this Babylon the great, which I have built to be

the royal dwelling place by the power of my strength, and for the glory of my majesty?

The word was still in the King's mouth when a voice came from heaven, saying: King Nebuchadnezzar, it is announced to you that your kingdom will be taken from you. And you will be driven away from among men, and your dwelling will be with the beasts of the field; you will be fed with grass like oxen, and seven times will pass over you, until you acknowledge that the Sovereign rules over the kingdom of men, and gives it to whomever he pleases.

At that very hour this word was fulfilled concerning Nebuchadnezzar, and he was driven away from among men, he ate grass like oxen, and his body was watered with the dew of heaven until his hair grew like that of an eagle, and his nails like those of birds.

But at the end of those days I, Nebuchadnezzar, lifted my eyes to the heavens; my senses returned to me, I blessed the Sovereign, I praised and honored him who lives forever, whose power is an everlasting power, and whose kingdom is from generation to generation.

And by whose price all the inhabitants of the earth are valued nothing; he does what pleases him both in the army of heaven and among the inhabitants of the earth; and there is no one who restrains his hand, or who says to him, "What have you done?"

At that time my senses returned to me, and [I returned] to the glory of my Kingdom, my magnificence and splendor were restored to me, and my advisors and gentlemen sought me out again, I was restored to my Kingdom, and my glory was increased.

Therefore, I, Nebuchadnezzar, praise, exalt, and glorify the King of heaven, whose works are all true, whose ways are just, and who is able to humble those who walk in pride.

King Belshazzar held a great feast for a thousand of his gentlemen, and he drank wine in front of these thousand [courtiers].

And having drunk a little, he commanded that the gold and silver vessels which Nebuchadnezzar his father had taken from the Temple which was in Jerusalem be brought in; so that the King and his gentlemen, his wives and his concubines might drink from them.

Then the golden vessels that had been taken from the Temple of the house of God which was in Jerusalem were brought in, and the King, and his gentlemen, his wives, and his concubines drank from them.

They drank wine there, and praised their gods of gold, silver, bronze, iron, wood, and stone.

And at that same hour came forth [from the wall] the fingers of a man's hand, which wrote in the place of the lampstand, on the plaster of the wall of the royal palace; and the King saw this part of the hand which was writing.

Then the King's face changed, and his thoughts troubled him, and the joints of his loins loosened, and his knees knocked together.

Then the King called out in a loud voice to bring in the astrologers, the Chaldeans, and the soothsayers; and the King spoke and said to the wise men of Babylon: Whoever reads this writing, and declares to me its interpretation, shall be clothed in scarlet, and he shall have a gold chain around his neck, and shall be the third in the Kingdom.

Then all the king's wise men came in, but they could not read the writing, nor give the king an interpretation of it.

King Belshazzar was greatly troubled, and his face was completely changed; his gentlemen were also terrified.

[Now] the Queen entered the banquet house because of what had happened to the King and his gentlemen; and the Queen spoke, and said: King, live forever! Let not your thoughts trouble you, and let not your countenance change.

There is in your kingdom a man in whom is the Spirit of the holy gods, and in the days of your father, light, understanding, and wisdom were found in him, such as is

the wisdom of the gods; and King Nebuchadnezzar, your father, your own father, O King! appointed him chief of the Magi, astrologers, Chaldeans, and soothsayers, Because a greater spirit, and more knowledge and understanding, to interpret dreams, and to explain obscure matters, and to resolve difficult things, was found in him, and [this man is] Daniel, to whom the King had given the name Belteshazzar. Now therefore, let Daniel be called, and he will give the interpretation [that you desire].

Then Daniel was brought before the King, and the King spoke and said to Daniel: Are you the Daniel who was among those taken captive from Judah, whom my father the King brought from Judah?

But I have heard that the Spirit of the gods is in you, and that in you there has been found a light, an intelligence, and a singular wisdom;

And now the wise men and astrologers have been brought before me, so that they may read this writing, and give me its interpretation, but they cannot give its interpretation.

But I have heard of you that you can interpret and resolve difficult things; now [therefore] if you can read this writing, and give me the interpretation, you shall be clothed in scarlet, and you shall wear a gold chain around your neck, and you shall be the third in the Kingdom.

Then Daniel answered and said before the King, "Let your gifts remain with you, and give your presents to another; however, I will read the writing to the King, and I will give him the interpretation."

O King! The sovereign God had given to Nebuchadnezzar your father, the Kingdom, the magnificence, the glory and the honor.

And because of the greatness he had given him, all peoples, nations, and languages trembled before him and feared him; for he put to death those he wanted, and saved the lives of those he wanted; he exalted those he wanted, and humbled those he wanted.

But after his heart had been lifted up, and his spirit had been strengthened in his pride, he was deposed from his royal seat, and he was stripped of his glory;

And he was driven out from among men, and his heart was made like that of beasts, and his dwelling was with the wild donkeys; he was fed with grass like oxen, and his body was watered with the dew of heaven, until he knew that the sovereign God has power over the kingdoms of men, and that he establishes there those whom he pleases.

You too, Belshazzar his son, have not humbled your heart, although you knew all these things.

But you have risen up against the Lord of heaven, and the ships of his house were brought before you, and you and your gentlemen, your wives and your concubines drank wine from them; and you praised the gods of silver, gold, bronze, iron, wood, and stone, which do not see, nor hear, nor know, and you did not glorify the God in whose hand is your breath, and all your ways.

Then this portion of his hand was sent, and this writing was written.

But this is the writing that was written: MENE, MENE, THEKEL, UPHARSIN.

[And] this is the interpretation of these words; MENE: God has calculated your reign, and has brought it to an end.

THEKEL: You have been weighed in the balance, and you have been found to be light.

PERES: Your kingdom has been divided and given to the Medes and Persians.

Then, by order of Belshazzar, Daniel was dressed in scarlet, and a gold chain was placed around his neck, and it was proclaimed of him that he would be the third in the kingdom.

On that same night Belshazzar, King of Chaldea, was killed;

And Darius the Mede took the kingdom, being about sixty-two years old.

Now it pleased Darius to establish sixty Satraps over the Kingdom to be over the whole Kingdom.

And above them were three governors, one of whom was Daniel, to whom these satraps

were to answer, so that the king would suffer no harm.

But Daniel excelled above the other Governors and Satraps, because he had more wit than they; and the King considered appointing him over the whole Kingdom.

Then the Governors and Satraps sought to find some occasion to accuse Daniel concerning the affairs of the Kingdom; but they could find no occasion or vice in him, because he was faithful, and there was no fault or vice in him.

These men then said, "We will not find any occasion to accuse this Daniel unless we find it in what pertains to the Law of his God."

Then these Governors and Satraps gathered around the King, and spoke to him thus: King Darius, live forever!

All the Governors of your Kingdom, the Lieutenants, the Satraps, the Counselors, and the Captains are of the opinion that a royal ordinance should be established, and a firm decree made, that whoever makes any request to any God, or to any man whatsoever, within thirty days, except to you, O King! let him be thrown into the lions' den.

Now therefore, O King! establish this decree, and have it written down in letters so that it may not be changed, according to the Law of the Medes and Persians which is irrevocable.

That is why King Darius wrote the letter and the decree.

Now when Daniel heard that the letters had been written, he went into his house, and with the windows of his room opened toward Jerusalem, he got down on his knees three times a day, and prayed and praised his God, as he had done before.

Then these men gathered together and found Daniel praying and making a request to his God.

They approached and said to the King, concerning the royal decree: "Did you not write this decree, that any man who makes a request to any god or man whatsoever, within thirty days, except to you, O King!, shall be thrown into the lions' den?" [And] the King answered, and said: "The matter is settled, according to the Law of the Medes and Persians, which is irrevocable."

Then they answered, and said to the King: Daniel, who is one of those who were taken captive from Judah, has not heeded you, O King! nor the decree that you have written; but he prays, making a request three times a day.

When the King heard this, he was greatly displeased, and he took it into his heart to rescue Daniel, and applied himself earnestly until sunset to rescue him.

But these men gathered around the King and said to him, "O King! Know that the Law of the Medes and Persians is that no decree or ordinance which the King establishes shall be changed."

Then the King ordered that Daniel be brought in and thrown into the lions' den. And the King said to Daniel, "Your God, whom you serve continually, will deliver you."

And a stone was brought, which was placed over the opening of the pit, and the King sealed it with his own ring, and with the rings of his gentlemen, so that nothing would be changed concerning Daniel.

After which the King went to his palace, and spent the night without supper, and no musical instruments were brought to him, he could not even sleep.

Then the King got up very early in the morning, when the day was beginning to dawn, and went with haste towards the lions' den.

And as he approached the den, he cried out in a sorrowful voice: Daniel, [and] the King speaking said to Daniel: Daniel, servant of the living God, could your God, whom you serve continually, have delivered you from the lions?

Then Daniel said to the King: O King, live forever.

My God sent his Angel, and shut the mouths of the lions, so that they did me no harm, because I was found innocent before him; and even towards you, O King! I have committed no fault.

Then the king rejoiced greatly and gave orders that Daniel be lifted out of the pit. So Daniel was lifted out of the pit, and no injury was found on him, because he had

believed in his God.

And by the King's command, these men who had accused Daniel were brought in, and thrown, they, their children, and their wives, into the lions' den, and before they had reached the bottom of the den, the lions seized them, and broke all their bones.

Then King Darius wrote [Letters of such content]: To all peoples, nations and languages, which dwell in all the earth; may your peace be multiplied!

By me is decreed that throughout the extent of my kingdom people should fear and awe of the God of Daniel, for he is the living God, and he endures forever; and his kingdom will not be destroyed, and his dominion will endure until the end.

He saves and delivers, he performs wonders and marvels in heaven and on earth, and he delivered Daniel from the power of the lions.

So Daniel prospered in the days of Darius, and in the days of Cyrus of Persia.

In the first year of Belshazzar, King of Babylon, Daniel had a dream, and while on his bed he had visions in his head; then he wrote down the dream, and he told the summary of it.

Daniel then spoke, and said: I was watching in my vision by night, and behold, the four winds of heaven rose up with great force upon the great sea.

Then four great beasts came up out of the sea, each different from the others.

The first was like a lion, and she had eagle's wings, and I watched her until the feathers of her wings were plucked out, and she rose from the ground, and stood on her feet like a man, and she was given a human heart.

And behold another beast [which was] the second like a bear, which stood on one side, and had three fangs in its mouth between its teeth; and it was told thus: Arise, eat much flesh.

After that I looked, and behold another beast, like a leopard, which had on its back four bird's wings, and this beast had four heads, and dominion was given to it.

After that one I looked in the visions of the night, and behold the fourth beast, which was dreadful, horrible, and very strong, and had great iron teeth; it ate and broke in pieces, and trampled under its feet what was left; and it was different from all the beasts which were before it, and had ten horns.

I considered these horns, and behold, another little horn came up between them, and three of the first horns were plucked out by it; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

I watched until the thrones were rolled away, and the Ancient of Days took his seat; his clothing was as white as snow, and the hair of his head was like clean wool; his throne was flames of fire, and its wheels a blazing fire.

A river of fire came out and poured out from before him; thousands upon thousands served him, and ten thousand times ten thousand stood before him; the judgment was held, and the books were opened.

And I watched because of the sound of the great words which that horn spoke; and I watched until the beast was killed, and its body was destroyed and given to be burned with fire.

Dominion was also taken away from the other beasts, although a long life had been given to them until a time and a time.

I was watching [again] in the visions of the night, and behold, there was something like the Son of Man, coming with the clouds of heaven, and he came to the Ancient of Days, and stood before him.

And he gave him dominion, and honor, and a kingdom; and all peoples, nations, and languages shall serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom shall not be dissipated.

[Then] my spirit failed me in my body, Daniel, and the visions in my head troubled me.

I approached one of the attendants and asked him the truth about all these things; and he spoke to me and gave me the interpretation of these things, [saying]:

These four great beasts are four Kings, who will arise on the earth. And the Saints of the Sovereign will receive the Kingdom, and will obtain the Kingdom forever and ever.

Then I wanted to know the truth about the fourth beast, which was different from all the others, and very dreadful, whose teeth were of iron, and whose claws of bronze, which ate and broke in pieces, and trampled under its feet what remained; And concerning the ten horns that were in its head; and concerning the other [horn] that went up, by means of which the three had fallen; and because that horn had eyes, and a mouth that spoke great things; and because its appearance was greater than that of its companions.

I had watched how this horn waged war against the Saints, and overcame them.

Until the Ancient of Days came, and judgment was given to the Saints of the Sovereign, and the time came when the Saints obtained the Kingdom.

He spoke to me thus: The fourth beast will be a fourth kingdom on earth, which will be different from all the kingdoms, and will devour the whole earth, and trample it down, and crush it.

But the ten horns are ten kings who will arise from this kingdom, and another will arise after them, who will be different from the first ones, and he will subdue three kings.

He will speak against the Sovereign, and destroy the Sovereign's Saints, and think he can change the times and the Law; and [the Saints] will be delivered into his hand for a time, and times, and half a time.

But the judgment will be held, and its dominion will be taken away, by destroying it and making it perish, until the end of it is seen.

So that the reign, and the dominion, and the greatness of the Kingdoms which are under all heavens, may be given to the people of the Saints of the Sovereign; his Kingdom is an eternal Kingdom, and all Empires shall be subject to him, and obey him.

So far, this is the end of that saying. As for me, Daniel, my thoughts greatly troubled me, and my good countenance was changed within me; nevertheless, I kept this saying in my heart.

In the third year of King Belshazzar, a vision appeared to me, Daniel, after the one that had appeared to me at the beginning.

So I saw a vision, and it was at Susan, the capital of the Province of Helam, that I saw it; I saw, I say, a vision, and I was on the river Ulai.

And I lifted up my eyes, and looked; and behold, a ram was standing by the river, and it had two horns; and the two horns were high; but one was higher than the other, and the higher one was raised on the rear.

I saw this ram striking its horns against the West, and against the North, and against the South, and not a beast could stand before it, and there was no one who could take anything away from it, but it acted according to its will, and grew great.

And as I watched this, behold, a male goat came from the West over the top of all the earth, and did not touch the ground; and this male goat had between his eyes a horn, which appeared very great.

And he came to the ram that had two horns, which I had seen standing by the river, and he ran against it in the fury of his strength.

And I saw him approach the ram and, becoming angry with him, he struck the ram and broke both of its horns; and there was no strength in the ram to stand firm against him, and when he had thrown it to the ground, he trampled it, and no one could deliver the ram from his power.

Then the male goat became very large, and as soon as he became powerful, the large horn was broken off, and in its place four new horns grew, very prominent, pointing towards the four winds of heaven.

And from one of them came another little horn, which grew larger towards the South,

and towards the East, and towards [the land] of nobility.

It even extended to the army of heaven, and overthrew some of the army and some of the stars, and trampled them.

It even grew up to the Commander of the army; and the continual was removed by this [horn], and the secure dwelling place of his sanctuary was thrown to the ground.

And a certain time was given [her] because of the unfaithfulness against the continual, and she threw the truth to the ground, and did [great exploits], and prospered.

Then I heard a Saint speaking, and a Saint said to someone who was speaking: How long will this vision continue concerning the continual, and concerning the crime that causes desolation, to deliver the Sanctuary and the army to be trampled underfoot? And he said to me: Until 2,300 evenings and mornings; after which the holiness will be justified.

Now when I, Daniel, saw the vision, and asked for its interpretation, behold, the likeness of a man stood before me.

And I heard the voice of a man in the middle of [the river] Ulai, who cried out, and said: Gabriel, let this man hear the vision.

Then [Gabriel] came near to the place where I was standing, and when he came, I was terrified, and I fell on my face; and he said to me, Son of man, hear, for [there is a] time appointed for this vision.

And as he spoke with me, I fell asleep with my face to the ground; then he touched me, and made me stand up in the place where I was standing.

And he said: Behold, I will tell you what will happen at the end of the indignation; for there is a fixed appointment.

The ram that you saw with two horns represents the kings of the Medes and Persians; And the hairy goat is the King of Javan; and the large horn that was between his eyes is the first King.

And what was broken off, and four [horns] came in its place, are four kingdoms that will arise from this nation; but not according to the strength of this [horn].

And towards the end of their reign, when the number of the treacherous is complete, a King will arise, deceitful and of a penetrating mind.

And his power will increase, but not by his strength; and he will cause marvelous destruction, and prosper, and perform great exploits, and he will destroy the mighty, and the people of the Saints.

And by [the subtlety] of his mind he will make fraud prosper in his hand, and he will exalt himself in his heart, and destroy many through prosperity; he will resist the Lord of Lords, but he will be broken without a hand.

But the vision of the evening and the morning, which was spoken, is very true; and you, hide the vision, for it will not take place for a long time.

And I, Daniel, was quite defeated and sick for a few days; then I got up and did the king's business; and I was quite astonished at the vision, but there was no one who heard it.

The first year of Darius, son of Ahasuerus, of the race of the Medes, who had been established King over the Kingdom of the Chaldeans.

In the first year, [I say], of his reign, I, Daniel, having heard from the Books, that the number of years, which the Lord had spoken of to the Prophet Jeremiah to end the desolations of Jerusalem, was seventy years;

I turned my face to the Lord God, seeking to make a request and supplication with fasting, sackcloth, and ashes.

And I prayed to the Lord my God, I made my confession, and I said: Alas! Lord, the Mighty, the Great, the Terrible, who keeps the covenant and mercy to those who love you, and who keep your commandments;

We have sinned, we have committed iniquity, we have acted wickedly, we have been rebellious, and we have turned away from your commandments and your ordinances;

And we have not obeyed the Prophets, your servants, who spoke in your name to our

kings, our leaders, our ancestors, and all the people of the land.

O Lord! To you belongs justice, and to us shame of face, which today covers the men of Judah, and the inhabitants of Jerusalem, and all those of Israel who are near and who are far away, in all the countries in which you have scattered them, because of their transgression which they have committed against you.

Lord, we are ashamed of our faces, our kings, our leaders, and our fathers, because we have sinned against you.

Mercy and forgiveness are from the Lord our God, for we have rebelled against him.

And we have not listened to the voice of the Lord our God to walk in his laws, which he set before us through his servants, the Prophets.

And all those of Israel have transgressed your Law, and have turned away not to listen to your voice; therefore the execration and the oath written in the Law of Moses, servant of God, have fallen upon us; for we have sinned against [God].

And he has confirmed the words he spoke against us and against our governors who governed us, and he has brought upon us a great disaster, such as has not occurred under all heavens like the one that happened to Jerusalem.

All this evil has come upon us, according to what is written in the Law of Moses; and we have not pleaded with the Lord our God to turn away from our iniquities, and to make us heed your truth.

And the Lord watched over the evil [that we did] and brought it upon us; for the Lord our God is righteous in all his works that he has done, since we have not obeyed his voice.

But now, Lord our God, who brought your people out of the land of Egypt with a mighty hand, and who acquired a name for yourself, such as [it appears] today, we have sinned, we have done wrong.

Lord, I pray that according to all your righteousness your anger and indignation may be turned away from your city Jerusalem, the mountain of your holiness; for it is because of our sins, and because of the iniquities of our fathers, that Jerusalem and your people are a reproach to all those who are around us.

Hear now, O our God, the request of your servant, and his supplications, and for the love of the Lord, let your face shine upon your desolate Sanctuary.

My God! Give ear, and listen; open your eyes, and see our desolation, and the city which is called by your Name; for we do not present our supplications before your face [based] on our righteousness, but on your great compassion.

Lord, hear, Lord, forgive, Lord, listen and act; do not delay, for your own sake, my God! For your city and your people have been called by your name.

While I was still speaking, and making my request, and confessing my sin, and the sin of my people Israel, and pouring out my supplication before the Lord my God, for the holy mountain of my God:

As I was still speaking in my prayer, this personage Gabriel, whom I had seen in a vision at the beginning, flew swiftly and touched me, around the time of the evening oblation.

He instructed me, he spoke to me, and said: Daniel, I have now come out to tell you something worth hearing.

The word went forth from the beginning of your supplications, and I have come to declare it to you, because you are pleasing. Hear, therefore, the word, and hear the vision.

Seventy weeks are decreed for your people and your holy city, to abolish unfaithfulness, to consume sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place.

Therefore you shall know and hear that from the going forth of the word to return and to rebuild Jerusalem, until Christ the Ruler, there shall be seven weeks and sixty-two weeks; and the streets and the breach shall be rebuilt, and this in a time of distress.

And after these sixty-two weeks, Christ will be cut off, but not for himself; then the people of the ruler who will come will destroy the city and the sanctuary, and the end will be with overflowing, and the desolations are determined until the end of the war.

And he will confirm the covenant to many in one week, and in the middle of that week he will put an end to sacrifice and offering; then by means of abominable wings, which will cause desolation, even to a determined consumption, [desolation] will fall upon the desolate.

In the third year of Cyrus, King of Persia, a word was revealed to Daniel, who was called Belteshazzar; and this word is true, but the appointed time is long, and he heard the word, and he had understanding in the vision.

At that time, I, Daniel, was in mourning for three whole weeks;

And I ate no bread that was pleasing to the palate, and no meat or wine entered my mouth, and I did not anoint myself at all, until these three whole weeks were completed.

And on the twenty-fourth day of the first month I was by the bank of the great river, which is Tigris;

And I lifted up my eyes, and looked; and behold a man clothed in linen, and whose loins were girded with a belt of fine gold from Uphaz;

And his body was like chrysolite, and his face like the brightness of lightning, his eyes were like lamps of fire, and his arms and feet like the gleam of polished bronze, and the sound of his words was like the sound of a multitude [of people].

And I, Daniel, alone saw the vision, and the men who were with me did not see it; but great fear fell upon them, and they fled to hide.

And I, being left all alone, saw this great vision, and no strength remained in me; therefore my outward appearance was changed, until it was completely undone, and I retained no vigor.

For I heard the voice of his words, and as soon as I heard the voice of his words I was overcome with sleep, lying on my face, with my face to the ground.

And behold, a hand touched me, and made me sit on my knees, and on the palms of my hands;

Then he said to me, "Daniel, man loved by God, hear the words that I speak to you, and stand on your feet, for I have now been sent to you." And when he had spoken these words to me, I stood trembling.

And he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart to hear and to grieve before your God, your words were heard, and I have come because of your words."

But the Prince of the Kingdom of Persia resisted me twenty-one days; but behold, Michael, one of the chief princes, came to help me, and I remained there with the Kings of Persia.

And I have come to tell you what will happen to your people in the last days, for there is still a vision for those days.

And as he was speaking these words to me, I put my face to the ground and remained silent.

And behold, [someone having] the likeness of a man touched my lips, and opening my mouth, I spoke, and I said to him who was near me: My Lord! My joints have loosened from this vision, and I have retained no strength.

And how can the servant of my Lord speak with my Lord, since from now on no strength remains in me, and my breath does not remain in me?

Then the one who resembled a man touched me again, and strengthened me.

And he said to me, "Do not be afraid, you who are received into grace; peace be with you. Be strong, be strong," I said. And as he spoke with me, I was strengthened, and I said, "Let my lord speak, for you have strengthened me."

And he said: Do you not know why I have come to you? Now I will return to fight against the Prince of Persia; then I will go out, and behold, the Prince of Javan

will come.

Moreover, I will tell you what is written in the Scripture of truth; yet there is no one who stands with me in these matters except Michael your leader.

But in the first year of Darius the Mede I was present to strengthen and fortify him.

And now I will also tell you the truth: Behold, there will be three more kings in Persia, then the fourth will possess great riches above all others; and having strengthened himself with his riches, he will stir up everyone against the Kingdom of Javan.

And a mighty King will arise and rule with great power, and will do according to his will.

And as soon as he is in power, his Kingdom will be broken and divided to the four winds of heaven, and will not be for his offspring, nor according to the dominion with which he ruled: for his Kingdom will be uprooted and given to others besides them.

And the King of the South will be very powerful, but one of the chief leaders of the [King of Javan] will be more powerful than [the King of the South], and will rule, and his rule [will be] a great rule.

And after [certain] years they will unite, and the daughter of the King of the South will come to the King of the North, to set things right; but she will not restrain the strength of the arm, and [neither he] nor his arm will survive; but she will be given up, and also those who brought her, and him who will be born of her, and who strengthened her in those days.

But the support of the South will rise from a shoot from its roots, and will come to the army, and enter the fortresses of the King of the North, and there will perform great exploits, and will be fortified.

And he will even take captive to Egypt their gods with their sprinkler vessels, and with their precious vessels of silver and gold, and he will outlive the King of the North for a few years.

And the King of the South will enter [his] Kingdom, but he will return to his own country.

But the sons of that one will go to war, and assemble a multitude of great armies; then [one of them] will certainly come, and spread out, and pass through; he will return, I say, and advance in battle to the fortress [of the King of the South].

And the King of the South will be angry, and will go out and fight against him, [namely] against the King of the North; and he will assemble a great multitude, and this multitude will be delivered into the hands of the King of the South.

And after defeating this multitude, he will lift up his heart and strike down thousands, but he will not be strengthened.

For the King of the North will return, and assemble a greater multitude than the first, and after some time, [namely], a few years, he will certainly come with a great army, and a great display.

And at that time many will rise up against the King of the South; and the violent men of your people will rise up to confirm the vision, but they will fall.

And the King of the North will come, and build siege ramps, and take the fortified cities; and the arms of the South, nor its elite people, will not be able to resist, for there will be no strength to resist.

And he will deal with the one who comes against him, according to his will, and there will be no one who can stand against him; and he will stop in the land of nobility, and there will be destruction by his power.

Then he will turn his face to enter by force into all the kingdom of that one, and his affairs will go well, and he will do great things, and he will give him a daughter of women, to ruin the kingdom; but it will not stand, and she will not be for him.

Then he will turn his face towards the Islands, and take several of them, but a

captain will force him to cease the disgrace he was causing, and besides that he will bring his disgrace back upon himself.

Then he will turn his face towards the fortresses of his country, he will strike, he will be overthrown, and he will no longer be found.

And another will be established in his place, who will send the exactor for the Royal Majesty, and he will be destroyed in a few days, but not in an encounter, nor in a battle.

And in his place another will be established who will be despised, to whom no royal honor will be given; but he will come in peace, and he will occupy the Kingdom by flattery.

And the arms of the great waters will be swallowed up by a flood before him, and will be broken, and he will be the Leader of an agreement.

But after the agreements made with him, he will use deception, and he will rise up and strengthen himself with a few people.

He will enter the rich places of a [then] peaceful Province, and he will do things that his fathers, nor his fathers' fathers, did not do; he will spread plunder, spoil, and riches over them; and he will plot against the fortresses: and this for a certain time.

Then he will awaken his strength and his heart against the King of the South, with a great army, and the King of the South will advance in battle with a very large and very strong army, but he will not survive, because plots will be hatched against him.

And those who eat the food from his table will tear him to pieces, and his army will be overwhelmed, as in a flood, and many people will fall mortally wounded.

And the hearts of these two kings will be [given] to harm each other, and they will speak at the same table with deceit, which will not turn out well; for there will still be an end in the appointed time.

After that he will return to his country with great riches, and his heart will be against the holy covenant, and he will do [great exploits], then he will return to his country.

[Then] he will return to the prefixed time, and he will come against the South, but this last [expedition] will not be like the previous one.

For the ships of Kittim will come against him, which will grieve him, and he will return, and he will be angry with the holy covenant, and will do [great exploits], and will return, and will make peace with the apostates of the holy covenant.

And the forces will be on his side, and they will defile the Sanctuary, which is the fortress, and they will remove the daily sacrifice, and they will put in it the abomination that will cause desolation.

And he will cause those who behave wickedly in the covenant to sin through flattery; but the people of those who know their God will be strengthened and will perform great feats.

And the most intelligent among the people will instruct many, and some will fall by the sword and by the flame, or will be in captivity and as prey for many days.

And when they fall in this way, they will be helped a little; but many will join them under a fine pretense.

And some of these most intelligent will fall away, so that some of them may be tested, refined, and made spotless, until the appointed time; for this is still for a while.

This King will therefore do according to his will, and will pride himself, and exalt himself above all God; he will utter strange things against the God of gods, and prosper until the indignation has ended; for the determination has been made.

And he will not concern himself with the gods of his fathers, nor with the love of women, nor with any god; for he will exalt himself above all.

But he will honor in his place the god Mahuzzim, he will honor, I say, with gold and silver, and precious stones, and desirable things, the god whom his fathers did not

know.

And he will perform great feats in the strongest fortresses, taking the side of the unknown god whom he will have known; he will multiply their glory, and make them rulers over many, and divide the land among them for a price of money.

And at the appointed time the King of the South will clash his horns with him, but the King of the North will rise up against him like a storm, with chariots and horsemen, and with many ships, and he will enter his lands, and flood them, and pass on beyond.

And he will enter the land of nobility, and several countries will be ruined, but these will escape from his hand, [namely], Edom, and Moab, and the principal place of the children of Hammon.

He will therefore take possession of those countries; and the land of Egypt will not escape.

He will take control of the treasures of gold and silver, and of all the desirable things of Egypt; the Libyans and those of Cush will be in his wake.

But news from the East and the North will disturb him, and he will go out in great fury to destroy and exterminate many people.

And he will pitch the tents of his royal house between the seas, opposite the noble mountain of holiness; but he will come to his end, and no one will help him.

But at that time Michael, that great Prince who stands firm for the children of your people, will stand firm; and there will be a time of distress such as has not occurred since there were nations until that time; and at that time your people, [that is to say], whoever is found written in the Book, will escape.

And many of those who sleep in the dust of the earth will awake, some to everlasting life, and others to shame and everlasting contempt.

And those who have been wise will shine like the brightness of the expanse; and those who have led many to righteousness [will shine] like stars, forever and ever.

But you, Daniel, shut up these words, and hide this Book until the appointed time, [at which] many will run, and knowledge will be increased.

Then I, Daniel, looked; and behold, two others were standing, one on this side of the riverbank, and the other on the other side of the riverbank.

And they said to the man clothed in linen who was above the waters of the river, "When will the end of [these] wonders be?"

And I heard the man clothed in linen, who was above the waters of the river, who lifted up his right hand and his left hand to heaven, and swore by him who lives forever, that it shall be for a time, for times, and half a time; and when he has finished scattering the power of the holy people, all these things shall be accomplished.

What I heard, but I did not understand; and I said, "My Lord, what will be the outcome of these things?"

And he said, "Go, Daniel, for these words are closed and sealed until the appointed time."

Many will be cleansed and made white, and proven; but the wicked will act wickedly, and not one of the wicked will have understanding, but the intelligent will understand.

Now from the time that the daily sacrifice is taken away, and the abomination of desolation is put in, there shall be 1,290 days.

Blessed is he who waits, and who reaches the end of 1,335 days.

But you, go to [your] end; nevertheless you will rest, and remain in your state until the end of [your] days.

The word of the Lord that came to Hoshea son of Beerai in the days of Hoziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam son of Joash, king of Israel.

At the beginning when the Lord spoke by Hosea, the Lord said to Hosea, "Go, take for yourself a depraved wife, and [have] illegitimate children by her, for the land does

nothing but commit adultery, [turning away] from the Lord."

So he went away and took Gomer, daughter of Diblajim, who conceived and bore him a son.

And the Lord said to him, "Call his name Jezrehel; for in a little while I will punish the house of Jehu with the blood of Jezrehel, and I will put an end to the reign of the house of Israel."

And it will come to pass that on that day I will break the bow of Israel in the valley of Jezrehel.

She conceived again, and gave birth to a daughter, and [the Lord] said to her, "Call her name Loruhamah; for I will no longer show mercy to the house of Israel, but I will completely take them away."

But I will have mercy on the house of Judah, and I will deliver them by the Lord their God; and I will not deliver them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

Then, when she had weaned Lo-ruhamah, she conceived and gave birth to a son.

And [the Lord] said: Call his name Lo-hammi; for you are not my people, and I will not be your [God].

However, it will come to pass that the number of the children of Israel will be like the sand of the sea, which cannot be measured or counted; and it will come to pass that in the place where it was said to them, "You are Lo-hammi," it will be said to them, "You are the children of the living God."

Therefore the children of Judah and the children of Israel shall be gathered together, and they shall appoint a leader for themselves, and go up out of the land; for the day of Jezrehel shall have been great.

Call your brothers Hammi, and your sisters Ruhama.

Plead, plead with your mother, for she is not my wife, and I am not her husband; and let her remove her prostitution from before her, and her adultery from her bosom. Lest I expose her nakedness, lest I return her to the state in which she was the day she was born, lest I reduce her to a desert, and make her be like a dry land, and cause her to die of thirst.

And that I show no mercy to her children, for they are children of prostitution. Because their mother played the harlot, she who conceived them disgraced herself, for she said: I will go after those I love, who give me my bread and my water, my wool and my flax, my oil and my drinks.

Therefore, behold, I will block your way with thorns, and I will make a wall of stones, so that she shall not find her paths.

She will go to those whose friendship she seeks; but she will not reach them; she will seek them, but she will not find them; and she will say: I will go back to my first husband, for then I was better than I am now.

But she did not know that it was I who had given her the wheat, and the wine, and the oil, and who had multiplied for her the silver and the gold with which they made a Bahal.

That is why I will come to reclaim my wheat in its season, and my wine in its season, and I will take away my wool and my linen that covered her nakedness.

And now I will expose her depravity before the eyes of those who love her, and no one will deliver her from my hand.

I will put an end to all her joy, her festivals, her new moons, her Sabbaths, and all her solemnities.

And I will ruin her vineyards and her fig trees, of which she said, "These are my rewards that those who love me have given me," and I will reduce them to a forest, and the beasts of the field will devour them.

And I will punish her for the days of the Bahalins, in which she made perfumes for them, and adorned herself with her rings and jewels, and went after those who loved her, and forgot me, says the Lord.

Nevertheless, behold, I will draw her after I have led her through the wilderness,

and I will speak to her according to her heart.

And I will give her her vineyards, from that place, and the Valley of Hahor, for the entrance of her waiting, and there she will sing as in the days of her youth, and as when she came up from the land of Egypt.

And it will come to pass on that day, says the Lord, that you will call me My husband, and you will no longer call me My Bahal.

For I will remove the names of the Bahalins from his mouth, and they will no longer be mentioned by name.

Therefore at that time I will make a covenant for them with the beasts of the field, and with the birds of the air, and with the creeping things of the earth; and I will break [and remove] from the land the bow, and the sword, and war, and I will make them sleep in safety.

And I will marry you for myself forever; I will marry you, I say, for myself, in righteousness, and in judgment, and in gratuitousness, and in compassion.

I will indeed marry you firmly, and you will know the Lord.

And it will come to pass at that time that I will answer, says the Lord, that I will answer the heavens, and the heavens will answer the earth.

And the earth will respond to the wheat, the good wine, and the oil; and they will respond to Jezrehel.

Then I will sow it for myself in the earth, and I will have mercy on Lo-ruhamah; and I will say to Lo-hammi, you are my people; and he will say to me, my God.

After this the Lord said to me, "Go again and love a woman who is loved by a [friend], yet an adulteress, according to the Lord's love for the children of Israel, though they look to other gods and love bottles of wine."

So I acquired that woman for fifteen pieces of silver and one and a half homers of barley;

And I said to her, "You will stay with me for many days; you will not abandon yourself anymore, and you will not be a husband; and I will also be faithful to you."

For the children of Israel shall dwell for many days without King and without Governor, without sacrifice, and without statue, without Ephod and without Teraphim.

But after this the children of Israel will repent, and seek the Lord their God, and David their King; they will revere the Lord and his goodness in the last days.

Children of Israel, listen to the word of the Lord; for the Lord has a case against the inhabitants of the land; because there is no truth, no mercy, no knowledge of God in the land.

There is only execration, only lies, only murder, only theft and only adultery; they have completely run rampant, and one murder leads to another.

Therefore the land will mourn, and all who dwell in it will languish, along with the beasts of the field and the birds of the air; even the fish of the sea will perish.

In any case, let no one argue with anyone, and let no one be reproved; for as for your people, they are all people who argue with the priest.

You will fall in broad daylight, and the prophet will also fall with you at night, and I will exterminate your mother.

My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will reject you from serving me as priests. Because you have forgotten the law of your God, I will also forget your children.

As they increased, they sinned against me; I will change their glory into shame.

They eat the sins of my people, and ask for nothing but their iniquity.

Therefore the priest shall be treated like the people, and I will visit him according to his ways, and I will repay him according to his deeds.

They will eat, but they will not be satisfied; they will prostitute themselves, but they will not multiply; because they have forsaken the Lord, not holding on to him.

Lust, and wine, and new wine, take away the understanding.

My people ask their wood for guidance, and their staff answers them: for the spirit of fornication has led them astray, and they have committed adultery, turning away from their God.

They sacrifice on the mountaintops, and make incense on the hillsides, under oaks, poplars, and elms, because their shade is pleasant; therefore your daughters will become prostitutes, and your sons' wives will commit adultery.

I will not punish your daughters when they have given themselves up, nor your sons' wives when they have committed adultery; because they separate themselves with prostitutes and sacrifice with debauched women; thus the people, who lack understanding, will be ruined.

If you commit adultery, O Israel! [at least] let Judah not be guilty; therefore do not enter Gilgal, and do not go up to Beth-aven, and do not swear; the Lord lives. Because Israel was stubborn like a stubborn heifer, the Lord will now shepherd them like lambs in spacious places.

Ephraim has associated himself with idols; abandon him.

Their drink has turned sour; they have done nothing but prostitute themselves; they only like to [say], bring it; it is nothing but ignominy that his protectors.

The wind has caught him in its wings, and they will be ashamed of their sacrifices. Listen to this, Priests, and you house of Israel, pay attention, and [you] house of the King, give ear; for it is your duty to do justice; but you have become like a snare in Mizpah, and like a net spread over Tabor.

And they subtly invented ways to slaughter the rebels, but I will punish them all. I know who Ephraim is, and Israel is not unknown to me: for now you, Ephraim, have committed adultery, Israel is defiled.

Their behavior will not allow them to return to their God, because the spirit of fornication is in their midst, and they do not know the Lord.

Therefore the pride of Israel will testify against him, and Israel and Ephraim will fall in their iniquity; Judah also will fall with them.

They will go with their sheep and their cattle to seek the Lord, but they will not find him; he has withdrawn from them.

They have acted unfaithfully against the Lord; for they have begotten foreign children; now a month will devour them with their possessions.

Blow the horn at Gibeah, and the trumpet at Ramah; sound the loud voice at Bethaven; we are behind you, Benjamin.

Ephraim will be desolate on the day of punishment; I am making it known among the Tribes of Israel [as] a certainty.

The governors of Judah are all boundary-shakers; I will pour out my fury on them like water.

Ephraim is oppressed, he is broken justly, because of his own free will he went after the commandment.

Therefore I will be like a moth to Ephraim, and like worms to the house of Judah.

And Ephraim saw his languor, and Judah his wound; Ephraim went to the King of Assyria, and they sent to King Jareb, but he will not be able to heal you, nor will he bind up the wound to deliver you from it.

For I will be like a lion to Ephraim, and like a young lion to the house of Judah; I, I will tear them apart, and then I will go away; I will carry them off, and no one will take them from me.

I will go away and return to my place until they acknowledge their guilt and seek my face; they will seek me early in the morning in their anguish.

"Come," they will say, "let us return to the Lord, for it is he who has torn us to pieces, but he will heal us; he has struck us, but he will bind up our wounds."

He will have raised us from the dead in two days, and on the third day he will have restored us to health, and we will live in his presence.

For we shall know the Lord, and we shall continue to know him; his rising is prepared like the breaking of the sun, and he shall come to us like the rain, like the latter

rains that water the earth.

What shall I do to you, Ephraim? What shall I do to you, Judah? For your piety is like a morning cloud, like the morning dew that departs.

That is why I have shaped them by my Prophets, I have killed them by the words of my mouth, and my judgments upon them will be [like] the rising light.

For I desire mercy, not sacrifice; and the knowledge of God, rather than burnt offerings.

But they have transgressed the covenant, as if it were a man's, in which they have acted treacherously against me.

Gilead is a city of workers of iniquity, cunning in killing.

And as bands of robbers lie in wait for someone, so the priests, after plotting, kill people on the road, on the side of Shechem; for they carry out their wicked plans.

I have seen a shameful thing in the house of Israel; there is the prostitution of Ephraim, and Israel is defiled by it.

Judah will reap you when I bring my people back from captivity.

As I was healing Israel, the iniquity of Ephraim and the wickedness of Samaria were uncovered, for they had committed falsehood, and the thief enters, and the robber plunders outside.

And they did not think in their hearts that I remembered all their malice; their behavior, which was in my presence, has now surrounded them.

They delight the King with their malice, and the Governors with their perfidy.

They all commit adultery, [being ablaze] like an oven that the baker has heated, [after] he has ceased to awaken from the time the dough is kneaded until it is risen.

On the day of our King, they made the Governors sick by making them drink bottles of wine; he reached out to the jesters.

For they have applied to their snares their heart [burning] like an oven; their baker sleeps all night, in the morning [the oven] is ablaze like a fire accompanied by flame.

They are all heated like an oven, and they devour their governors; all their kings have fallen, and there is not one of them who cries out to me.

Ephraim himself mixes with the peoples; Ephraim is like a cake that has not been turned.

Foreigners have devoured his strength, and he did not recognize it; gray hairs have already appeared in him, and he did not know it.

Therefore the pride of Israel will testify against him; for they have not turned to the Lord their God, nor sought him for all this.

Ephraim became like a simple dove, without understanding; [for] they claimed Egypt, and went to the King of Assyria.

[But] when they go there, I will spread my net over them; and I will strike them down like the birds of the air; I will punish them, as was proclaimed in their assembly.

Woe to them, because they stray from me to this and that; they shall be exposed to harm; for they have acted wickedly against me; yet I would redeem them, but they utter lies against me.

They do not cry out to me in their hearts, when they howl in their beds; they tear themselves apart for wheat and good wine, and they turn away from me.

I punished them, and I strengthened their arms, but they plotted evil against me.

They turn back, [but] not to the Sovereign; they have become like a deceiving bow; the leaders of them will fall by the sword, because of the fury of their tongue; this will become a mockery of them in the land of Egypt.

[Shout as if you had] a trumpet in your mouth. [He comes] like an eagle against the House of the Lord; because they have transgressed my covenant, and have acted wickedly against my Law.

They will cry out to me: My God! We have known you, [Israel] will say.

Israel has rejected what is good; the enemy will pursue it.

They made rulers, but not by my authority; they appointed governors, and I knew nothing about it; they made gods of their gold and silver; therefore they shall be cut off.

Samaria, your calf has driven you far away; my anger has burned against them; how long will they not be able to [indulge] in innocence?

For it is also of Israel, the goldsmith made it, and it is not God; therefore the calf of Samaria shall be cut in pieces.

Because they sow the wind, they will reap the whirlwind; and there will be no standing wheat; the grain will not make flour, and if it does, foreigners will devour it.

Israel is devoured; it is now among the nations like a ship that no one cares about.

For they went up to the King of Assyria, who is a wild donkey, standing alone apart; Ephraim gave pledges to those he loved.

And because they have given pledges to the nations, I will now assemble them; they have even begun to do so somewhat, because of the tax for the King of Princes.

Because Ephraim made many altars for sinning, they will have altars for sinning.

I wrote to him the great things of my Law, [but] they are considered as foreign laws.

As for the sacrifices offered to me, they sacrifice flesh and eat it; [but] the Lord does not accept them, and now he will remember their iniquity and punish their sins; they will return to Egypt.

Israel has forgotten its Maker and has built palaces; and Judah has made many fortified cities; therefore I will send fire upon the cities of this one, when it has devoured the palaces of that one.

Israel, do not rejoice like the other nations over your adultery, turning away from your God. You have loved the reward of fornication in all the threshing floors.

The threshing floor and the vat will not feed them, and sweet wine will deceive them.

They will not remain in the land of the Lord, but Ephraim will return to Egypt, and they will eat defiled meat in Assyria.

They will not sprinkle wine on the Lord, nor will their sacrifices please him; [but] they will be like the bread of mourning to them; all who eat of it will be defiled; because their bread is for their dead, it will not enter the house of the Lord.

What will you do on the days of the solemn feasts, and on the days of the Lord's feasts?

For behold, they have gone away because of the destruction; Egypt will oppress them, Memphis will bury them; only their silver will be desired; the thistle will be their heir, and the thorn will be in their tabernacles.

The days of visitation have come, the days of retribution have come, and Israel will know it. The prophets are fools, the men of revelation are insane because of the greatness of your iniquity and your great aversion.

The watchman of Ephraim is with my God; [but] the prophet is a fowler's snare in all the ways of Ephraim, he [is] an aversion to the house of his God.

They have become extremely corrupt, as in the days of Gibeah; he will remember their iniquity, he will punish their sins.

I had, [he will say], found Israel like clusters in a desert; I had seen your fathers like the first fruit on a fig tree in its beginning; [but] they entered towards Bahal-pehor, and separated themselves to go after a shameful thing, and made themselves abominable like what they loved.

Ephraim's glory will fly away as quickly as a bird, from birth, from the womb, and from conception.

If they raise their children, I will deprive them of them, [so that not one of them] will become a man; for also, woe to them, when I have withdrawn from them.

Ephraim was like Tyre I saw, planted in a pleasant place, but nevertheless Ephraim

will lead his sons to the murderer.

O Eternal One! Give them; [but] what would you give them? Give them a womb prone to miscarry, and dry breasts.

All their wickedness is in Gilgal; that is why I hated them there; I will drive them out of my house because of the malice of their actions; I will no longer love them; all the leaders of them are stubborn.

Ephraim has been struck down; and their root is withered, they will bear no more fruit; and if they beget [children], I will put to death the desirable [fruits] of their womb.

My God will reject them, because they did not listen to him, and they will be wanderers among the nations.

Israel is a desert vine, bearing fruit only for itself; they have multiplied altars according to the multiplication of their fruit, according to the goodness of their land, they have adorned their statues.

He has divided their hearts, they will be treated as guilty, he will tear down their altars, he will destroy their statues.

For soon they will say: We have no king, because we have not feared the Lord; and what could a king do for us?

They spoke words, swearing falsely when they made a covenant; therefore judgment will sprout on the furrows of the fields, like gall.

The inhabitants of Samaria will be terrified because of the young cows of Beth-aven: for the people will mourn over their idol; and the priests of their idols, who had rejoiced over it, will mourn because its glory has been transferred away from it.

It will even be transported to Assyria, to be presented to King Jareb; Ephraim will be ashamed, and Israel will be ashamed of its plan.

The King of Samaria will be cut off, like the foam that is above the water.

And the high places of Aven, which are the sin of Israel, shall be destroyed; thorns and thistles shall grow on the altars; and it shall be said to the mountains, Cover us; and to the hills, Fall on us.

Israel, you have sinned from the days of Gibeah; they remained there; the battle that was against the wicked did not seize them at Gibeah.

I will punish them according to my will, and the peoples will be gathered against them, because they have become attached to the two objects of their love.

Ephraim is like a well-trained young cow, eager to tread [the wheat], but I despised the beauty of his neck. I will make Ephraim pull [the plow], Judah plow, Jacob break up his clods.

Sow righteousness for yourselves, and you will reap freely; break up the clods of earth; for it is time to seek the Lord, until he comes and showers righteousness on you.

You have plowed wickedness and reaped perversity; you have eaten the fruit of lies, because you trusted in your ways because of the multitude of your strong men.

Therefore a tumult will arise among your people, and all your fortresses will be plundered, as Salman plundered Beth-Abel on the day of the battle, [where] the mother was crushed over the children.

Bethel will do the same to you, because of the malice of your wickedness; the King of Israel will be completely destroyed at daybreak.

When Israel was a young child, I loved him, and I called my son out of Egypt.

When they were called, they went away from those who called them; they sacrificed to the Bahalins, and burned incense to the carved images.

And I taught Ephraim to walk; they carried him on their arms, and they did not know that I had healed them.

I drew them with cords of humanity, and with ties of friendship; and I was like those who would remove the yoke from their necks, and I brought the meat near to him.

He will not return to the land of Egypt; but the King of Assyria will be his King, because they refused to convert [to me].

The sword will stand still in its cities, and consume its forces, and devour them, because of their plans.

And my people hang clinging to their rebellion against me; and they are called to the Sovereign, but not one of them exalts him.

How can I treat you, Ephraim? How can I hand you over, Israel? How can I treat you like Adamah, or make you like Zeboiim? My heart is troubled within me; all my compassions are aroused together.

I will not execute the fierceness of my anger, I will not return to destroy Ephraim; for I am the Mighty One [God], and not a man; I am the Holy One in your midst, and I will not enter the city.

They will follow the Lord; he will roar like a lion; and when he roars, the children will come running from the West in haste.

They will hasten out of Egypt like birds, and out of the land of Assyria like doves, and I will make them dwell in their houses, says the Lord.

Ephraim approached me with lies, and the house of Israel with deceit, when Judah still ruled with the Mighty God, and was faithful with the Saints.

Ephraim feeds on wind, and goes after the east wind; he multiplies his lies and destruction every day, and they make an alliance with Assyria, and they carry fragrant oils to Egypt.

The Lord also has a case against Judah, and he will visit Jacob according to his ways, he will repay him according to his deeds.

From the womb he supplanted his brother, then by his strength he was victorious [in wrestling] with God.

He was victorious [in wrestling] with the Angel, and was the strongest; he wept, and begged for mercy; he found him at Bethel, and there [God] spoke with us.

Now the Lord is the God of hosts; his memorial is the [Lord].

Therefore, return to your God; keep mercy and justice, and always have hope in your God.

[Ephraim] is a merchant; in his hand are deceitful scales; he loves to extort.

And Ephraim said: Be that as it may, I have become rich; I have acquired riches; not one of my works will find in me an iniquity that is a sin.

And I am the Lord your God, who brought you out of the land of Egypt; I will again make you dwell in tents, as on the days of solemn feasts.

I will speak through the Prophets, and multiply the visions, and I will present likenesses through the Prophets.

Surely Gilead is nothing but iniquity, surely they are nothing but vanity; they have sacrificed oxen in Gilgal; even their altars are like heaps on the furrows of the fields.

Now Jacob fled to the land of Syria, and Israel served as a wife, and as a woman he tended the livestock.

Then the Lord brought Israel up out of Egypt by the Prophet, and they were protected by the Prophet.

[But] Ephraim provoked [God] to bitter indignation, therefore his blood will be shed on him, and his Lord will repay him for his disgrace.

As soon as Ephraim had spoken, there was trembling; he had established the [Kingdom] in Israel, but he became guilty through Bahal, and he died.

And now they continue to sin, and they have made for themselves a cast image of their silver, according to their understanding, idols which are only the work of craftsmen, [but] of which [yet] they say to the men who sacrifice: let the calves be kissed.

Therefore they will be like the morning cloud, and like the morning dew, which departs; like chaff that is blown out of the threshing floor by the whirlwind; and like smoke coming out of the chimney.

And I am the Lord your God, who brought you out of the land of Egypt, and you should not acknowledge any other gods besides me; therefore there is no Savior besides me.

I met you in the desert, in a barren land.

They were satiated according to the abundance of their pastures; they were satiated, and their hearts were lifted up; and they forgot me.
So I was like a great lion to them; and I spied on them along the way like a leopard.

I will meet them like a bear whose cubs have been taken away, and I will tear open the membrane of their hearts, and there I will devour them like an old lion; the beast of the field will tear them apart.

We have lost you, O Israel! but in me resides your help.

Shall I be your King? Where is he [your king?] and let him deliver you in all your cities; where are your Governors, of whom you said: Give me a King, and Lords?

I gave you a king in my anger, and I will remove him in my fury.

Ephraim's iniquity is bound, and his sin is pressed down.

The pains [like] those of a woman in childbirth will surprise him; he is a child who is not wise, for he does not stand in time at the gap of the children.

I would have redeemed them from the power of the tomb, and would have guaranteed them from death; I would have been your pestilence, O death! and your destruction, O tomb! [but] repentance is hidden far from my eyes.

When it has borne fruit among its brothers, the east wind, the wind of the Lord rising from the desert, will come, and its springs will dry up, and its fountain will run dry, and the treasure of all desirable things will be plundered.

Samaria will be desolate, for she has rebelled against her God; they will fall by the sword, their little children will be crushed, and their pregnant women will be ripped open.

Israel, return to the Lord your God; for you have fallen because of your iniquity.

Take with you what you have to say, and return to the Lord, and say to him: Take away all the iniquity, and take the good, [to put it in its place], and we will repay you the bulls of our lips.

Assyria will not deliver us; we will no longer ride on horses, nor will we say to the work of our hands: [You are] our gods; for the orphan finds compassion in your sight.

I will heal their rebellion, and will love them willingly; because my anger is turned away from them.

I will be like dew to Israel; it will blossom like the lily, and put down its roots like [the trees] of Lebanon.

Its branches will extend, and its magnificence will be like that of the olive tree, and its fragrance like that of Lebanon.

They will return to sit under its shade, and they will flourish like wheat, and blossom like the vine, and the fragrance of each one of them will be like that of the wine of Lebanon.

Ephraim [will say]: What more have I to do with false gods? I will answer him, and watch over him; I will be like a green fir tree to him, your fruit will come from me.

Who is the wise one? Let him hear these things; and who is the prudent one? Let him know them; for the ways of the Lord are right; therefore the righteous shall walk in them, but the rebellious shall stumble in them.

The word of the Lord that came to Joel, son of Pethuel.

Elders, listen to this, and all you inhabitants of the land, give ear. Has anything like this happened in your time, or even in the time of your fathers?

Tell the story to your children, and have your children tell it to their children, and their children to another generation.

The grasshopper grazed the remains of the cockchafer, and the hurricane grazed the remains of the grasshopper, and the worm grazed the remains of the hurricane.

Drunkards, wake up and weep; and all you wine drinkers, wail because of the new wine, because it is cut off from your mouths.

For a powerful and countless nation has come up against my country; its teeth are the

teeth of a lion, and it has the jaw-like teeth of an old lion.

She has reduced my vineyard to a desert, and stripped the bark from my fig trees; she has completely stripped them, and cut them down, their branches have turned white. Lament like a young woman who has girded herself with sackcloth, because of the death of the husband of her youth.

The cake and the sprinkling are taken away from the house of the Lord, and the priests who minister to the Lord mourn.

The fields are ravaged, the land mourns because the wheat is destroyed, the sweet wine has dried up, and the oil is lacking.

Farmers, be ashamed; vinedressers, wail because of the wheat and barley; for the harvest of the fields has perished.

The vines are without fruit, and the fig trees have failed; the pomegranates, and the palm trees, the apple trees, and all the trees of the field have withered; therefore joy has ceased among men.

Priests, gird yourselves and lament; you who minister at the altar, wail; you who minister to my God, come in, spend the night clothed in sackcloth, for it is forbidden for grain and sprinkling to enter the house of your God.

Observe the fast, proclaim the solemn assembly, gather the elders and all the inhabitants of the land to the house of the Lord your God, and cry out to the Lord: Alas, what a day! For the day of the Lord is near, and it will come like destruction from the Almighty.

Have not the provisions been cut off from our sight, and the joy and gladness from the house of our God?

The grains are rotten under their clods, the granaries are desolate, the barns are finished, because the wheat has failed.

Oh, how the beasts have groaned, and in what pain the herds of oxen have been, because they have no pasture! Also the flocks of sheep are desolate.

Eternal One, I will cry out to you, for the fire has consumed the huts of the desert, and the flame has burned all the trees of the fields.

Even all the beasts of the field cry out to you, because the streams of water have dried up, and the fire has consumed the huts of the desert.

Blow the trumpet in Zion, and sound the loud alarm on my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord is coming, for it is near.

A day of darkness and gloom; a day of clouds and mists. As the dawn spreads over the mountains, so spreads a great and powerful people, such as has never been before, and such as will never be again in the ages to come.

Fire devours before his face, and behind him the flame burns; the land was before his coming like the garden of Eden; and after he has gone [it will be like] a desolate wilderness; and indeed nothing will escape him.

It is, to see it, as if one were seeing horses, and they will run like horsemen; And they will leap forth with a noise like that of chariots on the mountaintops, and like the sound of a flame of fire, which devours stubble; and they will be like a mighty people arrayed for battle.

The people will tremble at the sight of it; all faces will become pale and livid.

They will run like valiant men, and climb the wall like warriors; they will each march in their rank, and will not turn aside from their ways.

Neither will press the other, but each will walk in his own way; they will throw themselves through the swords, and will not be harmed.

They will go here and there through the city, they will run on the wall, they will climb on the houses, they will enter through the windows like the thief.

The earth will tremble before him, the heavens will shake, the sun and moon will be darkened, and the stars will withdraw their light.

Therefore the Lord will make his voice heard before his army, because his camp will be very large; for the executor of his word will be powerful; surely the day of the Lord is great and terrible; and who can endure it?

"Now therefore also," says the Lord, "return to me with all your heart, with fasting, with tears, and with mourning."

And rend your hearts, and not your garments, and return to the Lord your God; for he is merciful and gracious, slow to anger, and abounding in compassion, and relents from causing grief.

Who knows if the Lord your God will not come to repent, and leave behind him a blessing, a cake, and a sprinkling?

Blow the trumpet in Zion, consecrate the fast, proclaim the solemn assembly.

Assemble the people, sanctify the congregation, gather the elders, assemble the children, and those who suckle at the breast; let the bridegroom come out of his chamber, and the bride out of her bridal chamber.

Let the priests who minister to the Lord weep between the porch and the altar, and let them say: "Lord, forgive your people, and do not make your inheritance a reproach, so that the nations may ridicule it. Why should they say among the peoples, 'Where is their God?'"

But the Lord was jealous for his land, and he had compassion on his people.

And the Lord answered and said to his people, "Behold, I will send you wheat, good wine, and oil, and you shall be satisfied with them, and I will no longer expose you to reproach among the nations."

I will drive away from you [the army coming] from the North, and I will push it into a dry and desolate land; the front part towards the Eastern Sea; and the rear part towards the Western Sea; its stench will rise, and its odor will ascend, after it has done great things.

Do not be afraid, earth; be glad and rejoice; for the Lord has done great things.

Do not be afraid, beasts of the field, for the pastures of the desert have sprouted, and even the trees have borne their fruit; the fig tree and the vine have grown vigorously.

And you children of Zion, rejoice and be glad in the Lord your God; for he has given you rain according to justice, and even he has poured down on you the rain [of the first season], and that of the last, in the first month.

And the threshing floors will be filled with wheat, and the vats will overflow with must and oil.

So I will restore to you the [fruits of the years] that the grasshopper, the locust, the worm, and the cockchafer, my great army, which I had sent against you, had grazed.

You will therefore have plenty to eat and be satisfied; and you will praise the name of the Lord your God, who has done wonderful things for you; and my people will never again be put to shame.

And you will know that I am in the midst of Israel, and that I am the Lord your God, and that there is no other; and my people will not be put to shame forever.

And after these things I will pour out my Spirit on all people; your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

And even in those days I will pour out my Spirit on the servants, both men and women.

And I will perform wonders in the heavens and on the earth, with blood and fire, and with columns of smoke.

The sun will be turned into darkness and the moon into blood, before the great and terrible day of the Lord comes.

And it will come to pass that whoever calls on the Name of the Lord will be saved; for salvation will be in Mount Zion and in Jerusalem, as the Lord has said, and in the remnant whom the Lord will call.

For behold, in those days and at that time, when I will restore those who were taken captive from Judah and Jerusalem,

I will gather all the nations, and bring them down to the valley of Jehoshaphat, and

there I will enter into judgment with them, because of my people, and my inheritance Israel, whom they scattered among the nations, and because they divided my land among themselves;

And that they cast lots for my people; and that they gave a child for a prostitute, and sold the young girl for wine, which they drank.

And what have I to do with you, Tyre and Sidon, and with you, all the borders of Palestine? Will you repay me my reward, or do you want to provoke me? I will repay you promptly and without delay.

For you have taken my silver and my gold, and carried off into your temples my most precious and best things.

And you sold the children of Judah and the children of Jerusalem to the children of the Greeks, in order to remove them from their land.

Behold, I will raise them up from the place to which [they were transported after] you sold them; and I will return your reward to your own head.

I will therefore sell your sons and daughters into the hands of the children of Judah, and they will sell them to those of Sheba, [who will carry them] to a distant nation; for the Lord has spoken.

Proclaim this among the nations: Prepare for war; rouse the mighty men, let all the fighting men approach, and let them come up.

Beat swords from your plowshares, and javelins from your sickles; and let the weak say, "I am strong."

Gather yourselves, and come, all you surrounding nations, and be assembled; the Lord will strike down your mighty men there.

Let the nations be roused, and let them come up to the valley of Jehoshaphat; for I will sit there to judge all the surrounding nations.

Put in the sickle, for the harvest is ripe; come down, for the winepress is full: the vats overflow, for their malice is great.

Peoples, peoples, to the valley of decision; for the day of the Lord is near in the valley of decision.

The sun and moon were darkened, and the stars withdrew their light.

And the Lord will roar from Zion, and make his voice heard from Jerusalem, and the heavens and the earth will shake, and the Lord will be a refuge for his people, and the strength of the children of Israel.

And you will know that I am the Lord your God, who dwells in Zion, my holy mountain; and Jerusalem shall be nothing but holy, and foreigners shall no longer pass through it.

And it shall come to pass in that day that the mountains shall distill sweet wine, and the hills shall melt into milk, the waters shall run in all the streams of Judah, and a fountain shall come forth from the house of the Lord, and it shall water the valley of Shittim.

Egypt will be desolate, and Idumea a desolate wilderness, because of the violence done to the children of Judah, whose innocent blood they shed in their land.

But Judea will be inhabited forever, and Jerusalem from generation to generation.

And I will cleanse their blood which I had not cleansed; for the Lord dwells in Zion.

The words of Amos, who was among the shepherds of Tekoah, which he heard in a vision concerning Israel, in the days of Hoziah king of Judah, and of Jeroboam son of Joash, king of Israel, two years before the earthquake.

He said therefore: The Lord will roar from Zion, and make his voice heard from Jerusalem, and the shepherds' huts will wail, and the top of Carmel will wither.

Thus says the Lord: For three transgressions of Damascus, even for four, I will not bring this to remembrance, [but I will] because they have crushed Gilead with iron harrows.

And I will send fire upon the house of Hazael, and it will devour the palace of Benhadad.

I will also break the bar of Damascus, and I will exterminate from Bikhath-aven its inhabitants, and from the house of Heden him who holds the scepter there; and the people of Syria shall be carried away to Kir, says the Lord.

Thus says the Lord: For three transgressions of Gaza, even for four, I will not call them to account; [but I will] because they carried off those [of Judah] into a whole captivity, even to hand them over to Edom.

And I will send fire to the wall of Gaza, and it will devour its palaces.

And I will cut off from Ashdod its inhabitants, and from Ashkelon him who holds the scepter there; then I will turn my hand on Hekron, and the remnant of the Philistines shall perish, says the Lord GOD.

Thus says the Lord: For three transgressions of Tyre, even for four, I will not call them to account, [but I will] because they delivered those of Judah into a whole captivity to Edom, and did not remember the brotherly covenant.

And I will send fire upon the wall of Tyre, and it will devour its palaces.

Thus says the Lord: For three transgressions of Edom, even for four, I will not call it to account; [but I will] because he pursued his brother with the sword, and his compassion wasted, and his anger continually ripped, and he kept his fury forever.

And I will send fire to Teman, and it will devour the palaces of Bozrah.

Thus says the Lord: For three transgressions of the children of Hammon, even for four, I will not call them to account; [but I will] because in order to enlarge their borders they ripped open the wombs of pregnant women in Gilead.

And I will kindle the fire, with alarm on the day of battle, with whirlwind on the day of storm, in the wall of Rabbah, and it will devour its palaces.

And their king will go into captivity, and with him the leaders of his country, says the Lord.

Thus says the Lord: For three transgressions of Moab, even for four, I will not call it to account; [but I will] because he burned the bones of the King of Edom until they were charred.

And I will send fire upon Moab, and it shall devour the palaces of Kerioth; and Moab shall die in tumult, in alarm, and to the sound of the trumpet.

And I will exterminate the governors from the midst of his land; and I will kill together with him all the leaders of the land, says the Lord.

Thus says the Lord: For three transgressions of Judah, even for four, I will not call them to account; [but I will] because they have rejected the Law of the Lord, and have not kept his statutes; but their lies, which their fathers had followed, have led them astray.

And I will send fire upon Judah, and it will devour the palaces of Jerusalem.

Thus says the Lord: For three transgressions of Israel, even for four, I will not call them to account; [but I will] because they sold the righteous for silver, and the poor for a pair of sandals;

They sigh for the dust of the earth to throw it on the heads of the weak; and they pervert the way of the meek; and the son and the father go to the same young woman, to profane the Name of my holiness.

And they lie down near every altar, on the clothes they have taken as pledges, and drink the wine of the condemned in the house of their gods.

Yet I destroyed before them the Amorite, whose height was like the height of the cedars, and who was strong like the oaks; and I destroyed his fruit above, and his roots below.

I also brought you out of the land of Egypt, and led you through the desert for forty years, so that you might possess the land of the Amorites.

Moreover, I have raised up some of your sons to be prophets, and some of your young men to be Nazirites; is this not so, children of Israel? says the Lord.

But you made the Nazirites drink wine, and you commanded the Prophets, and told them, "Do not prophesy anymore."

Behold, I am about to trample the place where you dwell, as a cart full of sheaves

tramples [everything through which it passes].

So much so that the light-hearted man will not be able to flee, and the strong man will not be able to make use of his strength, and the valiant man will not save his life.

And he who wields the bow will not be able to stand firm; and he who is swift in the runner will not escape; and the horseman will not save his life.

And the bravest of the mighty men will flee naked on that day, says the Lord.

Children of Israel, listen to the word that the Lord has spoken against you, against all the families, [I say], that I brought out of the land of Egypt, saying:

Of all the families of the earth, I have known you alone; therefore I will punish you for all your iniquities.

Will two men walk together unless they have agreed to do so?

Will the lion roar in the forest if he has no prey? Will the lion cub cry out from its den if it has caught nothing?

Would the bird fall into the net on the ground, if no traps had been set for it?

Would the net be lifted from the ground, if nothing had been caught at all?

Will the trumpet sound through the city without the people assembling in fear? Or will there be any harm in the city except that the Lord has done?

For the Lord God will do nothing except that he has revealed his secret to the Prophets his servants.

The lion has roared; who will not fear? The Lord God has spoken; who will not prophesy?

Proclaim this in the palaces of Ashdod, and in the palaces of the land of Egypt, and say: Assemble yourselves on the mountains of Samaria, and look at the great disorder which is in it, and those who are wronged within it.

For they did not know how to do what is right, says the Lord, heaping up violence and plunder in their palaces.

Therefore this is what the Lord GOD says: The enemy will come and surround the land, and will take away your strength, and your palaces will be plundered.

Thus says the Lord: as if a shepherd saves both hamstrings or the tip of an ear from the mouth of a lion, so shall the children of Israel, who dwell in Samaria, be snatched from the corner of the bed, and from their refuge in Damascus.

Listen, and protest against the house of Jacob, says the Lord GOD, the God of hosts;

that on the day I will punish Israel for its sins against him, I will also punish the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground.

And I will strike the winter house and the summer house; and the ivory houses will be destroyed, and the great houses will come to an end, says the Lord.

Listen to this word, you cows of Bashan, who dwell in the mountains of Samaria, who wrong the needy and oppress the poor, who say to their masters, "Bring us something to drink."

The Lord God has sworn by his holiness, that behold, the days are coming upon you when he will take you away on shields; and what remains of you, with fishing hooks.

And you shall go out through the breaches, each one straight ahead; and you shall throw there [what you have amassed] into the palaces, says the Lord.

Enter Bethel, and commit your crimes there; multiply your sins in Gilgal, and bring your sacrifices in the morning, and your tithes at the end of three years [completed].

And make a fragrant offering of leavened bread for the thanksgiving offering; proclaim the voluntary offerings, and make known them; for you love him thus, children of Israel, says the Lord GOD.

That is why I also sent famine upon all your cities, and a lack of bread upon all your dwellings; but for this you have not returned to me, says the Lord.

I also withheld the rain for you, when there were still three months until the

harvest, and I made it rain on one city, and I did not make it rain on the other; one piece of land was watered by rain, and the other piece, on which it did not rain, is parched.

And two, even three cities, went to one city to drink water, and were not quenched, yet for this you did not return to me, says the Lord.

I struck you with burning and mildew; and the cockchafer devoured as many gardens and vineyards, fig trees and olive trees as you had, but for this you did not turn back to me, says the Lord.

I have sent you death, in the same way I sent it to Egypt, and I have put to death with the sword your elite men, and your captured horses, and I have made the stench of your camps rise even into your nostrils, but for this you have not turned back to me, says the Lord.

I have overthrown some of you as God overthrew Sodom and Gomorrah, and you have been like a burning stick plucked from the fire, yet you have not returned to me, says the Lord.

Therefore I will treat you thus, O Israel! And because I will do this to you, prepare to meet your God, O Israel!

For behold, he who formed the mountains, and created the wind, and declares to man what his thoughts are, who makes the dawn [and] the darkness, and who treads on the high places of the earth; the Lord God of hosts is his name.

Listen to this word, which is the lament that I speak aloud concerning you, house of Israel!

She has fallen, she will not rise again, the virgin of Israel; she is abandoned on the earth, there is no one to raise her up.

For thus says the Lord GOD to the house of Israel: The city from which a thousand went forth shall have only a hundred left; and the city from which a hundred went forth shall have only ten left.

For thus says the Lord to the house of Israel: Seek me, and you shall live.

And do not seek Bethel, and do not enter Gilgal, and do not cross over to Beersheba; for Gilgal shall be carried away entirely into captivity, and Bethel shall be destroyed.

Seek the Lord, and you shall live, lest he seize the house of Joseph, like a fire which shall consume it, with no one to quench it at Bethel.

Because they turn judgment into absinthe, and they overturn justice.

[Seek] him who made the Dusty Hut and Orion, who turns the deepest darkness into the dawn of day, and makes the day as dark as night; who calls for the waters of the sea, and pours them out over the face of the earth, whose name is the Lord.

Who strengthens the forager above the strong man, so much so that the forager will enter the fortress.

They hate at the gate those who rebuke them, and they abhor the one who speaks with integrity.

That is why, because you oppress the poor and take away their load of wheat, you have built houses of hewn stone, but you will not live in them; you have planted vineyards that are very good, but you will not drink their wine.

For I have known your crimes, and they are many, and your sins have multiplied: you oppress the righteous, and take ransoms, and you pervert the justice of the poor at the gate.

Therefore, the prudent man will keep silent at that time, for the time is evil.

Seek good, not evil, that you may live; and so the Lord God of hosts will be with you, as you have said.

Hate evil, and love good, and establish justice at the gate; perhaps the Lord God of hosts will have mercy on the remnant of Joseph.

Therefore the Lord, the God of hosts, the Lord, says: There will be wailing in all the squares, and cries of "Alas! Alas!" will be heard. The plowman will be called to mourning, and those who know their trade to lamentation.

And there will be lamentation through all the vineyards; for I will pass through you completely, says the Lord.

Woe to you who long for the day of the Lord! What good will the day of the Lord do you? It is darkness, not light.

It is as if a man were to flee from a lion, and a bear were to meet him, or if he were to enter a house, and put his hand against the wall, and a snake were to bite him.

Is not the day of the Lord darkness, and not light? Is not there darkness in it, and not brightness?

I hate and reject your solemn festivals, and I will not smell [the scent of your perfumes] in your solemn assemblies.

If you offer me burnt offerings and cakes, I will not accept them; and I will not look upon the peace offerings that you make from your fattened animals.

Take away the noise of your songs from before me, for I will not listen to the melody of your bagpipes.

But judgment will roll on like water, and justice like a rushing torrent.

Is it to me, house of Israel, that you offered sacrifices and cakes in the desert for forty years?

On the contrary, you carried the tabernacle of your Molech, [and] Kijun your images, and the star of your gods, which you made for yourselves.

Therefore I will carry you beyond Damascus, says the Lord, whose name is the God of hosts.

Hola! You who are at ease in Zion, and you who trust in the mountain of Samaria, [places] most renowned among the principal nations, to which the house of Israel goes.

Go on to Calne, and look; and from there go to Hamath the great; then go down to Gath of the Philistines; were they not better than these kingdoms? Was not their country larger than your country?

You who avert the days of calamity, and who bring near to yourselves the seat of violence;

You who lie on beds of ivory, and stretch out on your couches; who eat the [chosen] lambs from the flock, and the calves taken from the place where they are fattened;

You who hum to the sound of the bagpipe; you who invent musical instruments, like David;

You who drink wine from basins, and anoint with the finest perfumes, and are not sick for the wound of Joseph.

Because of this, they will soon go into captivity, among the first to go into captivity, and the luxury of these voluptuous people will come to an end.

The Lord God Almighty has sworn by himself, the Lord God Almighty says: I detest the pride of Jacob, and I hate his palaces; therefore I will give up the city and all that is in it.

And if there happen that ten men remain in a house, they will die.

And each of their uncles shall take them and burn them, putting their bones outside the house. Then he shall say to the one who is at the back of the house, "Is there anyone left with you?" And he shall answer, "This is the end." Then [his uncle] shall say to him, "Be quiet, for they would not have commemorated the name of the Lord."

For behold, the Lord commands, and he will strike the great houses with flooding water, and the small houses with cracks.

Will horses run over the rocks? Or will oxen be plowed there? But you have turned justice into gall, and the fruit of righteousness into wormwood.

You rejoice in things of nothing, [and] you say: Did we not acquire the exaltation by our own strength?

But, O house of Israel! behold, I will raise up against you a nation, says the Lord God of hosts, which will oppress you from the entrance of Hamath to the stream of the desert.

The Lord God showed me this vision, and behold, he formed locusts at the beginning when the second growth increased; and behold, it was the second growth after the King's haymaking.

And when they had finished eating the grass of the earth, then I said, O Lord God, be gracious, I pray you; how can Jacob recover? For he is small.

[And] the Lord relented concerning this. It shall not happen, says the Lord.

[Then] the Lord Eternal showed me this vision: and behold, the Lord Eternal cried aloud, that judgment should be made by fire; and [the fire] devoured a great abyss, and it also devoured a piece [of land].

And I said, O Lord, please stop; how can Jacob rise again? For he is small.

[And] the Lord relented concerning this. This too shall not happen, says the Lord God.

[Then] he showed me this vision: and behold, the Lord was standing on a level wall, and he had a level in his hand.

And the Lord said to me, "What do you see, Amos?" And I answered, "A plumb line." And the Lord said to me, "Behold, I am going to set the plumb line in the midst of my people Israel, and I will not pass it by them again."

And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be destroyed; and I will rise up against the house of Jeroboam with the sword.

Then Amaziah, the priest of Bethel, sent word to Jeroboam, king of Israel: Amos has conspired against you in the midst of the house of Israel; the land could not bear all his words.

For thus said Amos: Jeroboam shall die by the sword, and Israel shall certainly be carried out of its land.

Then Amaziah said to Amos, "Seer, go and flee to the land of Judah, and eat your bread there, and prophesy there."

But do not prophesy at Bethel any longer, for it is the King's sanctuary and the house of the kingdom.

And Amos answered, and said to Amaziah, I was neither a prophet nor the son of a prophet; but I was a herdsman, and I gathered wild figs;

And the Lord took me from the flock, and the Lord said to me, "Go, prophesy to my people Israel."

Now therefore listen to the word of the Lord; You say to me: Do not prophesy against Israel anymore, and do not send down [the word] against the house of Isaac.

Therefore this is what the Lord says: Your wife will become a prostitute in the city, and your sons and daughters will fall by the sword, and your land will be divided up by the measuring line, and you will die in a defiled land, and Israel will certainly be carried out of its land.

The Lord God showed me this vision, and behold, a basket of summer fruits.

And he said, "What do you see, Amos?" And I answered, "A basket of summer fruits."

And the Lord said to me, "The end has come upon my people Israel; I will no longer pass anything on to them."

The songs of the Temple will be like wailing at that time, says the Lord God. There will be a great many dead bodies that will be thrown everywhere in silence.

Listen to this, you who devour the poor, even to the point of desolating the afflicted of the land;

And who say, "When will this month be over? And we will sell the grain; and [when] will this Sabbath be over? And we will sell the wheat, making the ephah smaller, increasing the shekel, and falsifying the scales to deceive."

So that we might acquire the needy with money, and the poor for a pair of shoes, and that we might sell the chaff of the wheat.

The Lord swore by the majesty of Jacob: If I ever forget any of their deeds!

Will not the earth be shaken by such a thing, and all its inhabitants lament? Will not it all flow away like a river, and be swept away and submerged as by the river of Egypt?

And it will come to pass on that day, says the Lord GOD, that I will make the sun set at midday, and that I will bring darkness upon the earth on a clear day.

I will turn your solemn feasts into mourning, and all your songs into lamentation; I will put sackcloth on every loin, and I will make every head bald; and I will make the [land] lament like that of an only son; and its end will be like a bitter day.

"The days are coming," declares the Lord GOD, "when I will send a famine on the land—not a famine of bread, nor a thirst for water, but a famine of hearing the words of the LORD."

They will run from one sea to the other, and they will go in every direction from the north to the east, to seek the word of the Lord, but they will not find it.

On that day, beautiful virgins and young men will swoon with thirst, who swear by the sin of Samaria, and say: O Dan! Your God lives: and, long live the way of Beersheba!' they will fall, and not rise again.

I saw the Lord standing at the altar, and saying, "Strike the lintel of the door, and let the doorposts shake; and strike all of them in the head, and I will kill with the sword the remnant of them; he who flees will not flee; and he who escapes will not escape."

Even if they dig to the lowest parts of the earth, my hand will lift them out of there; even if they ascend to the heavens, I will bring them down.

And if they were to hide on the summit of Carmel, I would search for them there and take them away; and if they were to hide from my sight in the depths of the sea, I would command the serpent to bite them there.

And when they go into captivity before their enemies, I will command the sword to kill them there; I will set my eyes on them to harm them, and not to help them.

For it is the Lord, the Eternal of hosts, who touches the earth, and it melts, and all who dwell in it mourn, and it flows away like a river, and is submerged as by the river of Egypt.

He who built his floors in the heavens, and who established his armies on the earth; who calls for the waters of the sea, and pours them out over the face of the earth; his name is the Lord.

Are you not like the Cushites, you children of Israel? declares the Lord. Did I not bring Israel up from the land of Egypt, and the Philistines from Caphtor, and the Arameans from Kir?

Behold, the eyes of the Lord God are upon the sinful kingdom, and I will abolish it from the face of the earth; yet I will not utterly abolish the house of Jacob, says the Lord.

For behold, I will command, and I will cause the house of Israel to wander among all the nations, as grain is carried about in a sieve, so that not a grain falls to the ground.

All the sinners of my people will die by the sword, they who say: Evil will not come near us nor overtake us.

At that time I will raise up the Tabernacle of David which has fallen, and I will repair its breaches, and I will close its openings; I will rebuild it as it was in the days of old.

So that they may possess the remnant of Idumea, and all the nations upon which my Name shall be invoked; says the Lord, who does this.

"The days are coming," declares the Lord, "when the plowman will overtake the reaper, and the one who treads the grapes will overtake the one who sows the seed; the mountains will distill their sweet wine, and all the hillsides will flow with it."

And I will bring back from captivity those of my people Israel who have been taken captive, and the desolate cities will be rebuilt, and people will inhabit them; they will plant vineyards and drink their wine; they will also make gardens and eat their fruit.

I will plant them on their land, and they will no longer be uprooted from their land, which I have given them; says the Lord your God.

The vision of Obadiah. Thus says the Lord GOD concerning Edom: We have heard a proclamation from the LORD, and a messenger has been sent among the nations, [and they said]: Courage, let us rise up against him to fight him. Behold, I will make you small among the nations, and you will be greatly despised. The pride of your heart has deceived you, you who dwell in the clefts of the rocks, which are your high dwelling, and who say in your heart: Who will knock me to the ground?

Even if you were to raise your nest like the eagle, and even if you were to place it among the stars, I will throw you from there to the ground, says the Lord.

Were they thieves who broke into your house, or night robbers? How then did you get your head shaved? Wouldn't they have stolen until they had had enough? If grape harvesters had broken into your house, wouldn't they have left some gleanings?

How was Esau searched? How were his secret places examined?

All your allies led you to the border; those who were at peace with you deceived you and prevailed over you; those who ate your bread struck you from below, without anyone noticing.

Will it not be at that time, says the Lord, that I will destroy the wise in the midst of Edom, and prudence in the mountains of Esau?

Your mighty men will also be astonished, O Teman! so that the men will be cut off from the mountain of Esau, by killing them there.

Shame will cover you, and you will be cut off forever, because of the violence [done] to your brother Jacob.

When you stood opposite him when foreigners led his army into captivity, and when foreigners entered his gates and cast lots for Jerusalem, you were also like one of them.

But you should not have taken pleasure in seeing your brother's day when he was handed over to foreigners, nor should you have rejoiced over the children of Judah on the day they were destroyed, nor should you have defied them in the day of distress.

And you should not have entered the gate of my people in the day of their calamity, and you should not have taken pleasure, I say, in seeing their evil in the day of their calamity, and [your hands] should not have advanced on their good in the day of their calamity.

And you should not have stood at the crossings to exterminate those who survived, nor hand over those who remained in the day of distress.

For the day of the Lord is near upon all nations; as you have done, so it shall be done to you; your reward shall return upon your own head.

For as you have drunk on the mountain of my holiness [the cup of my wrath], so all the nations will drink without ceasing; yes, they will drink it and swallow it, and they will be as though they had not been.

But there will be survivors on Mount Zion, and it will be holy, and the house of Jacob will possess its possessions.

And the house of Jacob will be a fire, and the house of Joseph a flame, and the house of Esau stubble; they will be kindled among them and consume them; and there will be nothing left in the house of Esau; for the Lord has spoken.

They will possess the South, [namely] the mountain of Esau; and the countryside, [namely] the Philistines, and they will possess the territory of Ephraim, and the territory of Samaria; and Benjamin [will possess] Gilead.

And those bands of the children of Israel who were deported will possess what belonged to the Canaanites, as far as Zarephath; and those from Jerusalem who were deported will possess what is as far as Sepharad, they will possess it with the cities of the South.

For the deliverers will go up to Mount Zion to judge the mountain of Esau, and the kingdom will belong to the Lord.

Now the word of the Lord came to Jonah son of Amittai, saying:

Arise, and go to Nineveh, the great city, and thunder against it; for their malice has come up before me.

But Jonah arose to flee to Tarshish from the presence of the Lord, and went down to Joppa, where he found a ship going to Tarshish; and having paid the port, he went aboard, to go with them to Tarshish from the presence of the Lord.

But the Lord raised a great wind upon the sea, and there was a great storm in the sea, so that the ship thought it would break apart.

And the mariners were afraid, and each cried out to his God, and threw the cargo of the ship into the sea to unload it; but Jonah had gone down into the hold of the ship, and was lying there, and was sleeping soundly.

Then the master pilot approached him and said, "What's wrong, sleeper? Get up and cry out to your God; perhaps he will think of us, and we will not perish."

Then they said to one another, "Come, let us cast lots so that we may know whose fault this calamity has come upon us." So they cast lots, and the lot fell upon Jonah.

Then they said to him, "Tell us now why this misfortune has befallen us here, what your occupation is, and where you come from; what your country is, and what people you are from."

And he said to them, "I am a Hebrew, and I fear the Lord, the God of heaven, who made the sea and the dry land."

Then these men were filled with great fear, and said to him, "Why have you done this?" For these men had heard that he was fleeing from the presence of the Lord, because he had told them so.

And they said to him, "What shall we do to you so that the sea will calm down and leave us in peace?" For the sea was growing more and more troubled.

And he answered them, "Take me and throw me into the sea, and the sea will calm down, leaving you in peace; for I know that this great storm has come upon you because of me."

And these men were sailing to put in on land, but they could not, because the sea was getting rougher and rougher.

So they cried out to the Lord, and said, "Lord, we pray that we do not now perish for the life of this man, and do not lay innocent blood upon us; for you are the Lord, you have done as you pleased."

Then they took Jonah and threw him into the sea, and the storm of the sea ceased.

And these people feared the Lord with great fear, and they offered sacrifices to the Lord, and made vows.

Now the Lord had prepared a great fish to swallow Jonah; and Jonah remained in the belly of the fish three days and three nights.

And Jonah prayed to the Lord his God in the belly of the fish.

And he said: I cried to the Lord because of my distress, and he answered me; I cried out from the belly of the tomb, and you heard my voice.

You threw me into the depths, into the heart of the sea, and the current surrounded me; all your waves and all your breakers swept over me;

And I said: I am rejected from your sight; but nevertheless I shall see again the Temple of your holiness.

The waters surrounded me up to my soul, the abyss surrounded me all around, the reeds twisted around my head.

I descended to the roots of the mountains, the earth with its bars was around me forever; but you brought my life up from the pit, O Eternal, my God!

When my soul fainted within me, I remembered the Lord, and my prayer came to you, to the palace of your holiness.

Those who indulge in false vanities abandon their gratuitousness.

But I will sacrifice to you with a voice of praise, I will repay what I have vowed; for salvation belongs to the Lord.

Then the Lord gave command to the fish, and it vomited Jonah up on dry ground.

Then the word of the Lord came to Jonah a second time, saying:

Get up, and go to Nineveh, the great city; and proclaim there aloud what I command you.

So Jonah got up and went to Nineveh, following the word of the Lord. Now Nineveh was a very large city, three days' journey away.

And Jonah began to enter the city for a day's journey, and he cried out and said, "Forty more days and Nineveh shall be overthrown."

And the men of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least.

For this word had reached the King of Nineveh, who rose from his throne, and took off his magnificent robe, and covered himself with sackcloth, and sat down in ashes.

Then he issued a proclamation, and it was published in Nineveh by decree of the King and his Princes, saying: Let neither man nor beast nor ox nor sheep taste anything, let them not eat, and let them not drink water.

And let the men be covered with sackcloth, and the beasts also; and let them cry out to God with all their might, and let each one turn from his evil way, and from the violent deeds which they have committed.

Who knows if God will come to repent, and turn away from the fierceness of his anger, so that we do not perish.

And God looked at what they had done, [namely] how they had turned away from their evil way, and God relented concerning the evil which he had said he would do to them, and did not do it.

But this displeased Jonah, it displeased him greatly, and he was angry.

That is why he made this request to the Lord, and said, "O Lord, I pray you, is this not what I said when I was still in my own country? That is why I wanted to flee to Tarshish; for I knew that you are a mighty, merciful, gracious, slow to anger, abounding in steadfast love, and relenting from the disaster [of which you have threatened]."

Now therefore, O Eternal One! take away my life, I pray you; for death is better for me than life.

And the Lord said, "Is it right that you were so angry?"

And Jonah went out of the city, and sat down on the east side of the city, and made himself a shelter there, and sat in the shade under it, until he saw what would happen to the city.

And the Lord God prepared a tree, and made it grow over Jonah, so that it might give shade over his head, and deliver him from his evil; and Jonah rejoiced exceedingly in the tree.

Then God prepared for the next day, when the dawn would rise, a worm that struck the kikajon, and it withered.

And it came to pass that when the sun rose, God prepared an Eastern wind which could not be seen, and the sun struck Jonah on the head, so that he fainted and asked to die, and he said: Death is better for me than life.

And God said to Jonah, "Is it right that you were so distressed about this kikajon?"

And he answered, "It is right that I was so distressed, even unto death."

And the Lord said: [You would have] that the kikajon had been spared, for which you did not labor, nor did you make it grow; for it came in one night, and in one night it perished;

And I, shall I not spare Nineveh, that great city, in which there are more than 620,000 human beings who do not know [discern] between their right hand and their left hand, and where there are also a great quantity of beasts.

The word of the Lord which came to Micah the Morasite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which came to him in a vision concerning Samaria and Jerusalem.

All you peoples, listen; and you earth, pay attention, and let all that is in it [listen]; and let the Lord Eternal be witness against you, the Lord, [I say, coming

out] from the palace of his holiness.

For behold, the Lord is going out of his place, he will come down, and walk on the high places of the earth;

And the mountains will melt beneath him, and the valleys will split apart; they will be like wax before the fire, and like waters flowing downhill.

All this will happen because of Jacob's transgression and the sins of the house of Israel. [Now] what is Jacob's transgression? Is it not Samaria? And what are the high places of Judah? Is it not Jerusalem?

Therefore I will reduce Samaria [as] a heap of stones [gathered] from the fields [where they want to plant vineyards]; and I will roll its stones into the valley, and I will uncover its foundations.

And all her carved images will be broken, all the wages of her prostitution will be burned in the fire, and I will put all her false gods to desolation; because she has amassed them by means of the wages of her prostitution, they will serve as wages for a prostitute.

Therefore I will wail and howl; I will go stripped and naked; I will lament like the dragons, and mourn like the owls.

For there is not one of his plagues that is not incurable; each one of them has come to Judah, and [the enemy] has reached the gate of my people, to Jerusalem.

Do not announce it in Gath, do not weep at all; wallow in the dust in the house of Haphra.

Inhabitant of Sapphire passes by, with your nakedness fully exposed; the inhabitant of Zaanen did not go out to the lament of the house of Esai; they will learn from you to remain in the house.

For the inhabitant of Maroth will have been in anguish for [her] own good; because evil has come down from the Lord upon the gate of Jerusalem.

Harness the horse to the chariot, inhabitant of Lachish, [you] who are the beginning of the sin of the daughter of Zion; for in you were found the iniquities of Israel.

Therefore, give gifts because of Moresheth the Gathian; the houses of Achzib will lie to the Kings of Israel.

I will also bring you an heir, inhabitant of Maresah; and the glory of Israel will come as far as Hadadram.

Pluck out your hair, and have yourself shorn because of your sons who are your delight; pluck out all the hair of your body like an eagle [shedding its feathers], for they are taken captive [far] from you.

Woe to those who plot outrage, who devise evil on their beds, and carry it out at daybreak, because they have the power in their hands.

If they covet possessions, they have immediately seized them, and [if they covet] houses, they have immediately taken them; thus they oppress man and his house, man, I say, and his inheritance.

Therefore this is what the Lord says: "Behold, I am planning an evil against this family from which you cannot hide, and you shall not walk about with your heads held high; for this time is evil."

At that time you will be used as a mournful proverb, and people will wail with a lamentable groan, saying: We are utterly destroyed; he has changed the portion of my people; how could he have taken it from us? Does he divide our fields to make us give them back?

That is why there will be no one for you who will cast the measuring line for your lot in the congregation of the Lord.

[It is said]: Do not prophesy, they will prophesy, [but] they will not prophesy for these; the disgrace will not turn back.

But you who are called the House of Jacob, has the Spirit of the Lord diminished? Are these his deeds? Are not my words good for him who walks uprightly?

But he who was yesterday my people rises up like an enemy, to meet a cloak; you strip the magnificent garment from those who pass by in confidence, having returned from

the war.

You are putting the women of my people out of the homes where they took pleasure; you are taking away my glory forever from their little children.

Arise, and walk, for [this land] is no longer [a place of] rest for you; because it is defiled, it will destroy [you], even with swift destruction.

If there is any man who walks according to the wind, and who lies falsely, [saying]; I will prophesy to you wine and ale; he shall be the Prophet of this people.

[But] I will gather all of you, O Jacob! and I will gather all the remnant of Israel, and put them all together like the sheep of Bozrah, like a flock in the midst of its sheepfold; there will be a great noise for the multitude of men.

The destroyer will go up before them, they will be broken down and pass on, and they will go out through the gate; and their King will pass on before them, and the Lord will be at their head.

That is why I said: Now listen, you leaders of Jacob, and you leaders of the house of Israel: Is it not for you to know what is right?

They hate good and love evil; they tear the skin off these people from themselves, and their flesh from their bones.

And what they eat is the flesh of my people, and they have skinned themselves, and broken their bones, and put them in pieces as in a pot, and as flesh in a cauldron. Then they will cry out to the Lord, but he will not answer them, and he will hide his face from them at that time, according to the evil they have done.

Thus says the Lord concerning the prophets who lead my people astray, who gnaw with their teeth, and who cry, "Peace!" but if anyone does not give them anything in their mouth, they declare war against him.

Therefore, night will be upon you, so that you may not see; and it will grow dark, so that you may not divine; the sun will set on those prophets, and the day will be dark for them.

And the seers will be ashamed, and the diviners will blush with shame; they will all cover their upper lips, because there will be no answer from God.

But I am filled with power, and with judgment, and with courage, by the Spirit of the Lord, to declare to Jacob his transgression, and to Israel his sin.

Now listen to this, you leaders of the house of Jacob, and you leaders of the house of Israel, who abhor judgment and pervert all that is just.

Zion is built on blood, and Jerusalem on injustice.

Her leaders judge for a bribe, her priests teach for a fee, and her prophets tell fortunes for money; yet they rely on the Lord, saying, "Is not the Lord among us? No harm will come upon us."

Therefore, because of you, Zion will be plowed [like] a field, and Jerusalem will be reduced to heaps [of stones], and the Temple Mount to the heights of forest.

But in the last days the mountain of the Lord's house will be established as the highest of the mountains and will be exalted above the hills; the peoples will come to it.

And many nations will go and say, "Come, let us go up to the mountain of the Lord and to the house of the God of Jacob. He will teach us about his ways, so that we may walk in his paths. The law will go out from Zion, and the word of the Lord from Jerusalem."

He will execute judgment among many peoples, and he will severely rebuke the great nations even to the most distant countries; and they will beat their swords into plowshares and their halberds into pruning hooks; nation will not lift up sword against nation, nor will they engage in war anymore.

But each one will sit under his vine and under his fig tree, and no one will frighten them; for the mouth of the Lord of hosts has spoken.

Certainly all peoples will walk each in the name of their god; but we will walk in the name of the Lord our God forever and ever.

At that time, says the Lord, I will gather the lame, and I will collect the one who

had been driven away, and the one whom I had afflicted.

And I will make the lame a remnant, and the far-off nation a strong nation; the Lord will reign over them on Mount Zion from that hour forever.

And you, Tower of the flock, Hophel, the daughter of Zion will come to you; and the first dominion will come, the Kingdom, [I say], will come to the daughter of Jerusalem.

Why do you cry out so loudly now? Is there no King among you? Or has your advisor perished, that pain has seized you like that of a woman in childbirth?

Be in labor, and cry out, daughter of Zion, like one who is giving birth; for you will soon go out of the city, and you will dwell in the fields, and come as far as Babylon; [but] there you will be delivered; there the Lord will redeem you from the hand of your enemies.

And now many nations have gathered against you, saying, Let it be profaned, and let our eye see in Zion [what it would like to see there].

But they do not know the thoughts of the Lord, nor do they listen to his counsel; for he has gathered them like sheaves on the threshing floor.

Arise, and throng, daughter of Zion, for I will make your horn iron, and I will make your nails bronze; and you will wrought many peoples, and I will devote their gain to the Lord, and their possessions to the Lord of all the earth.

Now assemble yourselves by troops, daughter of troops; they have laid siege to us, they will strike the Governor of Israel with the rod on his cheek.

But you, Bethlehem Ephrathah, though small among the clans of Judah, out of you will come for me one to be ruler over Israel; and his descendants are from of old, from ancient times.

Therefore he will give them up until the time when she who is in labor has given birth; and the rest of his brothers will return with the children of Israel.

And it will stand and rule by the strength of the Lord, with the majesty of the Name of the Lord his God; and they will remain firm; for in a little while it will extend to the ends of the earth.

And he will be peace. After the Assyrian has entered our country and set foot in our palaces, we will appoint seven shepherds and eight common princes against him.

And they will ravage the land of Assyria with the sword, and the land of Nimrod at its gates; and he will deliver us from the Assyrians, when they have entered our land, and set foot in our quarters.

And the remnant of Jacob will be in the midst of many peoples like dew from the Lord, and like light rain falling on the grass, which no one expects from man, nor hopes for from the children of men.

Therefore the remnant of Jacob will be among the nations and in the midst of many peoples, like a lion among the beasts of the forest, and like a young lion among flocks of sheep; which passes through them tramples and tears them apart, and no one can protect them.

Your hand will be raised over your adversaries, and all your enemies will be cut off.

And it will come to pass at that time, says the Lord, that I will cut off your horses from among you, and destroy your chariots.

And I will cut off the cities of your country, and destroy all your fortresses.

I will also remove the sorcery from your hand, and you will no longer have any weather forecasters.

And I will cut off your carved images and your statues from among you, and you will no longer bow down to the work of your hands.

I will also uproot your groves from among you, and wipe out your enemies.

And I will take vengeance in anger and fury on all the nations that have not listened to me.

Now listen to what the Lord says: Arise, plead your case before the mountains, and let the hills hear your voice.

Listen, mountains, to the Lord's case; [listen] also, you who are the firmest foundations of the earth; for the Lord has a case against his people, and he will plead with Israel.

My people, what have I done to you, or how have I caused you pain? Answer me.

For I brought you up out of the land of Egypt, and redeemed you from the house of bondage, and I sent before you Moses, Aaron, and Miriam.

My people, remember, I pray you, what advice Balak King of Moab had taken [against you], and that Balaam son of Behor answered him: [and what I have done] from Shittim to Gilgal, so that you may know the righteous acts of the Lord.

With what shall I come before the Lord, and bow down before the Almighty God? Shall I come before him with burnt offerings and with calves a year old?

Will the Lord take pleasure in thousands of sheep, or in ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my womb for the sin of my soul?

O man! He has declared unto you what is good; and what does the Lord require of you, except that you do what is right, that you love kindness, and that you walk humbly with your God.

The voice of the Lord cries out to the city, (for your Name sees how it goes in all things): Listen to the rod, and to him who assigned it?

Does not everyone still have a wicked house, treasures of wickedness, and a short, detestable Ephah?

Shall I consider clean someone who has false scales and false stones in his bag?

For its rich are filled with things taken by violence, its inhabitants practice falsehood, and there is a deceitful tongue in their mouth.

That is why I have made you languish by striking you, and made you desolate because of your sins.

You will eat, but you will not be satisfied; and [the cause of] your humiliation [will be] within yourself; you will remove from before, but you will not save; and what you have saved, I will give to the sword.

You shall sow, but you shall not reap; you shall press the olives, but you shall not anoint yourself with oil; and the new wine, but you shall not drink the wine.

For you have kept the ordinances of Homri, and all the work of the house of Ahab, and you have walked in their counsels, so that I may bring desolation and reproach upon those who dwell in it, and that you may bear the reproach of my people.

Woe is me! For I am like one who gathers the fruits of summer, and the gleanings of the vintage; there is no cluster to eat, and my soul longed for the first fruits.

The meek have perished from the earth, and there is no righteous man among men; they all lie in wait to shed blood, each one hunts his brother with nets.

To do harm with both hands; the Governor demands, and the Judge chases after the reward, and the great ones speak only of the outrages they desire, and which they twist.

The most righteous among them is like a bramble, and the most just is worse than a hedge of thorns: your visitation, which is the day of your overseers, has come, [and] their perplexity will soon be.

Do not trust in [your close] friend, and do not put your trust in your leaders; beware of opening your mouth before the [woman] who sleeps in your bosom.

For the son dishonors the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law, and everyone's servants are his enemies.

But I will be watching, waiting for the Lord; I will wait for the God of my salvation; my God will answer me.

You, my enemy, do not rejoice over me; though I have fallen, I shall rise again; though I have lain in darkness, the Lord will shine on me.

I will bear the indignation of the Lord, because I have sinned against him, until he pleads my cause and does me justice; he will bring me to the light, I will see his righteousness.

And my enemy will see it, and shame will cover her; she who said to me, "Where is the Lord your God?" My eyes will see her, and she will soon be trampled down like the mud of the streets.

By the time he rebuilds your walls, at that time the edicts will be extended far and wide.

At that time people will come to you, even from Assyria and the fortified cities, and from the fortified cities to the river, and from one sea to the other, and from one mountain to the other mountain;

After the country has been in desolation because of its inhabitants, and for the fruit of their actions.

Shepherd with your staff your people, the flock of your inheritance, who dwell alone in the forests in the midst of Carmel; and make them graze in Bashan and Gilead, as in the days of old.

I will show him wonderful things, like in the days when you came out of the land of Egypt.

The nations will see it, and they will be ashamed with all their might; they will put their hands over their mouths, and their ears will be deaf.

They will lick the dust like a snake, and tremble in their enclosures like the reptiles of the earth; they will run terrified to the Lord our God, and will fear you.

Who is the [God] Mighty like you, [who are a God] who takes away iniquity, and who passes over the sins of the remnant of his inheritance? He does not retain his anger forever, because he delights in gratuitousness.

He will again have compassion on us; he will blot out our iniquities, and cast all our sins into the depths of the sea.

You will maintain your faithfulness to Jacob, and your grace to Abraham, which you swore to our fathers from the ages past.

The charge of Nineveh, [which is] the book of the vision of Nahum Elkosien.

The Mighty God is jealous, and the Lord is avenging; the Lord is avenging, and he has fury at his command; the Lord takes vengeance on his adversaries, and reserves it for his enemies.

The Lord is slow to anger and great in power, but by no means does he leave the guilty unpunished; the Lord walks through whirlwinds and tempests, and the clouds are the dust of his feet.

He rebukes the sea, and makes it dry up, and he dries up all the rivers; Bashan and Carmel wither, the flower of Lebanon also withers.

The mountains tremble because of him, and the hills melt; the earth rises in flames because of his presence, the earth, [I say], habitable, and all who dwell in it.

Who can stand before his indignation? And who can remain steadfast in the heat of his anger? His fury is poured out like fire, and the rocks are shattered before him.

The Lord is good, a fortress in times of trouble, and he knows those who trust in him.

It will pass like an overflowing of waters; it will reduce its place to nothing, and darkness will pursue its enemies.

What could you plot against the Lord? He is the one who brings to nothing; distress will not return to him a second time.

For being twisted like thorns, and drunk as they are accustomed to be drunk, they will be consumed entirely like dry straw.

From you has come one who plots evil against the Lord, and who puts forward wicked advice.

Thus says the Lord: Though they are at peace and in great numbers, they shall surely be cut off, and the land shall pass on; yet I have afflicted you, but I will afflict you no more.

But now I will break his yoke from you, and I will tear your bonds to pieces.

For the Lord has given a commission against you; no one from your name will be born

again; I will cut off from the house of your gods the carved and cast images; I will make [that house] your grave, after you have fallen into contempt. Behold, upon the mountains are the feet of him who brings good tidings, [and] who proclaims peace! You Judah, celebrate your solemn feasts, and make your vows; for the violent men shall no longer pass through your midst in the future, they are utterly cut off.

The destroyer has come up against you; guard the fortress, beware the avenues, strengthen your loins, gather all your strength.

For the Lord has humbled the pride of Jacob as he humbled the pride of Israel; because the robbers have emptied them, and have destroyed their branches.

The shield of his strong men is made red; his valiant men are dyed vermilion; the chariots [will march] with a torchlight, on the day when he has put away [his battles], and the fir trees shake.

The chariots will run swiftly through the streets, and will collide with each other in the squares; they will be seen as torches, and will run like lightning.

He will remember his valiant men, but they will be overthrown on the way; they will hasten to his walls, and the counter-defense will be ready.

The river gates are open, and the palace has melted away.

They made [everyone] stand there, [the Queen] was taken prisoner, they made her go up, and her servants accompanied her, as if with the voice of a dove, beating their breasts like a drum.

Now Nineveh, since it was built, has been like a pool of waters; but they flee; stop, stop; but there is no one who turns his face.

Plunder the silver, plunder the gold; there are limits to its power, which surpasses all precious vessels.

May it be completely emptied and emptied, even completely exhausted; may their hearts melt, may their knees knock against each other; may torment be in the loins of all, and may their faces become black like a pot [that has been put on the fire].

Where is the lions' den, and the lion cubs' meat, where the lions used to retreat, and where the old lions and the lions' fawns stayed, without anyone frightening them?

The lions seized everything they needed for their fawns, and strangled [the beasts] for their old lionesses, and they filled their dens with prey, and their lairs with plunder.

"Behold, I am against you," says the Lord of hosts, "and I will burn your chariots, [and they shall go] up in smoke, and the sword shall consume your young lions; I will cut off your prey from the earth, and the voice of your ambassadors shall no longer be heard."

Woe to the bloodthirsty city, full of lies and brimming with plunder; plunder will never depart from it:

Neither the sound of the whip, nor the impetuous noise of the wheels, nor the horses stamping their feet, nor the bouncing of the carts.

Neither the horsemen making [their horses] leap, nor the shining sword, nor the gleaming halberd, nor the multitude of the mortally wounded, nor the great number of dead bodies, and there will be no end to the dead bodies, so that one will be thrown down upon their bodies.

Because of the multitude of prostitutions of this charming prostitute, expert in sorcery, who sold nations through her prostitution, and families through her enchantments.

"Behold, I am against you," says the Lord of hosts, "I will strip you of your garments; I will make your shame known to the nations, and your disgrace to the kingdoms."

I will bring down upon your head the punishment for your abominations, I will consume you and cover you with infamy.

And it will come to pass that whoever sees you will turn away from you and say,

"Nineveh is destroyed; who will have compassion on her? From where shall I seek comforters for you?"

Are you better than No, the nourishing one, situated between the rivers, who has waters all around her, whose rampart is the sea, for whom the sea serves as walls? His strength was Cusa and Egypt, and countless other [peoples]; Put and the Libyans came to his aid.

She herself was also taken [out of her land], she went into captivity; even her children were crushed at the crossroads of all the streets, and lots were cast for her honorable people, and all her principals were bound in chains.

You too will be intoxicated, you will hide, and you will seek help against the enemy.

All your fortresses will be [like] figs, and like the first fruits, which, when shaken, fall into the mouth of the one who wants to eat them.

Behold, your people will be like so many women in your midst; the gates of your land will all be opened to your enemies; fire will consume your bars.

Draw water for the siege, strengthen your ramparts, sink [your foot] into the rich earth, and tread the clay, and rebuild the brickworks.

There the fire will consume you; the sword will cut you off, it will devour you like the hurricane [devours trees]. Let them gather like the hurricanes, gather yourselves like the locusts.

You have multiplied your merchants in greater number than the stars of heaven; the hurricanes, having spread out, ravaged everything, and then they flew away.

Those who wear the diadem in your midst are like grasshoppers, and your captains like great grasshoppers that camp in the walls in the cool of the day, and when the sun rises, they move away, so that no one knows where they have been.

Your shepherds have fallen asleep, O King of Assyria! Your illustrious men have remained in their tents; your people are scattered across the mountains, and there is no one to gather them.

There is no remedy for your wound, your injury is painful; all who hear of you will clap their hands at you; for who is there who has not continually experienced the effects of your malice?

The burden that Habakkuk the Prophet saw.

O Lord! How long must I cry out, but you do not listen to me? How long must I cry out to you, when I am oppressed, but you do not deliver me?

Why do you show me outrage, and do you see perversity? [Why] is there devastation and violence before me, and [people] stirring up lawsuits and quarrels?

Because the Law is without power, and justice is never done, therefore the wicked surround the righteous, and therefore judgment comes out corrupt.

Look among the nations, and see, and be astonished and utterly amazed, for I am going to do in your time a work which you will not believe when it is told to you.

For behold, I am going to raise up the Chaldeans, who are a cruel and impetuous nation, marching over the breadth of the earth, to possess dwellings which do not belong to it.

She is dreadful and terrible; her government and authority will come from herself.

His horses are lighter than leopards, and they have sharper sight than evening wolves; and his horsemen will spread out to and fro, even his horsemen will come from afar; they will fly like an eagle that hurries to feed.

She will come in full force to wreak havoc; what they will swallow up with their eyes [will be carried] towards the East, and she will heap up the prisoners like sand.

She mocks Kings, and plays with Princes; she laughs at all fortresses, building terraces, she will take them.

Then she will strengthen her courage and pass on, but she will be guilty, [saying that] this power that she has [is] from her God.

Are you not from all eternity, O Eternal One! my God! my Holy One? We shall not die; O Eternal One! You have established it for judgment; and you, [my] Rock, have founded

it for punishment.

Your eyes are too pure to see evil, and you cannot take pleasure in looking at the evil that is done to others. Why would you look at the treacherous, and remain silent when the wicked devour his neighbor who is more righteous than he?

But you made men like the fish of the sea, and like the reptile that has no ruler. He caught everything with the hook; he gathered it with his net, and assembled it in his net; therefore he will rejoice and be glad.

Because of this he will sacrifice to his net, and burn incense to his fishing net, because he will have obtained a rich portion through them, and his meat is a tender thing.

Will he empty his net because of this? And will he never cease to slaughter the nations?

I stood on guard, I stood in the fortress, and kept watch, to see what would be said to me, and what I would answer to my complaint.

And the Lord answered me, and said to me, "Write the vision, and express it clearly on tablets, so that a runner may read it."

For the vision is still delayed for a while, and the Lord will speak of the things which will take place in the end, and he will not lie; if he delays, wait for him, for he will surely come, and he will not delay.

Behold, the soul which exalts itself [in someone] is not upright in him; but the righteous shall live by his faith.

And how much more is the man given to wine a transgressor, and the powerful man proud, not remaining at home; who enlarges his soul like the grave, and is insatiable like death, he gathers to himself all nations, and unites all peoples?

Will not all these people make him a subject of ridicule and enigmatic sayings? And will it not be said: Woe to him who gathers what does not belong to him; how long will he do it, and heap thick mud upon himself?

Will there not be some who will immediately rise up to bite you? And will there not awaken some who will make you run here and there, and whom you will plunder?

Because you have plundered many nations, all the rest of the peoples will plunder you, and also because of the murders of men, and the violence [done] to the land, to the city, and to all its inhabitants.

Woe to him who seeks to gain unjustly to establish his house; in order to place his nest on high to be delivered from the claw of the evil one.

You have taken a counsel of confusion for your house by consuming many peoples, and you have sinned against yourself.

For the stone will cry out from the wall, and the knots that are in the beams will answer it.

Woe to him who cements the city with blood, and who founds the city on iniquity.

Behold, is it not from the Lord of hosts that the peoples labor to feed the fire abundantly, and that the nations weary themselves in vain?

But the earth will be filled with the knowledge of the glory of the Lord, as the waters fill the sea.

Woe to him who makes his companion drink by bringing his bottle near him, and even intoxicates him, so that their nakedness may be seen.

You will have even more shame than you have had glory; you too will drink, and show your disgrace; the cup from the Lord's right hand will go around you, and disgrace will be poured out on your glory.

For the violence [done] in Lebanon will cover you; and the damage done by the great beasts will make them utterly astonished, because of the murders of men, and the violence [done] to the land, to the city, and to all its inhabitants.

What good is a carved image that its maker has carved? It is nothing but cast iron, and a doctor of lies; what good is it, that the craftsman who makes mute idols should trust in his work?

Woe to those who say to the wood, 'Awake!' and to the mute stone, 'Awake!' Can it

teach? Behold, it is covered with gold and silver, yet there is no spirit within it.

But the Lord is in his holy temple; all the earth, be silent, fearing his presence.
Habakkuk the Prophet's plea for the ignorant.

O Lord, I have heard what you have made me hear, and I was filled with fear. O Lord, continue your work in its being throughout the years; make it known throughout the years; remember, when you are angry, to have mercy.

God came from Teman, and the Holy One from Mount Paran; Selah. His Majesty covered the heavens, and the earth was filled with his praise.

His splendor was like light itself, and rays [came forth] from his hand; therein lies his strength.

Death marched before him, and the quicksand came out at his feet.

He stopped and measured the land; he looked, and made the nations tremble; the mountains that have always been were broken, and the hills of the ages bowed down; the ways of the world are his.

I saw the tents of Cusan [overwhelmed] under the punishment; the pavilions of the land of Midian were shaken.

Was the Lord angry with the rivers? Was your anger against the rivers? Was your fury against the sea, when you mounted your horses and your chariots to deliver?

Your bow was awakened, and shot forth all the arrows, [according to] the oath sworn to the Tribes, [namely your] word; Selah. You split the earth, and brought forth rivers from it.

The mountains saw you, and they grieved; the rushing waters swept by, the deep uttered its voice, the abyss lifted up its hands on high.

The sun and the moon stood still in [their] dwelling place, they walked by the light of your arrows, and by the splendor of the flash of your halberd.

You walked upon the earth in indignation, and trampled the nations in anger.

You went out to deliver your people, [you went out] with your Anointed for deliverance; you pierced the Prince, so that there would be no more in the house of the wicked, uncovering the foundation to the very bottom; Selah.

You pierced with his sticks the Chief of his towns, when they came like a storm to scatter me; they rejoiced as if to devour the afflicted in his retreat.

You walked with your horses by the sea; the great waters having been piled up.

I heard [what you told me], and my heart trembled; at your voice trembling seized my lips; decay entered my bones, and I trembled within myself, for I will be at rest in the day of distress, [when] going up to the people, he will cut them to pieces.

For the fig tree will not grow, and there will be no fruit in the vineyards; what the olive tree produces will be a lie, and no field will produce anything to eat; the sheep will be cut off from the pen, and there will be no oxen in the stables.

But I will rejoice in the Lord, and exult in the God of my salvation.

The Lord, the Lord, is my strength; he will make my feet like the feet of a deer and enable me to tread on my high places. To the chief musician at Nequinoth.

[This is] the word of the Lord that came to Zephaniah son of Cush, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah son of Amon, king of Judah.

I will utterly destroy everything on top of this earth, says the Lord.

I will destroy man and cattle; I will consume the birds of the heavens and the fish of the sea; and ruin will come upon the wicked, and I will cut off mankind from this earth, says the Lord.

I will stretch out my hand against Judah and all the inhabitants of Jerusalem; I will cut off from this place the remnant of the Bahalites, and the names of the priests of false gods, and the priests;

And those who bow down on the rooftops before the host of heaven, and those who bow down before the Lord, swear by him, and those who also swear by Malcam:

And those who turn away from the Lord, and those who have not sought the Lord, who have not sought him.

Be silent, because of the presence of the Lord Eternal, for the day of the Lord is near; the Lord has prepared the sacrifice, he has invited his guests. And it will come to pass on the day of the sacrifice of the Lord that I will punish the Lords, and the children of the King, and all those who dress in foreign clothing.

And I will punish on that day all those who leap over the threshold, [and] those who fill the house of their masters with violence and fraud.

And on that day, says the Lord, there will be a great cry at the Fish Gate, and a wailing at the second [city], and great desolation at the hills.

You who live in Mactes, cry out; for all those who traded have been defeated, and all those who brought money have been cut off.

And it will come to pass at that time, that I will search Jerusalem with lamps, that I will punish the men who are stuck in their ways, and who say in their hearts, The Lord will do neither good nor harm to us.

And their possessions will be plundered, and their houses will be desolate; they will have built houses, but they will not live in them; and they will have planted vineyards, but they will not drink the wine.

The great day of the Lord is near, it is near, and it is hastening; the day of the Lord is but a noise; he who is bitter cries out with all his might; there are the mighty men.

That day is a day of fury, a day of distress and anguish, a day of loud and terrifying noise, a day of darkness and gloom, a day of clouds and mists;

A day of horns and alarms against fortified cities, and against tall towers.

I will bring distress upon mankind, and they will walk like blind men, because they have sinned against the Lord; and their blood will be poured out like dust, and their flesh like dung.

Neither their silver nor their gold will be able to deliver them on the day of the Lord's wrath; and all this land will be devoured by the fire of his jealousy; for he will hasten to consume all the inhabitants of this land.

Examine yourselves, examine yourselves carefully, O nation that is not lovable!

Before the decree gives birth, and the day passes like chaff; before the fierce anger of the Lord comes upon you, before the day of the Lord's anger comes upon you.

You, all you meek people of the land, who do what he commands, seek the Lord, seek justice, seek meekness; perhaps you will be made safe on the day of the Lord's anger.

But Gaza will be abandoned, and Ashkelon will be desolate; they will drive [the inhabitants] of Ashdod into the South, and Hekron will be uprooted.

Woe to the inhabitants of the sea country, to the nation of the Kerethites, the word of the Lord is against you; Canaan, [which is] the land of the Philistines, I will destroy you so that no one will live in it.

And the coastal region will be nothing but huts, shepherds' lodges, and sheep pens.

And this land will belong to the remnant of the house of Judah; they will graze in these places, and in the evening they will make their home in the houses of Ashkelon; for the Lord their God will visit them, and he will restore their fortunes.

I have heard the insults of Moab, and the invectives of the children of Hammon, with which they have defamed my people, and defied them on their border.

Therefore, as surely as I live, says the Lord Almighty, the God of Israel, Moab shall be like Sodom, and the children of Mammon like Gomorrah, a place overgrown with nettles, and a quarry of salt and desolation forever; the remnant of my people shall plunder them, and the remnant of [my] nation shall possess them.

This will happen to them in return for their pride, because they have used insults and boasts against the people of the Lord of hosts.

The Lord will be terrible against them; for he will weaken all the gods of the land; and they will bow down before him, each from their own place, even all the islands of the nations.

You too [inhabitants] of Cus, you will be mortally wounded by my sword.
He will also extend his hand over the North, and he will destroy Assyria, and make Nineveh a desolate place, a dry place like a desert.
And the flocks will make their lair in the midst of it, and all the beasts of the nations, even the cormorant, and the bittern will lodge in its gates, the voice of birds will resound at the window, desolation will be at the threshold, because he will have cut down cedars.
This is the city filled with joy, which stood secure, and said in its heart, "I am he, and there is no other besides me." How is it made a desolate place, a dwelling for beasts? Everyone who passes by will mock it and shake their hand.
Woe to the gluttonous, defiled city that does nothing but oppress.
She did not listen to the voice; she did not receive instruction; she did not trust in the Lord; she did not draw near to her God.
Her princes within her are roaring lions, and her rulers are evening wolves, which do not leave the bones to gnaw on them in the morning.
His prophets are reckless and faithless men; his priests have defiled the holy things, they have violated the Law.
The righteous Lord is in her midst; he does no iniquity; every morning he brings forth his justice, and nothing is lacking; but the wicked do not know what it is to be ashamed.
I have exterminated the nations, and their fortresses have been desolate; I have made their places deserted, so that no one passes through them; their cities have been destroyed, without a single man remaining, and without any inhabitant.
[And] I said; At least you will fear me, you will receive instruction, and her dwelling will not be cut off, whatever punishment I send upon her; but they got up early in the morning, they corrupted all their actions.
Therefore wait for me, says the Lord, for the day when I rise up for destruction; for my decree is to gather nations and assemble kingdoms, so that I may pour out on them my indignation and all the fierceness of my anger; for the whole earth shall be consumed by the fire of my jealousy.
Even then I will change the lips of the peoples into pure lips, so that all of them will call on the name of the Lord and serve him with one spirit.
My worshipers who are beyond the rivers of Cush, [namely], the daughter of my scattered people, will bring me my offerings.
On that day you will no longer be ashamed because of all your deeds, by which you have sinned against me; because then I will remove from your midst those who rejoice in your pride, and henceforth you will no longer boast of the mountain of my holiness.
And I will cause a remnant of afflicted and weak people to dwell in your midst, who will have their refuge in the Name of the Lord.
The remnant of Israel will do no wrong, nor will they speak lies, nor will there be any deceitful tongue in their mouths; therefore they will graze and make their home, and no one will frighten them.
Rejoice with a song of triumph, daughter of Zion! Shout aloud, O Israel! Rejoice and be glad with all your heart, daughter of Jerusalem!
The Lord has abolished your condemnation, he has removed your enemy; the King of Israel, the Lord, is in your midst; you will feel no more harm.
At that time it will be said to Jerusalem: Do not fear, Zion, lest your hands be slack.
The Lord your God is in your midst; the Mighty One will deliver you; he will rejoice over you with great joy: he will be silent because of his love, and he will exult over you with singing.
I will gather those who are grieved because of the appointed assembly; they have come out of you; what burdened it will only be shame.
Behold, at that time I will destroy all those who have afflicted you; I will deliver

the lame, I will gather the one who had been cast out, and I will make them praised and renowned, in all the countries where they have been covered with shame. At that time I will bring you back, and at that time I will gather you together; for I will make you famous and a praise among all the peoples of the earth, when I restore your fortunes before you, says the Lord.

In the second year of King Darius, on the first day of the sixth month, the word of the Lord came by Haggai the prophet to Zerubbabel son of Shealtiel, governor of Judah, and to Jehoshua son of Jehozadak, the high priest, saying:

Thus says the Lord of hosts, saying: This people have said: The time has not yet come, the time to rebuild the house of the Lord.

Therefore the word of the Lord came through Haggai the Prophet, saying:

Is it time for you to live in your wood-paneled houses, while this house remains desolate?

Therefore, this is what the Lord Almighty says: Consider carefully your ways.

You have sown much, but you have planted little; you have eaten, but not to the point of being satisfied; you have drunk, but not enough to drink; you have been clothed, but not to the point of being warm; and he who hires himself out hires himself out [to put] his wages in a bag with holes.

Thus says the Lord of hosts: Consider carefully your ways.

Go up to the mountain, bring wood, and build this house; and I will take pleasure in it, and I will be glorified, says the Lord.

We looked at much, and behold, [all has returned] to little; and you brought it home, and I blew on it; why? Because of my house, says the Lord of hosts, which remains desolate, while you each run to your own house.

Because of this the heavens have closed over us so as not to give the dew, and the earth has withheld its produce.

And I called for drought on the earth, and on the mountains, and on the wheat, and on the new wine, and on the oil, and on [all] that the earth produces, and on men, and on beasts, and on all the work of hands.

Zerubbabel son of Shealtiel, and Jehoshua son of Jehozadak, the high priest, and all the rest of the people, listened to the voice of the Lord their God, and to the words of Haggai the prophet, as the Lord their God had sent him; and the people were afraid of the presence of the Lord.

And Haggai, the Lord's ambassador, spoke to the people, following the Lord's embassy, saying, "I am with you, says the Lord."

And the Lord stirred up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Jehoshua son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and labored on the house of the Lord their God.

The twenty-fourth day of the sixth month, in the second year of King Darius.

On the twenty-first day of the seventh month, the word of the Lord came through Haggai the Prophet, saying:

Now speak to Zerubbabel son of Shealtiel, governor of Judah, and to Jehoshua son of Jehozadak, the high priest, and to the rest of the people, and say to them:

Who among you has remained who saw this house in its former glory, and as you see it now? Is it not as nothing before your eyes, compared to that one?

Now therefore you, Zerubbabel, be strong, says the Lord; and you also, Jehoshua, son of Jehozadak, the high priest, be strong; and you also, all you people of the land, be strong, says the Lord, and work, for I am with you, says the Lord of hosts.

The word of [the covenant] that I made with you when you came out of Egypt, and my spirit, remain among you; do not be afraid.

For thus says the Lord of hosts: once again, which [even will be] in a little while, I will shake the heavens and the earth, the sea, and the dry land;

And I will shake all nations; and the desires of all nations shall come; and I will fill this house with glory; says the Lord of hosts.

The silver is mine, and the gold is mine, says the Lord of hosts.
The glory of this latter house shall be greater than that of the former, says the Lord of hosts, and I will establish peace in this place, says the Lord of hosts.
On the twenty-fourth day of the ninth month of the second year of Darius, the word of the Lord came through Haggai the Prophet, saying:
Thus says the Lord of hosts: Now ask the priests about the law, saying:
If someone has consecrated meat on the corner of their garment, and touches bread, or anything baked, or wine, or oil, or any kind of meat with the corner of their garment, will it be made holy? And the priests answered, and said, No.
Then Haggai said, "If someone who is defiled for the dead touches all these things, will they not become defiled?" And the priests answered, "They will become defiled."

Then Haggai answered, and said, "Such is this people, and such is this nation before my face, says the Lord; and such is all the work of their hands; even what they offer here is defiled."

Therefore, I pray you, put this into your heart: from this day forward, before they lay stone upon stone in the Temple of the Lord,
Before that, [I said], when we came to a heap [of wheat], [instead] of twenty [measures], there were only ten; and when we came to the winepress, instead of drawing fifty [measures] from the winepress, there were only twenty.
I struck you with burning, mildew, and hail in all the labor of your hands; and you did not return to me, says the Lord.
Now put this into your heart; from this day forward, from, [I say], the twenty-fourth day of the ninth month, from this day on which the foundations of the Temple of the Lord were laid, put this into your heart;
Has what you sowed yet returned to the barn? Even the vine, the fig tree, the pomegranate tree, and the olive tree yielded nothing; but from this day forward I will give the blessing.

And the word of the Lord came a second time to Haggai on the twenty-fourth day of the month, saying:

Speak to Zerubbabel, Governor of Judah, saying: I will shake the heavens and the earth;

I will overthrow the throne of the Kingdoms, I will destroy the strength of the Kingdoms of the Nations! I will overthrow the chariots, and those who ride on them; and the horses, and those who ride on them, will be struck down, each by the sword of his brother.

At that time, says the Lord of hosts, I will take you, O Zerubbabel, son of Shealtiel, my servant, says the Lord, and I will make you like a signet ring; for I have chosen you, says the Lord of hosts.

In the eighth month of the second year of Darius, the word of the Lord came to Zechariah son of Barachiah, son of Hiddo, the prophet, saying:

The Lord was extremely angry with your fathers.

Therefore you shall say to them: Thus says the Lord of hosts: Return to me, says the Lord of hosts; and I will return to you, says the Lord of hosts.

Do not be like your fathers, to whom the prophets who were former cried out, saying, Thus says the Lord of hosts: Turn now from your evil ways and your evil deeds; but they did not listen or pay attention to what I said to them, says the Lord.

Where are your fathers? And were those prophets supposed to live forever?

However, did not my words and my ordinances, which I commanded my servants the Prophets, reach your fathers? So, when they repented, they said, "As the Lord of hosts intended to do to us according to our ways and our deeds, so he has done to us."

On the twenty-fourth day of the eleventh month, which is the month of Shebat, in the second year of Darius, the word of the Lord came to Zechariah son of Barachiah, son of Hiddo the prophet, as follows.

I had a vision at night: and behold, a man was riding on a red horse, and he stood among myrtles that were in a deep place; and after him were red horses, dappled horses, and white horses.

And I said: My Lord! What [do these things mean]? And the Angel who was speaking with me said to me: I will show you what these things [mean].

And the man who was standing among the myrtles answered, and said: These are the ones whom the Lord has sent to roam the earth.

And they answered the Angel of the Lord who stood among the myrtles, and said, "We have gone throughout the earth, and behold, the whole earth is inhabited and is at rest."

Then the Angel of the Lord answered and said, "Lord Almighty, how long will you not have compassion on Jerusalem and the cities of Judah, against which you have been indignant these seventy years?"

And the Lord answered the angel who was speaking with me, with kind words, with words of comfort.

Then the angel who was speaking with me said to me, "Cry out, saying: 'Thus says the Lord of hosts: I am very jealous for Jerusalem and for Zion.'"

And I am extremely indignant with the nations who are at ease; for I was indignant for a little while, and they helped in the evil.

Therefore this is what the Lord says: "I have turned back to Jerusalem in compassion, and my house will be rebuilt in it," says the Lord Almighty; "and the plumb line will be stretched out over Jerusalem."

Cry out again, saying: Thus says the Lord of hosts: My cities shall again overflow with prosperity, and the Lord shall again comfort Zion, and again choose Jerusalem.

Then I lifted my eyes and looked, and behold, four horns.

Then I said to the angel who was speaking with me, "What do these things mean?" And he answered me, "These are the horns that have scattered Judah, Israel, and Jerusalem."

Then the Lord showed me four blacksmiths.

And I said, "What are these coming to do?" And he answered, and said, "These are the horns that scattered Judah, so that no one lifted up their head; but these have come to frighten them, and to cut off the horns of the nations that raised the horn against the land of Judah, to scatter it."

I raised my eyes again and looked; and there was a man with a measuring line in his hand,

To which I said, "Where are you going?" And he answered me, "I am going to measure Jerusalem, to see what its width is, and what its length is."

And behold, the angel who was speaking with me went out, and another angel went out to meet him;

And he said to him, "Run, and speak to that young man, saying, 'Jerusalem shall be inhabited without walls, because of the multitude of men and beasts that will be in the midst of it.'"

But I will be a wall of fire around her, says the Lord, and I will be a glory in her midst.

Ha! Flee, flee from the land of the North, says the Lord: for I have scattered you to the four winds of heaven, says the Lord.

Ha! Zion, who dwells with the daughter of Babylon, save yourself.

For thus says the Lord of hosts, who after the glory sent me to the nations that plundered you, that whoever touches you, let him touch the apple of his eye.

For behold, I am going to raise my hand against them, and they shall be plunder to their servants, and you shall know that the Lord of hosts has sent me.

Rejoice with singing, and be glad, daughter of Zion; for behold, I am coming, and I will dwell in your midst, says the Lord.

And many nations will join the Lord on that day and become my people, and I will dwell in your midst; and you will know that the Lord of hosts has sent me to you.

And the Lord will inherit Judah as his portion in his holy land, and he will again choose Jerusalem.

Let all flesh be silent before the face of the Lord, for he has roused himself from his holy dwelling.

Then [the Lord] showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to oppose him.

And the Lord said to Satan, "The Lord rebuke you, O Satan! The Lord, I say, who has chosen Jerusalem, rebuke you! Is not this the brand that was taken from the fire?"

Now Jehosuah was clothed in filthy clothes, and he stood before the Angel.

And [the angel] spoke, and said to those who were standing before him, "Take off these filthy garments from him." And he said to [Jesus], "See, I have removed your iniquity from you, and I have clothed you with new garments."

And I said, Let a clean turban be placed on his head; and a clean turban was placed on his head; then he was clothed with garments, and the Angel of the Lord was present.

Then the Angel of the Lord protested to Jehoshua, saying:

Thus says the Lord of hosts: If you walk in my ways, and keep what I want to be kept, you shall have jurisdiction over my house, and you shall keep my courts, and I will cause you to walk among these attendants.

Listen now, Jehoshua, High Priest, you and your companions who sit before you, because they are people who are considered monsters, certainly behold, I am going to bring Germe, my servant.

For behold, the stone that I have set before Jehoshua, on this stone, which is one, there are seven eyes. Behold, I am going to engrave its inscription, says the Lord of hosts, and I will remove the iniquity of this land in one day.

On that day, says the Lord of hosts, each of you will call his neighbor under the vine and under the fig tree.

Then the angel who was speaking with me returned and woke me up like a man who is awakened from his sleep;

And he said to me, "What do you see?" And I answered, "I look, and behold, a lampstand all of gold, and a basin above its top, and its seven lamps are upon it, with seven pipes for the seven lamps which are upon its top."

And there are two olive trees above, one to the right of the basin, and the other to the left.

Then I spoke, and I said to the Angel who was speaking with me, the following: My Lord, what do these things mean?

And the angel who was speaking with me answered and said to me: Do you not know what these things mean? And I said: No, my Lord!

And he answered, and said to me, This is the word of the Lord to Zerubbabel, saying, Not by army, nor by power, but by my Spirit, says the Lord of hosts.

Who are you, great mountain, before Zerubbabel? A plain. He will lift out the highest stone; there will be resounding sounds; Grace, Grace for it.

Therefore the word of the Lord came to me, saying:

The hands of Zerubbabel have founded this house, and his hands will finish it; and you will know that the Lord of hosts has sent me to you.

For who has despised the time of small things [beginnings]? Since these seven [namely], the eyes of the Lord which go to and fro throughout all the earth, shall rejoice, and see the stone of the plumb line in the hand of Zerubbabel.

And I answered, and said to him: What do these two olive trees, to the right and to the left of the lampstand, signify?

And I spoke a second time, and said to him: What [do these two olive branches mean which are near the two golden spouts, from which the gold flows?

And he answered me, and said: Do you not know what these things mean? And I said: No, my Lord.

And he said: These are the two sons of oil, who stand before the Lord of all the

earth.

Then I turned around and lifted my eyes to look; and behold, a flying scroll.

Then he said to me, "What do you see?" And I replied, "I see a flying scroll, twenty cubits long and ten cubits wide."

And he said to me: This is the abhorrence of the oath that goes out over the whole earth; for whoever among this [people] steals, will be punished like her; and whoever among this [people] swears, will be punished like her.

I will unleash this curse, says the Lord of hosts, and it will enter the house of the thief, and the house of him who swears [falsely] by my Name, and it will lodge in the midst of their house, and consume it with its wood and its stones.

And the angel who was speaking with me came out and said to me, "Now lift up your eyes and see what is coming out."

And I said, "What is it?" And he [answered], "It is an Ephah who is going out." Then he said, "It is my eye that I have on them throughout the whole earth."

And behold, a lead weight was being carried, and a woman was sitting in the midst of the Ephah.

And he said, "This is the wickedness"; then he threw it into the middle of the Ephah, and put the lead weight over its opening.

Then I lifted up my eyes and looked, and behold, two women came out, and the wind was blowing in their wings; and they had wings like the wings of a stork; and they lifted up Ephah between the earth and the heavens.

And I said to the angel who was speaking with me, "Where are they taking the Ephah?"

And he answered me: It is to build him a house in the land of Sinhar, which, once established, will be placed there on its foundation.

And I raised my eyes again, and looked, and behold, four chariots were coming out from between two mountains; and these mountains were mountains of bronze.

The first chariot had red horses; the second chariot had black horses;

In the third wagon, white horses; in the fourth wagon, dappled, gray horses.

And I spoke, and said to the Angel who was speaking with me: My Lord, what do these things mean?

And the Angel answered, and said to me: These are the four winds of heaven which come out from the place where they stood before the Lord of all the earth.

[As for the chariot] where the black horses are, they go out towards the land of the North, and the white ones go out after them; but the speckled ones go out towards the land of the South.

Then the ashen ones came out and asked to go and run on the earth. And he said to them, "Go, and run on the earth." And they ran on the earth.

Then he called me and spoke to me, saying, "Behold, those who are going out to the land of the north have caused my Spirit to rest in the land of the north."

And the word of the Lord came to me, saying:

Take some of those who have returned from captivity, [namely], from Heldai, from Tobiah, and from Jedaiah; and come that same day, and enter the house of Josiah son of Zephaniah, who have come from Babylon.

And take silver and gold, and make crowns of them, and put them on the head of Jehosuah, son of Jehozadak, the high priest.

And speak to him, saying: Thus says the Lord of hosts, saying: Behold the man, whose name is Branch, who shall spring up from within himself, and shall build the Temple of the Lord.

Yes, he himself will build the Temple of the Lord; and he himself will be filled with majesty, and will sit and rule on his throne, and will be a priest, [being] on his throne; and there will be a council of peace between the two.

And the crowns shall be in Helem, and in Tobiah, and in Jedaiah, and in Hen son of Zephaniah as a memorial, in the Temple of the Lord.

And those who are far away will come and build the Temple of the Lord; and you will

know that the Lord of hosts has sent me to you; and this will happen if you listen carefully to the voice of the Lord your God.
Then it came to pass in the fourth year of King Darius, that the word of the Lord came to Zechariah on the fourth day of the ninth month, which is the month of Kislev.

when Sarezzer, and Regem-melech and his men had been sent to the house of the Mighty God to plead with the Lord.

And to speak to the priests of the house of the Lord of hosts, and to the prophets, saying, "Shall I weep in the fifth month, standing apart, as I have already done for many years?"

And the word of the Lord came to me, saying:

Speak to all the people of the land, and to the priests, and say to them: When you fasted and wept in the fifth and seventh months, seventy years ago, did you observe this fast for my sake?

And when you eat and drink, is it not you who eat and you who drink?

Are these not the words that the Lord spoke through the prophets who were formerly, when Jerusalem and its surrounding towns were inhabited and at peace, and when people lived toward the south and in the plain?

Then the word of the Lord came to Zechariah, saying:

Thus spoke the Lord of hosts, saying: Do what is truly right, and show mercy and compassion each to his brother.

Do not wrong the widow, the orphan, the stranger, or the afflicted, and do not plot evil in your hearts against your brother.

But they would not listen, and pulled their shoulders back, and they weighed down their ears so as not to hear.

And they made their hearts as hard as flint, so that they would not listen to the Law, and to the words which the Lord of hosts sent by his Spirit, by means of the Prophets who were former; therefore there was great indignation from the Lord of hosts.

And it came to pass, that just as when they were called out to them, they did not listen; so when they called out, I did not listen, says the Lord of hosts.

And I scattered them [as] in a whirlwind among all the nations they did not know, and the land was desolate after them, so that no one passed through it or passed back, and the desirable land was laid waste.

The word of the Lord Almighty came to me again, saying:

Thus says the Lord of hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great indignation.

Thus says the Lord: I have returned to Zion, and I will dwell in the midst of Jerusalem; and Jerusalem shall be called, City of Truth; and the mountain of the Lord of hosts [shall be called], Holy Mountain.

Thus says the Lord of hosts: There will still be old men and old women in the squares of Jerusalem, and each will have his staff in his hand because of his advanced age.

And the city squares will be filled with sons and daughters, who will play in its squares.

Thus says the Lord of hosts: If it seems difficult in the sight of the remnant of this people, [that it should happen] in those days, shall it nevertheless be difficult in my sight, says the Lord of hosts?

Thus says the Lord of hosts: Behold, I am going to deliver my people from the land of the East, and from the land of the setting sun;

And I will bring them in, and they will live in Jerusalem, and they will be my people, and I will be their God in truth and justice.

Thus says the Lord of hosts: You who hear in these days these words from the mouth of the Prophets who were on the day that the house of the Lord was founded, and the Temple rebuilt, let your hands be strengthened.

For before these days there was no wage for man, nor wage for beast; and there was no

peace for those going out, nor for those coming in, because of the distress, and I sent all men against one another.

But now I will not do to those who remain of this people as I did in the days before, says the Lord of hosts.

But what [they will sow] will be a seed of prosperity, the seed of peace [will be there]; the vine will yield its fruit, and the earth will give its produce; the heavens will give their dew, and I will give all these things as an inheritance to those who remain of this people.

And it will come to pass, O house of Judah and house of Israel! That as you have been a curse among the nations, so I will deliver you, and you shall be a blessing; do not be afraid, [but] let your hands be strengthened.

For thus says the Lord of hosts: As I thought to afflict you, when your fathers provoked my indignation, says the Lord of hosts, and I did not relent;

So on the contrary, I have turned around, and I have decided in these days to do good to Jerusalem and to the house of Judah; do not be afraid.

[And] these are the things you must do: Speak truthfully, each with his neighbor; speak truth and justice of peace in your gates.

And let no one plot evil in his heart against his neighbor; and do not love to swear falsely: for these are things which I hate, says the Lord.

Then the word of the Lord Almighty came to me, saying:

Thus says the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be changed for the house of Judah into joy and gladness, and into solemn feasts of rejoicing; therefore love truth and peace.

Thus says the Lord of hosts: Yet it shall come to pass that peoples and inhabitants of many cities shall come;

And the inhabitants of one will go to the other, saying, "Come, let us go and beseech the Lord, and seek the Lord of hosts; I too will go there."

Thus many peoples, and powerful nations, will come to seek the Lord of hosts in Jerusalem, and to beseech the Lord there.

Thus says the Lord of hosts: In those days ten men from all languages of the nations shall take hold of the hem of a Jew's robe, saying, Let us go with you, for we have heard that God is with you.

The burden of the Word of the Lord against the land of Hadrach, which will fall upon Damascus; for the Lord has his eye on men and on all the Tribes of Israel.

Even Hamath, Tyre, and Sidon will be limited by it, although each of them is very wise.

For Tyre has built himself a fortress, and has heaped up silver like dust; and fine gold, like the mud of the streets.

Behold, the Lord will impoverish it, and by striking it he will throw his power into the sea, and it will be consumed by fire.

Ashkelon will see it and be afraid; Gaza will see it and be as though in childbirth; and Hekron too, because what she looked at will make her ashamed; and there will be no more king in Gaza, and Ashkelon will no longer flourish.

And the bastard will dwell in Ashdod; and I will cut off the pride of the Philistines.

But I will remove their blood from the mouth of each of them, and their abominations from between their teeth; and he also shall be reserved for our God, who shall be as ruler in Judah, and Hekron shall be like the Jebusite.

And I will encamp around my house because of the army and because of those who come and go; and the tax collector will no longer pass among them; for now I am watching it with my eyes.

Let your joy be lively, daughter of Zion! Shout aloud, daughter of Jerusalem! Behold, your King will come to you, righteous, and secure in himself, lowly, and riding on a donkey, and on a colt, the foal of a donkey.

And I will cut off the chariots from Ephraim, and the horses from Jerusalem; and the battle bow shall also be cut off, and the [King] shall speak peace to the nations; and his dominion shall extend from one sea to the other sea, and from the river to the ends of the earth.

As for you also, because of the blood of your covenant, I will bring your prisoners out of the pit where there is no water.

Return to the fortress, you prisoners who have hope, even today I announce to you that I will give you double.

After I have stretched Judah [like] a bow, and filled Ephraim [like a quiver], and have, O Zion! Awaken your children against your children, O Javan! And have set you like the sword of a mighty man;

Then the Lord will appear against them, and his darts will go forth like lightning, and the Lord God will sound the trumpet, and march with the whirlwinds of the South.

The Lord of hosts will be their protector, and they will eat after they have subdued [those who shoot] the slingstones; they will drink with a clatter like drunken men, they will fill themselves with wine like a basin, and like the corners of the altar.

And the Lord their God will deliver them on that day as the flock of his people; even crowned stones will be raised on his land.

For how great will be her goodness and her beauty? Wheat will make the young men grow, and sweet wine will make her maidens eloquent.

Ask the Lord for rain in the time of the latter rains, and the Lord will send lightning and give you abundant rain, and to each one grass in his field.

For the Teraphim spoke falsehood, and the diviners saw the lie; they uttered vain dreams and gave vain comforts; therefore the people went away like sheep and were heartbroken, because there was no shepherd.

My anger was kindled against those shepherds, and I punished those goats; but the Lord of hosts has reviewed his flock, [namely], the house of Judah; and he has drawn them up in battle array like his warhorse.

From him comes the corner, from him comes the nail, from him comes the battle bow, and likewise from him will come every extortioner.

But they will be like valiant men who tread the mud of the roads in battle, and they will fight, because the Lord will be with them, and the horsemen will be put to shame.

For I will strengthen the house of Judah, and I will preserve the house of Joseph; and I will bring them back, and make them dwell in rest, because I will have compassion on them, and they will be as though I had not rejected them; for I am the Lord their God, and I will answer them.

And those of Ephraim will be like a mighty man, and their hearts will rejoice as with wine; and his children will see it, and rejoice; their hearts will exult in the Lord.

I will whistle to them, and I will gather them together, because I have redeemed them; and they will be multiplied as they were [before].

And after I have scattered them among the peoples, they will remember me in distant lands, and they will live with their children, and return.

So I will bring them back from the land of Egypt, I will gather them from Assyria, I will bring them to the land of Gilead, and to Lebanon, and there will not be [enough space] for them.

And distress will pass through the sea, and it will strike the waves; and all the depths of the river will be dried up, and the pride of Assyria will be brought down, and the scepter of Egypt will be removed.

And I will strengthen them in the Lord, and they will walk in his Name, says the Lord.

Lebanon, open your gates, and fire will consume your cedars.

Fir, howl; for the cedar has fallen, because the magnificent things have been ravaged; oaks of Bashan, howl, for the forest which was like a stronghold, has been cut down.

[There is] a howling cry from the shepherds, because their magnificence has been ravaged, [there is] a roaring cry from the lion cubs, because the pride of the Jordan has been ravaged.

Thus says the Lord my God: Feed the sheep exposed to slaughter; Let their owners kill, without being held guilty, and each seller of them says: Blessed be the Lord, I am rich: And not one of their shepherds spares them. "Surely I will no longer have pity on those who dwell in the land," says the Lord, "for behold, I will make each one fall into the hand of his neighbor and into the hand of his king, and they will trample the land, and I will not deliver it from their hand."

So I began to tend the sheep that were destined for slaughter, which are truly the poorest of the flock. Then I took two rods, one of which I called Beauty, and the other Cord; and I began to tend the sheep.

And I eliminated three pastors in one month, because my soul grew weary of them, and their souls also grew disgusted with me.

And I said: I will no longer shepherd you; let what dies, die; and let what is destroyed, be destroyed; and let those that remain devour each other's flesh. Then I took my staff, [called] Beauty, and broke it in pieces to break my covenant that I had made with all these peoples;

And it was broken that day; and so the poorest of the flock who heed me knew that it was the word of the Lord.

And I said to them, "If it seems good to you, give me my wages; if not, do not give them to me." Then they weighed out my wages, which were thirty pieces of silver.

And the Lord said to me, "Throw them away for a potter, for that honorable price at which I was valued by them." So I took the thirty pieces of silver and threw them into the house of the Lord for a potter.

Then I broke my second rod, [called] Cord, to break the brotherhood between Judah and Israel.

And the Lord said to me: Take again the equipment of a foolish shepherd.

For behold, I am going to raise up a shepherd in the land, who will not visit the sheep that go astray; he will not seek the delicate ones, he will not heal the sick ones, and he will not carry those that have lag behind, but he will eat the flesh of the fat ones, and cut their nails.

Woe to the useless shepherd, who abandons the flock; the sword will be on his arm, and on his right eye; his arm will surely wither, and his right eye will be completely darkened.

The burden of the word of the Lord concerning Israel; the Lord, who stretches out the heavens and lays the foundations of the earth and forms the spirit of man within him, has said:

Behold, I will make Jerusalem a cup of turmoil to all the surrounding peoples; and it will also be a [occasion] of siege against Judah and against Jerusalem.

And it will come to pass at that time, that I will make Jerusalem a heavy stone to all peoples; all who bear its burden will be utterly crushed, for all the nations of the earth will gather against it.

At that time, says the Lord, I will strike every horse with stupor, and the man who rides on it with madness; and I will open my eyes on the house of Judah, and I will strike all the horses of the peoples with blindness.

And the leaders of Judah will say in their hearts, "The inhabitants of Jerusalem are my strength from the Lord of hosts, their God."

At that time I will make the leaders of Judah like a hearth of fire among wood, and like a torch of fire among sheaves, and they will devour all the surrounding peoples on the right and on the left; and Jerusalem will still be inhabited in its place, in

Jerusalem.

And the Lord will secure the tabernacles of Judah before all things, so that the glory of the house of David and the glory of the inhabitants of Jerusalem may not rise above Judah.

At that time the Lord will be the protector of the inhabitants of Jerusalem; and the weakest among them will at that time be like David, and the house of David will be like angels, like the angel of the Lord before them.

And it will come to pass that at that time I will seek to destroy all the nations that come against Jerusalem.

And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; and they will look to me whom they have pierced, and they will mourn for me as one mourns for an only son, and grieve bitterly as one grieves for a firstborn son.

On that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddon.

And the land will mourn, each family by itself: the family of the house of David by itself, and the women of that house by themselves; the family of the house of Nathan by itself, and the women of that house by themselves.

The family of the house of Levi were separated, and the women of that house were separated; the family of Shimei were separated, and his wives were separated.

All the families who will have stayed behind, each family separately, and their wives separately.

At that time there will be a fountain opened for the benefit of the house of David and the inhabitants of Jerusalem, for sin and for defilement.

It will also come to pass at that time, says the Lord of hosts, that I will cut off the names of the false gods from the land, and they will no longer be mentioned; I will also remove the [false] prophets and the spirit of impurity from the land.

And it will come to pass that when anyone prophesies from now on, his father and mother who begot him will say to him, "You shall not live anymore, for you have spoken lies in the name of the Lord"; and his father and mother who begot him will pierce him when he prophesies.

And it will come to pass at that time that these prophets will be ashamed, each of them of his vision, when he has prophesied; and they will no longer be clothed in hairy robes to lie.

And he will say: I am not a prophet, [but] I am a farmer; for I was taught to manage cattle from my youth.

And they will say to him, "What do these wounds in your hands mean?" And he will answer, "They are the wounds that were inflicted on me in the house of my friends."

"Awake, sword, against my shepherd, against the man who is my companion," says the Lord of hosts. "Strike the shepherd, and the sheep shall be scattered, and I will turn my hand against the little ones."

And it will happen throughout the whole earth, says the Lord, that two parts will be cut off from it and fail, but the third part will remain in it.

And I will bring the third part into the fire, I will refine them as silver is refined, and I will test them as gold is tested; each one of them will call on my Name, and I will answer him; I will say, This is my people; and he will say, The Lord is my God.

Behold, the day is coming for the Lord, and your spoils shall be divided in your midst, [Jerusalem].

Therefore I will gather all the nations into battle against Jerusalem, and the city shall be taken, and the houses plundered, and the women raped, and half of the city shall go out into captivity, but the rest of the people shall not be cut off from the city.

For the Lord will go out and fight against those nations, as he fought on the day of the battle.

And his feet shall stand on that day on the Mount of Olives, which is opposite Jerusalem on the east side; and the Mount of Olives shall be split in two from east to west, so that there shall be a very large valley; and half of the mountain shall move away toward the north, and the other half toward the south.

And you will flee through this mountain valley; for he will join this mountain valley to Azal; and you will flee as you fled from the earthquake in the days of Hoziah king of Judah; then the Lord my God will come, and all the saints will be with you.

And it will come to pass that on that day, the precious light will not be mingled with darkness.

But the day will be without mixture, which will be known to the Lord: There will be no alternation of day and night, but at the time of evening there will be light.

And it will come to pass that on that day living water will flow out from Jerusalem; half of it will flow toward the eastern sea, and the other half toward the western sea; there will be water in summer and in winter.

And the Lord will be King over all the earth; on that day there will be only one Lord, and his name will be one.

And the whole land will become like the countryside from Gebah to Rimmon, toward the South of Jerusalem, which will be exalted and inhabited in its place, from the Benjamin Gate, to the place of the first gate, and to the Corner Gate, and from the Tower of Hananel, to the King's winepresses.

They will remain there, and there will no longer be any prohibition, but Jerusalem will be inhabited in safety.

This will be the plague with which the Lord will strike all the peoples who have waged war against Jerusalem; he will cause the flesh of each one to melt while they are still on their feet; and their eyes will melt in their sockets, and their tongues will melt in their mouths.

And it will come to pass on that day that there will be great strife among them from the Lord; for each one will seize the hand of his neighbor, and the hand of one will be lifted up against the hand of another.

Judah will also fight in Jerusalem, and the riches of all the surrounding nations will be gathered there: gold, silver, and clothing in very great quantities.

The plague of the horses, mules, camels, donkeys, and all the animals that are in those fields will be like the previous plague.

And it shall come to pass that all those who have remained of all the nations which came against Jerusalem, shall go up in multitudes year after year to worship before the King, the Lord of hosts, and to celebrate the Feast of Tabernacles.

And it will come to pass that whoever from among the families of the earth does not go up to Jerusalem to worship before the King, the Lord of hosts, there will be no rain upon them.

And if the family of Egypt does not go up there, and does not come there, although there is no rain on them, they shall be afflicted with the plague with which the Lord will strike the nations that did not go up to celebrate the Feast of Tabernacles.

This will be the sin of Egypt, and the sin of all the nations that did not go up to celebrate the Feast of Tabernacles.

At that time it will be written on the bells of the horses: HOLINESS TO THE LORD; and there will be cauldrons in the house of the Lord, as many as basins before the altar.

And every cauldron that is in Jerusalem and in Judah shall be holy to the Lord of hosts; and all who sacrifice shall come and take of it and cook in it; and there shall no longer be a Canaanite in the house of the Lord of hosts on that day.

The burden of the word of the Lord against Israel, through Malachi.

"I have loved you," says the Lord; "and you have said, 'How have you loved us?' Was not Esau Jacob's brother?" says the Lord. "Yet I have loved Jacob;

But I hated Esau, and I laid his mountains to desolation, and his inheritance to the desert dragons.

If Edom says, "We have been impoverished, but we will return and rebuild the ruined places," the Lord of hosts says, "They will rebuild, but I will destroy, and they will be called, 'Land of Wickedness,' and the people against whom the Lord is indignant forever."

Your eyes will see it, and you will say: The Lord has exalted himself over those at the borders of Israel.

The son honors the father, and the servant his master. If I am the Father, where is the honor due me? And if I am the Lord, where is the fear of me? says the Lord Almighty, to you priests who despise my name. And you have said, "How have we despised your name?"

You offer defiled bread on my altar, and you say: How have we dishonored you? It is in this that you say: The table of the Lord is for contemplation.

And when you bring a blind animal to sacrifice, is there no harm in that? And when you bring one lame or sick, is there no harm in that? Present it to your governor; will he be pleased with you, or will he receive you favorably? says the Lord of hosts.

Now therefore plead with the Mighty God, that he may have mercy on us; this [coming] from your hand, will he receive you favorably? says the Lord of hosts.

Who among you shuts the doors? For is it not in vain that you burn fire on my altar? I have no pleasure in you, says the Lord of hosts; and I will not accept the offering of your hands.

But from the rising of the sun to its setting, my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering; for my name will be great among the nations, says the Lord of hosts.

But you have profaned it, saying, "The table of the Lord is defiled, both it and what comes from it; its food is contemptible."

You also say, "Look, what a lot of work!" and you blow on it, says the Lord Almighty. You bring what has been stolen, what is lame, and what is sick—you bring it, I say, to be offered to me. Shall I accept this from your hand? says the Lord.

Therefore, cursed be the deceitful man, who, having a male in his flock, and making a vow, sacrifices to the Lord what is defective; for I am a great King, says the Lord of hosts, and my Name is feared among the nations.

Now this commandment is addressed to you, priests:

If you do not listen, and do not take to heart to give glory to my Name, says the Lord of hosts, I will send the curse upon you, and I will curse your blessings; and [already] I have even cursed them, because you do not take it to heart.

Behold, I am going to severely rebuke your posterity, and I will scatter the dung [of your victims] on your faces, the dung, [I say], of your solemnities; and it will carry you away.

Then you will know that I gave you this command, that my covenant was with Levi; says the Lord of hosts.

My covenant of life and peace was with him; and I gave them to him, so that he would revere me; and he revered me, and was awestruck by the presence of my Name.

The law of truth was in his mouth, and no perversity was found in his lips; he walked with me in peace and uprightness, and he turned many from iniquity.

For the lips of the priest preserved knowledge, and people sought the law from his mouth, because he was the messenger of the Lord of hosts.

But you have turned away from that way, you have caused many to stumble in the Law, and you have corrupted the covenant of Levi, says the Lord of hosts.

That is why I have made you despised and abhorrent to all the people; for you do not keep my ways, and you show partiality in the Law.

Do we not all have the same Father? Did not one Mighty God create us? Why then does each one act treacherously against his brother, violating the covenant of our fathers?

Judah has acted treacherously, and an abomination has been committed in Israel and in

Jerusalem; for Judah has profaned the holiness of the Lord, who loved him, and has married the daughter of a foreign god.

The Lord will cut off from the tabernacles of Jacob anyone who does this thing, both the one who awakens and the one who answers, and the one who presents the offering to the Lord of hosts.

And here is another thing that you do: You cover the altar of the Lord with tears, with complaints, and with groaning, so that I no longer look at the offering, and I do not accept [anything] willingly from what comes from your hands.

And you say: Why? Because the Lord has stood witness between you and the wife of your youth, against whom you are acting treacherously; yet she is your companion, and the wife who was given to you.

But he made only one; and yet in him was an abundance of spirit. But why [made] only one? It was because he was seeking an offspring from God. Therefore, be careful in your spirit; and as for the wife of your youth, [take care] that no one acts treacherously [with] her.

For the Lord, the God of Israel, has said that he hates it when she is sent away. But violence is hidden under a robe, says the Lord Almighty. Therefore, be careful, and do not act treacherously.

You have grieved the Lord with your words; you have said, "How have we grieved him?" It is when you say, "The Lord is pleased with anyone who does evil, and he delights in such people." Otherwise, where is the God of justice?

Behold, I am going to send my messenger, and he will prepare the way before me, and immediately the Lord whom you seek will come to his Temple, the Angel, I say, of the covenant, whom you desire; behold, he is coming, says the Lord of hosts.

But who can endure the day of his coming? And who can stand when he appears? For he will be like the fire of a refiner, and like the soap of a fuller.

And he shall sit like one who refines and purifies silver; he shall cleanse the sons of Levi, and purify them like gold and silver; and they shall present to the Lord an offering in righteousness.

The offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old, and as in the early years.

I will come near to you to judge, and I will be a sudden witness against sorcerers, adulterers, perjurers, those who defraud the hired worker of his wages, those who oppress the widow and the orphan, and those who wrong the foreigner, and do not fear me, says the Lord of hosts.

Because I am the Lord, and have not changed, therefore you children of Jacob have not been consumed.

From the time of your fathers you have turned away from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. And you ask, "How shall we repent?"

Shall man plunder God, that you should plunder me? And you say, In what way have we plundered you? [You have done it] in tithes and offerings.

You are certainly cursed, because you are plundering me, [you] the whole nation.

Bring all the tithes to the places ordained to keep them, and let there be provision in my house; and test me in this now, says the Lord of hosts, if I do not open the channels of heaven for you, and pour out for you such blessing that you cannot keep enough.

And I will rebuke the devourer for your sake, and it will not destroy the fruits of your earth; and your vineyards will not fail in the field, says the Lord of hosts.

All nations will call you blessed, because you will be a desirable country, says the Lord of hosts.

Your words have become stronger against me, says the Lord; and you say, "What have we said against you?"

You have said: It is in vain that we serve God, and what have we gained by keeping what he commanded us to keep, and by walking in poverty for the love of the Lord of

hosts?

And now we consider the proud blessed; and even those who do wicked things are advanced, and if they have tested God, they have been delivered.

Then those who feared the Lord spoke to one another, and the Lord listened and heard them, and a book of remembrance was written before him for those who feared the Lord and who meditated on his name.

And they shall be mine, says the Lord of hosts, when I set apart my most precious jewels, and I will forgive them, as a man forgives his son who serves him.

Repent, then, and you will see the difference between the righteous and the wicked, between one who serves God and one who has not served Him.

For behold, the day is coming; burning like an oven; all the proud, and all the wicked shall be like stubble, and that day which is coming, says the Lord of hosts, shall set them ablaze, and shall leave them not root, nor branch.

But for you who fear my Name, the Sun of righteousness will rise, and healing will be in its rays; you will go out and grow fat like calves being fattened.

And you will trample the wicked; for they will be ashes under the soles of your feet on the day I do my work, says the Lord of hosts.

Remember the Law of Moses my servant, to whom I gave at Horeb statutes and judgments for all Israel.

Behold, I am going to send you Elijah the Prophet before the coming of the great and terrible day of the Lord.

He will turn the hearts of the fathers toward the children, and the hearts of the children toward their fathers, lest I come and strike the earth like the forbidden thing.

The Book of the Genealogy of Jesus Christ, son of David, son of Abraham.

Abraham fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judah and his brothers;

And Judah fathered Perez and Zerah, of Tamar; and Perez fathered Hezron; and Hezron fathered Aram;

And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

And Salmon fathered Boaz, by Rahab; and Boaz fathered Obed, by Ruth; and Obed fathered Jesse;

And Jesse fathered King David; and King David fathered Solomon, by the woman [who had been the wife] of Uriah;

And Solomon fathered Rehoboam; and Rehoboam fathered Abijah; and Abijah fathered Asa;

And Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram begat Hoziah;

And Hoziah begat Joatham; and Joatham begat Ahaz; and Ahaz begat Hezekiah;

And Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah;

And Josiah fathered Jakim; and Jakim fathered Jeconiah, and his brothers, around the time they were deported to Babylon.

And after they had been transported to Babylon, Jeconiah fathered Shelathiel; and Shelathiel fathered Zerubbabel;

And Zerubbabel fathered Abiud; and Abiud fathered Eliakim; and Eliakim fathered Azor;

And Azor begat Zadok; and Zadok begat Achim; and Achim begat Eliud;

And Eliud fathered Eleazar; and Eleazar fathered Matthan; and Matthan fathered Jacob;

And Jacob fathered Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Thus all the generations from Abraham to David are fourteen generations; and from David until the time they were deported to Babylon, fourteen generations; and from the time they were deported to Babylon until Christ, fourteen generations.

Now the birth of Jesus Christ came about in this way. When Mary his mother was betrothed to Joseph, before they came together, she was found to be pregnant through

the Holy Spirit.

And Joseph her husband, because he was righteous and did not want to slander her, wanted to dismiss her secretly.

But as he was thinking about these things, behold, the Angel of the Lord appeared to him in a dream, and said to him, Joseph, son of David, do not be afraid to receive Mary as your wife, for that which is conceived in her is of the Holy Spirit.

And she will give birth to a son, and you shall call his name Jesus, for he will save his people from their sins.

All this has happened so that what the Lord had spoken of through the Prophet might be fulfilled, saying:

Behold, the Virgin shall conceive and bear a son, and they shall call his name Emmanuel, which means, God with us.

Joseph, having awakened from his sleep, did as the Angel of the Lord had commanded him, and received his wife.

But he did not know her until she had given birth to her firstborn son; and he called his name Jesus.

Now Jesus was born in Bethlehem, [a city] of Judah, in the days of King Herod, and behold, wise men from the East came to Jerusalem.

Saying: Where is the King of the Jews who has been born? For we saw his star in the East, and have come to worship him.

When King Herod heard this, he was troubled, and all Jerusalem with him.

And having assembled all the chief priests and the scribes of the people, he inquired of them where the Christ was to be born.

And they said to him, "In Bethlehem, [a city] in Judea; for it is written thus by a Prophet:

And you, Bethlehem, land of Judah, are by no means the least among the rulers of Judah, for from you will come the leader who will shepherd my people Israel.

Then Herod, having secretly summoned the Wise Men, inquired carefully of them about the time when the star had appeared to them.

And sending them to Bethlehem, he said to them, "Go and search carefully for the child; and when you have found him, bring me word, so that I too may go and worship him."

So when they had heard the King, they went away, and behold, the star which they had seen in the East went before them, until it came and stood over the place where the little child was.

And when they saw the star, they rejoiced with a very great joy.

And entering the house, they found the child with Mary his mother, whom they worshiped, prostrating themselves on the ground; and when they had displayed their treasures, they offered him gifts, namely, gold, frankincense, and myrrh.

Then, being divinely warned in a dream not to return to Herod, they withdrew to their own country by another way.

Now after they had departed, behold, the Angel of the Lord appeared in a dream to Joseph, and said to him, "Arise, and take the child, and his mother, and flee to Egypt, and stay there, until I tell you; for Herod is going to search for the child to kill him."

Joseph, therefore, when he awoke, took the child and his mother during the night and departed for Egypt.

And he remained there until the death of Herod; so that what the Lord had spoken through a Prophet might be fulfilled, saying, "Out of Egypt I called my Son."

Then Herod, seeing that the Wise Men had mocked him, was very angry, and he sent and killed all the boys who were in Bethlehem and in all its territory, from the age of two years and under, according to the time which he had accurately inquired of the Wise Men.

Then was fulfilled what Jeremiah the Prophet had spoken of, saying:

A cry was heard in Ramah, a lamentation, mourning, and a great wailing: Rachel

weeping for her children, and refusing to be comforted that they were no more.
But after Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,
And [he] said: Get up, and take the little child, and his mother, and go to the land of Israel; for those who sought to take the life of the little child are dead.
So Joseph woke up, took the child and his mother, and went to the land of Israel.
But when he learned that Archelaus reigned in Judea, in place of Herod his father, he was afraid to go there; and being divinely warned in a dream, he withdrew to Galilee.

And having arrived there, he settled in the town called Nazareth; so that what had been spoken through the Prophets might be fulfilled: he shall be called a Nazarene.
Now in those days John the Baptist came, preaching in the wilderness of Judea;
And saying, "Repent, for the kingdom of heaven is at hand."
For this is he of whom Isaiah the Prophet spoke, saying: the voice of one crying in the wilderness [is]: prepare the way of the Lord, make his paths straight.
Now John had a camel-hair garment and a leather belt around his waist, and his food was locusts and wild honey.
Then the inhabitants of Jerusalem, and of all Judea, and of all the country around the Jordan, came to him.
And they were baptized by him in the Jordan, confessing their sins.
But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?"
Therefore, produce fruits suitable for repentance.
And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children for Abraham from these very stones.
But the axe is already laid to the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire.
For me, I baptize you with water for repentance; but after me comes one who is more powerful than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and fire.
His winnowing fork is in his hand, and he will thoroughly clear his threshing floor, and he will gather his wheat into the barn; but he will burn up the chaff with an unquenchable fire.
Then Jesus came from Galilee to the Jordan to John to be baptized by him.
But John strongly discouraged him, saying, "I need to be baptized by you, and do you come to me?"
And Jesus answered him, "Let [me] do it for now, for it is fitting for us to fulfill all righteousness." And then he let him do it.
And when Jesus was baptized, he immediately went up out of the water, and behold, the heavens were opened to him, and [John] saw the Spirit of God descending like a dove and coming upon him.
And a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased."
Then Jesus was led by the Spirit into the desert, to be tempted by the devil.
And when he had fasted forty days and forty nights, finally he was hungry.
And the Tempter came to him and said, "If you are the Son of God, tell these stones to become loaves of bread."
But [Jesus] answered, and said, It is written: Man shall not live by bread alone, but by every word that comes from the mouth of God.
Then the devil took him to the holy city and placed him on the battlements of the Temple;
And he said to him, "If you are the Son of God, throw yourself down; for it is written: 'He will command his angels, and they will lift you up in their hands, so that you will not strike your foot against a stone.'"
Jesus said to him, "It is also written: 'You shall not put the Lord your God to the

test.'"

The devil again took him to a very high mountain, and showed him all the kingdoms of the world and their glory;

And he said to him, "I will give you all these things, if you will bow down on the ground and worship me."

But Jesus said to him, "Go away, Satan! For it is written: 'You shall worship the Lord your God, and him only shall you serve.'"

Then the devil left him, and behold, the angels came and served him.

Now when Jesus heard that John had been put in prison, he withdrew to Galilee.

And having left Nazareth, he went to live in Capernaum, a seaside town, on the borders of Zebulun and Naphtali.

So that what was spoken of by Isaiah the Prophet might be fulfilled, saying:

The land of Zebulun, and the land of Naphtali, towards the way of the sea, beyond the Jordan, the Galilee of the Gentiles;

This people, who sat in darkness, have seen a great light; and to those who sat in the region and in the shadow of death, a light has dawned.

From that time on Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

And as Jesus walked along the Sea of Galilee, he saw two brothers, Simon, who was called Peter, and Andrew his brother, casting their nets into the sea, for they were fishermen.

And he said to them, "Come after me, and I will make you fishers of men."

And having immediately left their nets, they followed him.

And going on from there, he saw two other brothers, James, son of Zebedee, and John, his brother, in a boat, with Zebedee their father, mending their nets, and he called them.

And having immediately left their gondola, and their father, they followed him.

And Jesus went throughout Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every kind of disease and affliction among the people.

And his fame spread throughout all Syria; and they brought to him all who were sick, tormented by various diseases, the demon-possessed, the lunatics, the paralyzed; and he healed them.

And large troops [of people] followed him from Galilee, and from the Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

When [Jesus] saw all these people, he went up on a mountain; then he sat down, and his disciples came to him;

And having begun to speak, he taught them in this way;

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are those who are pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

You will be blessed when people insult you and persecute you, and falsely say all kinds of evil against you because of me.

Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

You are the salt of the earth; but if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything except to be thrown out and trampled underfoot.

You are the light of the world; a city built on a mountain cannot be hidden.

And a lamp is not lit and put under a bushel, but on a lampstand, and it gives light

to all who are in the house.

Therefore, let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

For I tell you truly, until heaven and earth have passed away, not one jota, not one stroke of a pen, will pass away until all things are accomplished.

Therefore, whoever breaks one of these little commandments and teaches others accordingly will be called least in the kingdom of heaven; but whoever does and teaches these commands will be called great in the kingdom of heaven.

For I tell you that unless your righteousness surpasses that of the scribes and Pharisees, you will certainly not enter the kingdom of heaven.

You have heard that it was said to the people long ago, "You shall not murder; and whoever murders will be subject to judgment."

But I tell you that anyone who is angry with his brother without cause will be subject to judgment; and anyone who says to his brother, 'Raha,' will be subject to the council; and anyone who says, 'You fool,' will be subject to the fire of hell. If, therefore, you bring your offering at the altar, and there it remembers that your brother has something against you;

Leave your offering before the altar, and go first to be reconciled to your brother, and then come and offer your offering.

Settle matters quickly with your opponent while you are on the way with them; lest your opponent hand you over to the judge, and the judge hand you over to the sergeant, and you be put in prison.

Truly I tell you, you will not get out of there until you have paid the last penny. You have heard that it was said to the people long ago, "You shall not commit adultery."

But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.

If your right eye causes you to stumble, gouge it out and throw it away; for it is better that one of your members should perish than that your whole body should be thrown into hell.

And if your right hand causes you to stumble, cut it off and throw it away; for it is better that one of your members should perish than that your whole body should be thrown into hell.

It has also been said: if anyone divorces his wife, let him give her the Certificate of Divorce.

But I tell you that anyone who divorces his wife, except for adultery, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.

You have also heard that it was said to the people long ago, 'You shall not break your oath, but you shall render to the Lord what you have sworn to do.'

But I tell you, do not swear at all: either by heaven, for it is God's throne; Not by the earth, for it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King.

You shall not swear by your head; for you cannot make a hair white or black.

But let your word be: yes, yes; no, no; for anything beyond this is evil.

You have heard that it was said: an eye for an eye, and a tooth for a tooth.

But I tell you, do not resist evil; but if someone strikes you on your right cheek, turn to him the other also.

And if someone wants to sue you and take your robe, let him have your cloak as well.

And if someone wants to force you to go with him one league, go two.

Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

But I tell you, love your enemies and bless those who curse you, do good to those who hate you, and pray for those who persecute you.

So that you may be children of your Father in heaven; for he makes his sun rise on the wicked and on the good, and sends rain on the righteous and on the unrighteous. For if you love only those who love you, what reward will you have? Do not even the tax collectors do the same?

And if you welcome only your brothers, what are you doing more [than others]? Do not even the tax collectors do the same?

Therefore you must be perfect, as your Father in heaven is perfect.

Be careful not to give your alms in front of men to be seen by them; otherwise you will not receive your reward from your Father who is in heaven.

So when you give to the needy, do not announce it with a trumpet, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full.

But when you give alms, do not let your left hand know what your right hand is doing.

So that your alms may be in secret, and your Father, who sees [what is done] in secret, will reward you publicly.

And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full.

But when you pray, go into your room, close the door and pray to your Father, who sees what is done in secret. Then your Father, who sees what is done in secret, will reward you publicly.

But when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.

Therefore do not be like them, for your Father knows what you need before you ask him.

Therefore, pray like this: Our Father who art in heaven, hallowed be thy name.

Your Kingdom come. Your will be done on earth as it is in heaven.

Give us this day our daily bread.

And we leave our debts, just as we leave [debts] to our debtors.

And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.

For if you forgive others their trespasses, your heavenly Father will also forgive you [yours].

But if you do not forgive others their trespasses, your Father will not forgive you your trespasses.

And when you fast, do not look somber as the hypocrites do, for they disfigure their faces so that it may appear to others that they are fasting; truly I tell you, they have received their reward in full.

But you, when you fast, anoint your head and wash your face;

so that it will not be apparent to men that you are fasting, but your Father who is present in [your] secret place; and your Father who sees you in [your] secret place, will reward you publicly.

Do not store up for yourselves treasures on earth, which moths and rust consume, and which thieves break into and steal.

But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal.

For where your treasure is, there your heart will be also.

The eye is the light of the body; therefore, if your eye is clear, your whole body will be illuminated.

But if your eye is evil, your whole body will be full of darkness; if then the light that is in you is darkness, how great is that darkness?

No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other; you cannot serve God and Mammon.

Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes?

Consider the birds of the air; for they do not sow or reap or store away in barns, yet your heavenly Father feeds them; are you not much better than they?

And which of you, through your concern, can add an cubit to your height?

And why are you concerned about clothing? Learn how the lilies of the field grow; they neither labor nor spin;

However, I tell you that even Solomon in all his glory was not dressed like one of them.

If then God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, you of little faith?

Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

Since the Gentiles are searching for all these things; for your heavenly Father knows that you need all these things.

But seek first the Kingdom of God and his righteousness, and all these things will be given to you as well.

Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

Do not judge, so that you may not be judged.

For with the judgment you pronounce, you will be judged; and with the measure you use, it will be measured to you.

And why do you look at the speck of sawdust that is in your brother's eye, and do not pay attention to the plank in your own eye?

Or how can you say to your brother, 'Let me take this splinter out of your eye,' and behold, you have a beam in your own eye.

Hypocrite, first take the plank out of your own eye, and after that you will see clearly to remove the speck from your brother's eye.

Do not give what is holy to dogs, and do not cast your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

For everyone who asks receives; and everyone who seeks finds; and the door will be opened to him who knocks.

And which of you will give his son a stone if he asks him for bread?

And if he asks him for a fish, will he give him a snake?

If you then, who 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 those who ask him?

Therefore, in all things, do to others what you would have them do to you, for this sums up the Law and the Prophets.

Enter through the narrow gate; for it is the wide gate and the broad road that leads to destruction, and many enter through it.

For the gate is narrow, and the way is narrow that leads to life, and there are few who find it.

But beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

You will know them by their fruits. Do you pick grapes from thorns, or figs from thistles?

So every good tree bears good fruit; but a bad tree bears bad fruit.

A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

Every tree that does not bear good fruit is cut down and thrown into the fire.

You will therefore know them by their fruits.

Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven.

Many will say to me on that day, "Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?"

But then I will tell them plainly: I never recognized you; depart from me, you who practice iniquity.

Therefore, whoever hears these words of mine and puts them into practice, I will compare him to the wise man who built his house on the rock;

And when the rain fell, and the torrents came, and the winds blew and beat against that house, it did not fall, because it was founded on the rock.

But whoever hears these words of mine and does not put them into practice is like the foolish man who built his house on sand;

And when the rain fell, and the torrents came, and the winds blew and beat against that house, it fell, and its ruin was great.

Now it came to pass that when Jesus had finished this discourse, the troops were astonished at his teaching;

For he taught them as having authority, and not as the scribes.

And when he came down from the mountain, large troops followed him.

And behold, a leper came and knelt before him, saying to him, Lord, if you will, you can make me clean.

And Jesus stretched out his hand and touched him, saying, "I am willing; be clean!" And immediately his leprosy was healed.

Then Jesus said to him, "See that you tell no one; but go, and show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

And when Jesus had entered Capernaum, a centurion came to him, begging him,

And saying, "Lord, my servant is paralyzed in my house, and is suffering greatly." Jesus said to him, "I will go and heal him."

But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant shall be healed."

For I myself, being a man [constituted] under [another's] power, have men of war under me, and I say to one: go, and he goes; and to another: come, and he comes; and to my servant: do this, and he does it.

When Jesus heard this, he was amazed and said to those who followed him, "Truly I tell you, I have not found anyone in Israel with such great faith."

But I tell you that many will come from the East and the West, and will sit down at the table in the Kingdom of Heaven with Abraham, Isaac and Jacob.

And the children of the Kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.

Then Jesus said to the centurion, "Go, and let it be done to you as you have believed." And at that very moment his servant was healed.

Then Jesus came to Peter's house and saw Peter's mother-in-law lying in bed with a fever.

And having touched his hand, the fever left her; then she got up and served them.

And when evening came, many demon-possessed were brought to him, and he drove out the [evil] spirits with his word, and healed all who were ill.

So that what was spoken of by Isaiah the Prophet might be fulfilled, saying: He took our infirmities and bore our diseases.

When Jesus saw large troops around him, he commanded them to cross to the other side.

And a scribe approached him and said: Master, I will follow you wherever you go.

And Jesus said to him, "Foxes have dens and birds of the air have nests, but the Son of Man has no place to lay his head."

Then another of his disciples said to him, "Lord, allow me to go first and bury my father."

And Jesus said to him, "Follow me, and let the dead bury their own dead."
And when he had entered the gondola, his disciples followed him.
And behold, there arose such a great storm upon the sea that the boat was covered with waves; and Jesus was asleep.
And his disciples came and woke him, saying, "Lord, save us, we are perishing!"
And he said to them, "Why are you afraid, you of little faith?" Then he got up and spoke earnestly to the winds and the sea, and there was a great calm.
And the people [who were there] were astonished, and said: Who is this that even the winds and the sea obey him?
And when he had crossed over to the other side, into the land of the Gergesenes, two demon-possessed men came out of the tombs to meet him, and [they were] so dangerous that no one could pass by that way.
And behold, they cried out, saying: What have you to do with us, Jesus, Son of God? Have you come here to torment us before the time?
Now there was a large herd of pigs grazing a little way off from them.
And the demons begged him, saying, "If you cast us out, let us go into that herd of pigs."
And he said to them, "Go." And they went out and went into the herd of pigs; and behold, the whole herd of pigs rushed into the sea and died in the waters.
And those who guarded them fled; and when they came into the city, they told all these things, and what had happened to the demon-possessed.
And so, the whole city went out to meet Jesus, and when they saw him, they begged him to leave their country.
So, having entered the boat, he crossed [the sea] again, and came to his city.
And behold, they brought to him a paralytic lying on a bed. And Jesus, seeing their faith, said to the paralytic, "Take heart, my son; your sins are forgiven."
And behold, some of the Scribes were saying to themselves: this one blasphemeth. But Jesus, knowing their thoughts, said to them, "Why do you think evil in your hearts?"
For which is easier, to say, "Your sins are forgiven," or to say, "Get up and walk"?

But so that you may know that the Son of Man has authority on earth to forgive sins, he said to the paralytic, "Get up, load your mat and go home."
And he got up and went home.
When the troops saw this, they were amazed, and they glorified God that he had given such power to men.
Then Jesus, going on from there, saw a man named Matthew sitting at the tax collector's place, and he said to him, "Follow me"; and he got up and followed him.
And as Jesus was having dinner in [Matthew's] house, many tax collectors and sinners came and sat down at dinner with Jesus and his disciples.
When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"
But when Jesus heard this, he said to them, "Those who are healthy do not need a doctor, but those who are sick."
But go and learn what these words mean: I desire mercy, not sacrifice; for I have not come to call the righteous to repentance, but sinners.
Then John's disciples came to him and said, "Why do we and the Pharisees fast often, but your disciples do not fast?"
And Jesus answered them, "Can the guests of the bridegroom's room mourn while the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast."
Therefore, no one puts a piece of new cloth on an old garment; for what is put on to fill it takes away from the garment, and the tear is made bigger.
New wine should not be put into old vessels; otherwise the vessels will burst, the wine will spill out, and the vessels will be ruined. But new wine should be put into

new vessels, and both will be preserved.

As he was saying these things to them, a Lord came and knelt before him, saying, "My daughter is already dead, but come and lay your hand on her, and she will live."

And Jesus got up and followed him with his disciples.

And behold, a woman who had been suffering from a flow of blood for twelve years came up behind him and touched the edge of his garment.

For she said to herself, "If I only touch his garment, I shall be healed."

And Jesus turned around and looked at her and said, "Take heart, daughter! Your faith has healed you." And at that moment the woman was healed.

Now when Jesus arrived at the house of this Lord, and saw the musicians and a crowd of people making a great noise,

He told them: Go away, for the girl is not dead, but asleep; and they mocked him.

After they had all the troops left, he came in, took the girl's hand, and she stood up.

And the news spread throughout that whole country.

And as Jesus went on past, two blind men followed him, crying out and saying, "Son of David, have mercy on us."

And when he arrived at the house, these blind men came to him, and he said to them, "Do you believe that I can do [what you ask of me]?" They answered him, "Yes, indeed, Lord."

Then he touched their eyes, saying, "According to your faith let it be done to you."

And their eyes were opened; and Jesus warned them with threats, saying, "Take care that no one knows about this."

But when they left, they spread his fame throughout that country.

And as they were leaving, behold, a mute and demonic man was brought before him.

And when the demon had been driven out, the mute man spoke; and the troops were astonished, saying: nothing like this has ever been seen in Israel.

But the Pharisees said, "He casts out demons by the prince of demons."

Now Jesus went into all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every kind of disease and every kind of infirmity among the people.

And seeing the troops, he was moved with compassion, because they were scattered and wandering like sheep without a shepherd.

And he said to his disciples: indeed the harvest is plentiful, but the workers are few.

Therefore pray to the Lord of the harvest, that he may send laborers into his harvest.

Then [Jesus] called his twelve disciples, and gave them power over unclean spirits to drive them out [of the possessed], and to heal every kind of disease and every kind of infirmity.

And these are the names of the twelve Apostles: the first is Simon, who is called Peter, and Andrew his brother; James, son of Zebedee, and John, his brother; Philip and Bartholomew; Thomas, and Matthew the tax collector; James, son of Alphaeus, and Lebbeus, surnamed Thaddeus.

Simon the Canaanite, and Judas Iscariot, who even betrayed him.

Jesus sent these twelve, and commanded them, saying, "Do not go among the Gentiles, and do not enter any town of the Samaritans;

But rather go to the lost sheep of the House of Israel.

And when you have gone, preach, saying, "The kingdom of heaven is at hand."

Heal the sick, cleanse the lepers, raise the dead, drive out demons [from the possessed]; you received it freely, give it freely.

Do not store any gold, silver, or coins in your belts;

Not a bag for the journey, nor two robes, nor sandals, nor a staff; for the worker is worthy of his food.

And in whatever city or town you enter, inquire who is worthy [of lodging] there; and stay with him until you leave there.

And when you enter any house, greet it.

And if this house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you.

But when anyone will not receive you or listen to your words, shake the dust off your feet as you leave that house or town.

Truly I tell you, it will be more bearable for those in the land of Sodom and Gomorrah on the day of judgment than for that city.

Behold, I am sending you out as sheep in the midst of wolves; therefore be shrewd as serpents and innocent as doves.

And beware of men; for they will hand you over to the Consistories, and will flog you in their Synagogues.

And you will be brought before the Governors, and even before the Kings, on account of me, to bear witness about me to them as well as to the nations.

But when they hand you over, do not worry about what [you will have to say], nor how you will speak, because at that time you will be given what you are to say.

For it is not you who are speaking, but the Spirit of your Father speaking through you.

Brother will betray brother to death, and a father his child; and children will rise against their fathers and mothers and have them put to death.

And you will be hated by everyone because of my name; but whoever perseveres to the end will be saved.

But when they persecute you in one town, flee to another; for truly I tell you, you will not finish going through all the towns of Israel before the Son of Man comes.

The disciple is not above the master, nor the servant above his lord.

It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the head of the household Beelzebul, how much more will they call his servants?

Do not be afraid of them. For there is nothing hidden that will not be disclosed, nor anything secret that will not come to be known.

What I tell you in the dark, speak in the light; and what I whisper in your ear, proclaim from the houses.

And do not fear those who kill the body, but cannot kill the soul; but rather fear him who can destroy both soul and body [by throwing them] into hell.

Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father's will.

And even the hairs on your head are all numbered.

So do not be afraid; you are worth more than many sparrows.

Therefore, whoever confesses me before men, I will also confess him before my Father who is in heaven.

But whoever denies me before men, I will also deny him before my Father who is in heaven.

Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

For I have come to set a son against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

And a man's own servants will be his enemies.

Anyone who loves their father or mother more than me is not worthy of me; and anyone who loves their son or daughter more than me is not worthy of me.

And whoever does not take up his cross and come after me is not worthy of me.

Whoever finds their life will lose it, but whoever loses their life for my sake will find it.

Whoever receives you receives me; and whoever receives me receives the one who sent me.

He who receives a Prophet as a Prophet will receive the reward of a Prophet; and he who receives a righteous person as a righteous person will receive the reward of a righteous person.

And whoever gives even a cup of cold water to one of these little ones as a disciple, I tell you truly, he will by no means lose his reward.

And it came to pass that when Jesus had finished giving his instructions to his twelve disciples, he departed from there to go and teach and preach in their towns.

Now John, having heard in prison about the deeds of Christ, sent two of his disciples to tell him:

Are you the one who was supposed to come, or should we wait for someone else?

And Jesus answered them, saying, "Go and report to John the things that you hear and see."

The blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the Gospel is proclaimed to the poor.

But blessed is he who has not been offended by me.

And as they were leaving, Jesus began to say to the troops about John: What did you go out into the desert to see? A reed shaken by the wind?

But what did you go out to see? A man dressed in fine clothes? Look, those who wear fine clothes are in the houses of kings.

But what did you go to see? A Prophet? Yes, I tell you, and more than a Prophet.

For he is the one of whom it was written: "Behold, I send my messenger before your face, who will prepare your way before you."

Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.

But from the days of John the Baptist until now, the kingdom of heaven has been subjected to violence, and the violent have been seizing it.

For all the Prophets and the Law until John prophesied.

And if you want to receive [my words], it is Elijah who was to come.

Let those who have ears to hear, hear.

But to whom shall I compare this generation? It is like little children sitting in the marketplaces, shouting to one another,

And they said to them: we played the flute, and you did not dance; we sang mournful songs to you, and you did not mourn.

For John came neither eating nor drinking; and they say, he has a demon.

The Son of Man came eating and drinking; and they say, 'Look at him, a glutton and a drunkard, a friend of tax collectors and sinners!' But wisdom is vindicated by her offspring.

Then he began to reproach the cities where he had performed many miracles, for they had not repented, [saying to them]:

Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

That is why I tell you that Tyre and Sidon will be treated less severely than you on the day of judgment.

And you, Capernaum, who have been lifted up to heaven, you shall be brought down to hell; for if the miracles that were done in you had been done in Sodom, it would still be standing.

That is why I tell you, it will be more tolerable for those in Sodom on the day of judgment than for you.

At that time Jesus spoke, saying: I praise you, O my Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.

It is so, O my Father! because such was your good will.

All things have been granted to me by my Father! But no one knows the Son except the Father; and no one knows the Father except the Son and anyone to whom the Son chooses

to reveal him.

Come to me, all you who are weary and burdened, and I will give you rest.

Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you will find rest for your souls.

For my yoke is easy, and my burden is light.

At that time Jesus was walking through the grain fields on the Sabbath, and his disciples were hungry and began to pick heads of grain and eat them.

And the Pharisees, seeing this, said to him, "Look, your disciples are doing something that is not lawful to do on the Sabbath day."

But he said to them, "Have you not read what David did when he and those with him were hungry?"

How he entered the house of God and ate the consecrated bread, which was not permitted to him or those with him to eat, but only to the priests?

Or have you not read in the Law that on the Sabbath the priests in the temple violate the Sabbath, and they are not guilty?

But I tell you, there is here [someone who is] greater than the Temple.

But if you knew what these words mean: I desire mercy, not sacrifice, you would not have condemned those who are not guilty.

For the Son of Man is Lord even of the Sabbath.

Then, having left there, he came to their Synagogue.

And behold, there was a man there who had a withered hand, and to accuse him they questioned him, saying: Is it lawful to heal on the Sabbath?

And he said to them, "If any of you has a sheep, and it falls into a pit on the Sabbath day, will you not take it up and raise it up?"

But how much better is a man than a sheep? Therefore, it is lawful to do good on the Sabbath.

Then he said to the man, "Stretch out your hand." He stretched it out, and it was made as sound as the other.

Now the Pharisees went out and plotted against him how they might destroy him.

But Jesus, knowing this, left that place, and large crowds followed him, and he healed them all.

And he forbade them, with threats, to make it known;

So that what was spoken of by Isaiah the Prophet might be fulfilled, saying:

Here is my servant whom I have chosen, my beloved, in whom I love; I will put my Spirit in him, and he will proclaim judgment to the nations.

He will not argue, he will not shout, and no one will hear his voice in the streets.

He will not break the bruised reed, nor quench the smoking wick, until he brings justice to victory.

And the nations will hope in his name.

Then a man tormented by a demon, blind and mute, was brought to him, and he healed him; so that the one who had been blind and mute spoke and saw.

And all the troops were astonished, and they said, "Is this not the Son of David?"

But when the Pharisees heard this, they said, "This man casts out demons only by Beelzebul, the prince of demons."

But Jesus, knowing their thoughts, said to them: Every kingdom divided against itself will be made a desert, and every city or household divided against itself will not stand.

But if Satan casts out Satan, he is divided against himself; how then will his kingdom stand?

And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.

But if I drive out demons by the Spirit of God, then the Kingdom of God has come upon you.

Or, how can someone enter a strong man's house and plunder his possessions unless he

first ties up the strong man? And then he will plunder his house.
He who is not with me is against me; and he who does not gather with me scatters.
Therefore I tell you, every sin and blasphemy will be forgiven men; but the blasphemy against the Spirit will not be forgiven them.
And if anyone has spoken against the Son of Man, he will be forgiven; but if anyone has spoken against the Holy Spirit, he will not be forgiven, either in this age or in the age to come.
Either make the tree good, and its fruit will be good; or make the tree bad, and its fruit will be bad: for a tree is known by its fruit.
Brood of vipers, how can you speak well, being wicked? For out of the abundance of the heart the mouth speaks.
A good man brings good things out of the good treasure of his heart; and an evil man brings evil things out of the evil treasure [of his heart].
But I tell you, on the day of judgment people will give account for every careless word they have spoken.
For you will be justified by your words, and you will be condemned by your words.
Then some of the Scribes and Pharisees said to him, "Teacher, we would like to see some miracle from you."
But he answered them, and said: the wicked and adulterous nation seeks a sign, but no sign will be given to it except that of Jonah the Prophet.
For as Jonah was in the belly of the whale three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights.
The Ninevites will rise up at the judgment against this nation and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.
The Queen of the South will rise up at the judgment against this nation and condemn it, because it came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.
But when an unclean spirit comes out of a man, it goes through dry places, seeking rest, but finds none.
And then he said: I will return to my house, from which I came; and when he came there, he found it empty, swept and decorated.
Then he goes away, and takes with him seven other spirits more wicked than himself, who enter and dwell there; and so the end of that man is worse than the beginning; it will be the same with that perverse nation.
And while he was still speaking to the troops, behold, his mother and brothers were outside seeking to speak to him.
And someone told him: look, your mother and brothers are outside, wanting to talk to you.
But he answered the one who had told him this: Who is my mother, and who are my brothers?
And extending his hand over his disciples, he said: here are my mother and my brothers.
For whoever does the will of my Father in heaven is my brother and sister and mother.

That same day Jesus went out of the house and sat down by the sea.
And large troops gathered around him, so he got into a boat and sat down, and the whole multitude stood on the shore.
And he spoke to them of many things by analogies, saying: Behold, a sower went out to sow.
And as he sowed, some of the seed fell along the path, and the birds came and ate it all up.
And another part fell in stony places, where it had little soil, and immediately it rose up, because it did not go deep into the earth.
And when the sun rose, it was scorched; and because it had no root, it withered away.

And another part fell among thorns; and the thorns grew up and choked it.
And another part fell on good soil, and produced fruit, one grain yielding a hundred, another sixty, and another thirty.
Let those who have ears to hear, hear.
Then the Disciples approached him and said: why do you speak to them using analogies?

He answered, and said to them: it is because it has been given to you to know the mysteries of the Kingdom of Heaven, but it has not been given to them [to know them].

For to him who has, more will be given, and he will have even more; but from him who does not have, even what he has will be taken away.
That is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.
And [thus] was fulfilled in them the prophecy of Isaiah, which said: "Being ever hearing, you will never understand; seeing ever seeing, you will never perceive."
For the heart of this people is fattened, and they have heard hard with their ears, and blinked with their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn, and I heal them.
But your eyes are blessed, for they see; and your ears are blessed, for they hear.
For truly I tell you, many prophets and many righteous people longed to see the things you see, but they did not see them; and to hear the things you hear, but they did not hear them.

Therefore, you should listen to the sowing parable.

When a man hears the word of the Kingdom, and does not understand it, the evil one comes and snatches away what was sown in his heart; and this is the one who received the seed along the path.

And the one who received the seed on rocky ground is the one who hears the word and immediately receives it with joy;

But it has no root in itself, therefore it is only for a time; so that as soon as affliction or persecution arises because of the word, it is immediately scandalized.

And the one who received the seed among the thorns is the one who hears the word of God, but the worry about the things of this world, and the deceitfulness of riches, choke the word, and it becomes unfruitful.

But the one who received the seed on good soil is the one who hears the word and understands it; and bears fruit and produces, some a hundred, some sixty, some thirty.

He offered them another analogy, saying: the Kingdom of Heaven is like a man who sowed good seed in his field.

But while the men slept, his enemy came and sowed tares among the wheat, and then went away.

And after the seed had grown into a plant and borne fruit, then the weeds also appeared.

And the servants of the family owner came to him and said, "Sir, did you not sow good seed in your field? Where then did the weeds come from?"

But he told them, "The enemy did this." And the servants said to him, "Do you want us to go and gather the weeds?"

And he said to them, "No; lest it should happen that while you are picking the weeds, you might uproot the wheat with them."

Let them both grow together until the harvest; and at harvest time I will tell the reapers: First gather the weeds and tie them in bundles to be burned; but gather the wheat into my barn.

He offered them another analogy, saying: the Kingdom of Heaven is like a mustard seed that someone took and sowed in his field.

Which is indeed the smallest of all seeds; but when it grows, it is larger than other plants, and becomes a tree; so much so that the birds of the air come to it, and make their nests in its branches.

He told them another parable: the kingdom of heaven is like yeast which a woman took and mixed with three measures of flour until it was fully leavened.

Jesus said all these things to the troops in analogies, and he did not speak to them without analogies;

So that what was spoken of by the Prophet might be fulfilled, saying: I will open my mouth in likenesses; I will declare the things which have been hidden since the foundation of the world.

Then Jesus left the troops and went home, and his disciples came to him and said, "Explain to us the similarity of the weeds in the field."

And he answered them and said: The one who sows the good seed is the Son of Man; And the field is the world; the good seed are the children of the Kingdom, and the tares are the children of the evil one;

And the enemy who sowed it is the devil; the harvest is the end of the age, and the harvesters are angels.

Just as the weeds are gathered and burned in the fire, so it will be at the end of the age.

The Son of Man will send his angels, who will gather out of his kingdom all causes of sin and those who do wrong;

And they will throw them into the fiery furnace; there will be weeping and gnashing of teeth.

Then the righteous will shine like the sun in the Kingdom of their Father. Whoever has ears to hear, let them hear.

The kingdom of heaven is like treasure hidden in a field, which a man found and hid again; then in his joy he went away and sold all he had and bought that field.

The Kingdom of Heaven is like a merchant looking for good pearls;

And he who found a pearl of great price, went away, and sold all that he had, and bought it.

The kingdom of heaven is like a net thrown into the sea, gathering all kinds of things;

When the boat is full, the fishermen pull it up onto the shore, then, sitting down, they put what is good aside in their vessels, and throw out what is worthless.

The same will happen at the end of the world; the Angels will come and separate the wicked from the righteous;

And they will throw them into the fiery furnace; there will be weeping and gnashing of teeth.

Jesus said to them, "Have you understood all these things?" They answered him, "Yes, Lord."

And he said to them: Therefore every scribe who is well instructed for the kingdom of heaven is like a father of a household who brings out of his treasure new things and old things.

And when Jesus had finished these analogies, he left from there.

And when he came to his country, he taught them in their Synagogue, so that they were astonished, and said: where did this man get this knowledge and these virtues?

Isn't this the carpenter's son? Isn't his mother's name Mary? And aren't his brothers named James, Joseph, Simon, and Judah?

And are not all his sisters among us? Where then did all these things come from to this man?

They were so scandalized by him. But Jesus said to them: A prophet is not without honor except in his own town and in his own house.

And he performed few miracles there, because of their unbelief.

At that time Herod the Tetrarch heard the fame of Jesus;

And he said to his servants, "This is John the Baptist; he has risen from the dead,

therefore the power to perform miracles is at work powerfully in him.”

For Herod had taken John, and had him bound and put in prison, because of Herodias, the wife of his brother Philip.

Because John told him: it is not permitted for you to have her as a wife.

And he would have liked to have him killed, but he feared the people, because they considered John to be a Prophet.

Now on the day of Herod's birthday feast, Herodias's daughter danced in the hall and pleased Herod.

That is why he swore an oath to give her anything she asked for.

She, having been urged on previously by her mother, said to him: give me here on a platter the head of John the Baptist.

And the king was distressed by it; but because of the oaths, and of those who were at table with him, he commanded that it be given to him.

And he sent and beheaded John in the prison.

And his head was brought in a dish, and given to the girl, who presented it to her mother.

Then his disciples came, and took away his body, and buried it; and they came and told Jesus.

And when Jesus heard it, he withdrew from there in a boat to a deserted place to be alone; and when the troops heard of it, they came out of the [nearby] towns and followed him on foot.

And Jesus went out and saw a great multitude, and he was moved with compassion, and healed their sick.

And as it was getting late, his disciples came to him and said, “This place is deserted, and the hour is already past; dismiss these troops so that they may go to the villages and buy provisions.”

But Jesus said to them, “They do not need to go away; you yourselves give them something to eat.”

And they said to him, “We have here only five loaves of bread and two fish.”

And he said to them, “Bring them here to me.”

And after ordering the troops to sit down on the grass, he took the five loaves and the two fish, and raising his eyes to heaven, he blessed [God]; then having broken the loaves, he gave them to the Disciples, and the Disciples to the troops.

And they all ate and were satisfied, and they took twelve baskets full of leftover pieces of bread.

Now those who had eaten were about five thousand men, not counting women and small children.

Immediately afterwards Jesus made his disciples get into the boat and go ahead of him to the other side, while he dismissed the troops.

And when he had given them leave, he went up on a mountain to be alone and to pray; and when evening came, he was there alone.

But the boat was already in the middle of the sea, being battered by the waves; for the wind was contrary.

And in the fourth watch of the night Jesus came to them, walking on the sea.

And his disciples, seeing him walking on the sea, were troubled, and they said: it is a ghost; and from their fear they cried out.

But immediately Jesus spoke to them, and said to them: Take courage; it is I; do not be afraid.

And Peter answered him, saying, “Lord, if it is you, command me to come to you on the water.”

And he said to him, “Come.” And Peter got out of the boat and walked on the water to go to Jesus.

But seeing that the wind was strong, he was afraid; and as he began to sink, he cried out, saying: Lord! save me.

And immediately Jesus stretched out his hand and took him, saying to him, “You of

little faith, why did you doubt?"

And when they had climbed into the gondola, the wind calmed down.

Then those who were in the boat came and worshiped him, saying: "Surely you are the Son of God."

Then, having crossed over [the sea], they came to the land of Gennesaret.

And when the people of that place recognized him, they sent word throughout the surrounding countryside; and they brought to him all those who were ill.

And they begged him [to allow] them to touch only the edge of his robe; and all who touched it were healed.

Then some scribes and Pharisees came to Jesus from Jerusalem and said:

Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat.

But he answered them, and said, "And why do you transgress the commandment of God by your tradition?"

For God has commanded, saying: Honor your father and your mother. And [he also said]: Whoever curses his father or his mother shall die.

But you say: whoever says to his father or his mother, [Any] gift that [will be offered] from me, shall be for your benefit;

Although he does not honor his father or his mother, [he will not be guilty]; and thus you have nullified the commandment of God by your tradition.

Hypocrites, Isaiah was right when he prophesied about you, saying:

This people draws near to me with their mouth, and honors me with their lips; but their heart is far from me.

But they honor me in vain, teaching doctrines [which are only] the commandments of men.

Then, having called the troops together, he said to them: Listen, and understand [this].

It is not what goes into the mouth that defiles a person, but what comes out of the mouth; this is what defiles a person.

At this the disciples came to him and said, "Did you not know that the Pharisees were offended when they heard this talk?"

And he answered, and said: Every plant that my heavenly Father has not planted will be pulled up by the roots.

Leave them, they are blind, guides of the blind; if a blind man leads another blind man, both will fall into the pit.

Then Pierre, taking the floor, said to him: explain this similarity to us.

And Jesus said, "Are you also still without understanding?"

Don't you still hear that everything that goes into the mouth goes down into the stomach and then is thrown away?

But the things that come out of the mouth proceed from the heart, and these things defile a person.

For out of the heart come evil thoughts, murder, adultery, fornication, theft, false testimony, slander.

These are the things that defile a person; but eating with unwashed hands does not defile a person.

Then Jesus left that place and withdrew to the districts of Tyre and Sidon.

And behold, a Canaanite woman, who had come from those quarters, cried out to him, saying, Lord! Son of David, have mercy on me! My daughter is miserably tormented by a demon.

But he did not answer her a word; and his disciples came to him and begged him, saying, "Send her away, for she is crying out after us."

And he answered, and said: I am sent only to the lost sheep of the house of Israel.

But she came and worshiped him, saying, "Lord, help me!"

And he answered him, and said: it is not right to take the children's bread and throw it to the little dogs.

But she said: That is true, Lord! Yet even little dogs eat crumbs that fall from their masters' table.

Then Jesus answered her, saying, "Woman, your faith is great; let it be done for you as you wish." And from that moment her daughter was healed.

And Jesus left there and came to the Sea of Galilee; then he went up on a mountain and sat down there.

And many groups of people came to him, bringing with them the lame, the blind, the mute, the maimed, and many others; and they laid them at Jesus' feet, and he healed them.

So these troops were astonished to see the mute speak, the one-armed be healthy, the lame walk, and the blind see; and they glorified the God of Israel.

Then Jesus called his disciples to him and said, "I have compassion for this multitude of people, for they have not left me for three days, and they have nothing to eat; and I do not want to send them away hungry, lest they fail on the way."

And his disciples said to him, "Where in this desert could we get enough bread to feed such a large crowd?"

And Jesus said to them, "How many loaves do you have?" They said to him, "Seven, and a few small fish."

Then he ordered the troops to sit on the ground.

And having taken the seven loaves and the fish, he broke them after blessing God, and gave them to his disciples, and the disciples to the people.

And they all ate and were satisfied; and they took up seven baskets full of leftover pieces of bread.

Now those who had eaten were four thousand men, not counting women and small children.

And Jesus, having dismissed the troops, got into a boat and came to the territory of Magdala.

Then some Pharisees and Sadducees came to him, and to test him, they asked him to show them some miracle in heaven.

But he answered them, and said to them: When evening comes, you say: it will be fine weather, because the sky is red.

And in the morning [you say]: "Today there will be a storm, for the sky is red and dark." Hypocrites! You know how to interpret the appearance of the sky, but you cannot interpret the signs of the seasons!

The wicked and adulterous nation seeks a sign; but no sign will be given to it except that of Jonah the Prophet; and leaving them he went away.

And when his disciples arrived at the shore beyond, they had forgotten to bring bread.

And Jesus said to them, "Beware of the yeast of the Pharisees and Sadducees."

But they thought to themselves, and said: it is because we did not bring any bread.

And Jesus, knowing their thoughts, said to them, "You of little faith, what do you think in your hearts about not having taken any bread?"

Do you still not understand, and do you no longer remember the five loaves for the five thousand men, and how many baskets you gathered from them?

Nor of the seven loaves of bread for the four thousand men, and how many baskets did you gather from them?

How is it that you do not understand that it is not concerning the bread that I told you to beware of the leaven of the Pharisees and Sadducees?

Then they understood that he was not telling them to beware of the leaven in the bread, but of the teaching of the Pharisees and Sadducees.

And Jesus, coming to the quarters of Caesarea Philippi, questioned his disciples, saying, "Who do men say that I am the Son of Man?"

And they answered him: Some say that you are John the Baptist; others, Elijah; and others, Jeremiah, or one of the Prophets.

He said to them, "And you, who do you say that I am?"

Simon Peter answered, and said, "You are the Christ, the Son of the living God."
And Jesus answered, and said, "Blessed are you, Simon son of Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven."
And I also tell you that you are Peter, and on this rock I will build my Church; and the gates of hell shall not prevail against it.
And I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.

Then he expressly commanded his disciples not to tell anyone that he was Jesus the Christ.

From that time on, Jesus began to tell his disciples that he must go to Jerusalem and suffer many things there at the hands of the elders, chief priests, and scribes, and that he must be killed there and rise again on the third day.

But Peter took him aside and began to rebuke him, saying, "Lord, have mercy on you; this shall not happen to you."

But he turned around and said to Peter, "Get away from me, Satan! You are a stumbling block to me; for you do not understand the things of God, but the things of men."

Then Jesus said to his disciples: if anyone wants to come after me, let him deny himself, and take up his cross, and follow me.

For whoever wants to save his soul will lose it, but whoever loses his soul for my sake will find it.

But what will it profit a man if he gains the whole world, yet loses his soul? Or what will a man give in exchange for his soul?

For the Son of Man is going to come with the glory of his Father and his angels, and then he will repay each person according to what they have done.

Truly I tell you, there are some who are standing here who will not die before they see the Son of Man coming in his kingdom.

Six days later, Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves.

And he was transfigured before them, and his face shone like the sun, and his clothes became as white as light.

And behold, they saw Moses and Elijah, who were talking with him.

Then Peter spoke up and said to Jesus, "Lord, it is good for us to be here; if you wish, let us put up three tents, one for yourself, one for Moses, and one for Elijah."

And while he was still speaking, behold, a bright cloud covered them with its shadow; and behold, a voice came from the cloud, saying, This is my beloved Son, in whom I am well pleased; listen to him.

When the disciples heard this, they fell face down to the ground and were terrified.

But Jesus came and touched them, saying, "Get up, and do not be afraid."

And when they raised their eyes, they saw no one but Jesus alone.

And as they were coming down the mountain, Jesus commanded them, saying, "Tell no one about the vision until the Son of Man has risen from the dead."

And his disciples questioned him, saying: why then do the scribes say that Elijah must come first?

And Jesus answered and said: it is true that Elijah will come first, and that he will restore all things.

But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased; so the Son of Man must suffer at their hands.

Then the Disciples understood that it was John the Baptist he had spoken to them about.

And when they came to the troops, a man approached and knelt before him,

And he said to him, "Lord, have mercy on my son, who is epileptic and miserable; for he often falls into the fire and often into the water."

And I presented him to your disciples; but they could not heal him.

And Jesus, answering, said: O unbelieving and perverse generation, how long shall I stay with you? How long shall I put up with you? Bring him here to me.

And Jesus strongly rebuked the demon, which came out of the child, and the child was healed at that very moment.

Then the disciples came to Jesus privately and said, "Why could we not throw him out?"

And Jesus answered them, "It is because of your unbelief. For truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you."

But this kind [of demons] only comes out through prayer and fasting.

And while they were in Galilee, Jesus said to them, "It will happen that the Son of Man will be delivered into the hands of men;

And that they will kill him, but on the third day he will rise again. And [the disciples] were greatly grieved.

And when they came to Capernaum, those who received the didrachmas came to Peter and said to him, "Doesn't your teacher pay the didrachmas?"

He said, "Yes." And when he had entered the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect tribute or taxes? From their own children, or from foreigners?"

Peter said: foreigners. Jesus answered him: children are exempt.

But so that we may not offend them, go out to sea, and throw down your line, and take the first fish that comes up; and when you open its mouth, you will find a stater in it; take it, and give it to them for me and for you.

At that very hour the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?"

And Jesus called a little child to him and placed him in their midst.

And he said to them, "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven."

Therefore, whoever becomes humble like this little child is the greatest in the Kingdom of Heaven.

And whoever receives such a little child in my name receives me.

But whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a millstone hung around his neck and to be thrown into the depths of the sea.

Woe to the world because of scandals; for it is inevitable that scandals will occur; however, woe to the man through whom the scandal comes.

If your hand or your foot causes you to stumble, cut it off and throw it away; for it is better for you to enter life maimed or crippled than to have two feet or two hands and be thrown into eternal fire.

And if your eye causes you to stumble, pluck it out and throw it away; for it is better for you to enter life having one eye than to have two eyes and be thrown into the fire of hell.

Be careful not to despise any of these little ones, for I tell you, their angels in heaven always look to the face of my Father who is in heaven.

For the Son of Man came to save what was lost.

What do you think? If a man has a hundred sheep, and one of them wanders off, does he not leave the ninety-nine and go up into the mountains to look for the one that wandered off?

And if he happens to find it, truly I tell you, he rejoices more in it than in the ninety-nine that did not go astray.

So it is not the will of your Father in heaven that one of these little ones should perish.

But if your brother sins against you, go and tell him his fault between you and him alone; if he listens to you, you have gained your brother.

But if he does not listen to you, take one or two others along with you, so that every word may be confirmed by the testimony of two or three witnesses. If he does not deign to listen to them, tell it to the Church; and if he does not deign to listen to the Church, let him be to you as a pagan and as a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

I also tell you that if two of you on earth agree, whatever they ask for will be given to them by my Father in heaven.

For where two or three are gathered in my Name, I am there in the midst of them.

Then Peter came to him and said, "Lord, how many times shall my brother sin against me and I forgive him? Up to seven times?"

Jesus answered him, "I do not say to you up to seven times, but up to seventy times."

That is why the Kingdom of Heaven is like a King who wanted to take his servants into account.

And when he had begun to count, he was presented with one who owed him ten thousand talents.

And because he had no means to pay, his Lord commanded that he, his wife, his children, and all that he had be sold, and that the debt be paid.

But this servant fell down at his feet and begged him, saying, "Lord, be patient, and I will restore everything to you."

Then the Lord of that servant, moved with compassion, released him and forgave him the debt.

But this servant went out and met one of his fellow servants who owed him a hundred denarii; and seizing him, he began to choke him, saying, "Pay me what you owe me."

But his fellow servant fell at his feet and begged him, saying: be patient, and I will give you everything back.

But he refused to do anything; and he went away and put him in prison until he had paid the debt.

But when his other companions in service saw what had happened, they were greatly distressed, and they came and told their Lord all that had happened.

Then his Lord summoned him and said to him: You wicked servant, I have forgiven you all this debt because you begged me to;

Shouldn't you also have felt pity for your fellow worker, just as I had felt pity for you?

And his lord, being angry, handed him over to the sergeants until he had paid him all that was owed to him.

This is how my heavenly Father will treat you unless you forgive each of your brothers and sisters their trespasses from your heart.

And it came to pass that when Jesus had finished these sayings, he departed from Galilee, and came to the border of Judea, beyond the Jordan.

And large troops followed him, and there he healed [their sick].

Then some Pharisees came to him to test him, and they said to him, "Is it lawful for a man to divorce his wife for any and every reason?"

And he answered, and said to them: Have you not read that he who made them from the beginning made them male and female?

And he said: For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.

Therefore they are no longer two, but one flesh. What God has joined together, let no one separate.

They said to him, "Why then did Moses command that a certificate of divorce be given and that his wife be divorced?"

He told them: It was because of the hardness of your hearts that Moses allowed you to divorce your wives; but from the beginning it was not so.

And I tell you that anyone who divorces his wife, except for adultery, and marries

another woman commits adultery; and he who marries a divorced woman commits adultery.

His disciples said to him: If this is the condition of a man with regard to his wife, it is not appropriate to marry.

But he said to them: not everyone is capable of this, but [only] those to whom it has been given.

For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who can accept this accept it.

Then little children were brought to him so that he might lay his hands on them and pray [for them]; but the disciples rebuked them.

And Jesus said to them, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these."

Then, having laid his hands on them, he left from there.

And behold, someone came up to him and said, "Master, who is good, what good must I do to have eternal life?"

He replied, "Why do you call me good? God is the only good being. If you want to enter life, keep the commandments."

He asked him, "What?" And Jesus answered him, "You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness."

Honor your father and your mother; and you shall love your neighbor as yourself.

The young man said to him: I have kept all these things since my youth; what do I still lack?

Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; then come, follow me."

But when this young man heard this, he went away sorrowful, because he had great possessions.

Then Jesus said to his disciples: truly I tell you, it is hard for a rich person to enter the kingdom of heaven.

I tell you again: It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

His disciples, when they heard these things, were greatly astonished and said, "Who then can be saved?"

And Jesus, looking at them, said: "With men this is impossible, but with God all things are possible."

Then Peter spoke up and said to him, "Look, we have left everything and followed you; what will happen to us now?"

And Jesus said to them, "Truly I tell you, you who have followed me in the regeneration, when the Son of Man sits on his glorious throne, you also will sit on twelve thrones, judging the twelve tribes of Israel."

And whoever has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for my sake, will receive a hundred times as much, and will inherit eternal life.

But many who are first will be last, and the last will be first.

For the kingdom of heaven is like a family owner who went out early in the morning to hire workers for his vineyard.

And when he had agreed with the workers on a denarius a day, he sent them to his vineyard.

Then, having gone out around three o'clock, he saw others who were at the market, doing nothing;

To whom he said: you also go to my vineyard, and I will give you what is reasonable.

And they went. Then he went out again about six o'clock, and about nine o'clock, and did the same.

And going out around eleven o'clock, he found others who were doing nothing, to whom he said: why do you stand here all day doing nothing?
They answered him, "Because no one has praised us." And he said to them, "You also go to my vineyard, and you will receive what is reasonable."
And when evening came, the owner of the vineyard said to the one in charge of his affairs: call the workers and pay them their wages, beginning with the last ones and going all the way to the first.
Then those who had been hired around eleven o'clock came, and each received a denarius.
But when the first ones arrived they thought they would receive more, but each of them also received a denarius.
And having received it, they murmured against the father of the family,
By saying: these latter have worked only one hour, and you have made them equal to us, who have borne the burden of the day, and the heat.
And he answered one of them, and said to him, "My friend, I am not wronging you; did you not agree with me for a denarius?"
Take what is yours, and go; but if I want to give the latter as much as you, Am I not allowed to do what I want with my own possessions? Is your eye cunning because I am good?
So the last will be first, and the first will be last, for many are called, but few are chosen.
And Jesus, going up to Jerusalem, took his twelve disciples aside on the way, and said to them:
Behold, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death.
They will hand him over to the Gentiles to be mocked, flogged, and crucified; but on the third day he will rise again.
Then the mother of Zebedee's sons came to him with her sons, prostrating herself, and begging him for mercy.
And he said to her, "What do you want?" She said to him, "Order that my two sons, who are here, shall sit, one at your right hand, and the other at your left, in your kingdom."
And Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am going to drink, and to be baptized with the baptism with which I am going to be baptized?" They answered him, "We are able."
And he said to them, "You will indeed drink my cup and be baptized with the baptism I am baptized with; but to sit at my right or my left is not mine to give, but it will be given to those for whom it has been prepared by my Father."
The ten [other Disciples], having heard this, were indignant against the two brothers.
But Jesus called them together and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them."
But it shall not be so among you: on the contrary, whoever wishes to be great among you must be your servant.
And whoever wants to be first among you, let him be your servant.
Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.
And as they left Jericho, a large company followed them.
And behold, two blind men were sitting by the roadside, and when they heard that Jesus was passing by, they cried out, saying, "Lord, Son of David, have mercy on us!"
And the troops rebuked them, so that they would be quiet; but they shouted even louder: Lord, Son of David! Have mercy on us!
And Jesus stopped, called them, and said to them, "What do you want me to do for you?"

They said to him, "Lord, let our eyes be opened."

And Jesus, moved with compassion, touched their eyes, and immediately their eyes received sight; and they followed him.

Now when they were near Jerusalem, and had come to Bethphage on the Mount of Olives, Jesus sent out two disciples,

Saying to them: go to the village opposite you, and first you will find a donkey tied up, and her foal with her; untie them, and bring them to me.

And if anyone says anything to you, you shall say that the Lord needs them; and immediately he will let them go.

All this took place so that what the Prophet had spoken of might be fulfilled, saying:

Tell the daughter of Zion: behold, your King is coming to you, gentle, and riding on a donkey, and on a donkey's colt.

So the disciples went away and did as Jesus had commanded them.

And they brought the donkey and the colt, and put their garments on them, and made them sit on it.

Then large groups spread their garments along the road, and others cut branches from the trees and spread them along the road.

And the troops that went before, and those that followed, shouted, saying: Hosanna! to the Son of David, blessed is he who comes in the Name of the Lord; Hosanna in the highest places!

And when he entered Jerusalem, the whole city was stirred, saying, "Who is this?"

And the troops said: This is Jesus the Prophet, who is from Nazareth in Galilee.

And Jesus entered the Temple of God, and drove out all those who were selling and buying in the Temple, and overturned the tables of the money changers, and the seats of those who were selling doves;

And he said to them, "It is written: 'My house shall be called a house of prayer,' but you have made it a den of robbers."

Then blind and lame people came to him in the Temple, and he healed them.

But when the chief priests and the scribes saw the wonders that he had done, and the children crying out in the Temple, and saying, Hosanna to the Son of David! they were indignant.

And they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; but have you never read [these words]: 'Through the mouths of children and infants you have bestowed your praise upon them?'"

And having left them, he went out of the city to Bethany, and spent the night there.

But in the morning, as he was returning to the city, he was hungry.

And seeing a fig tree that was on the road, he approached it, but found nothing but leaves on it; and he said to it: may no fruit ever be born of you again: and immediately the fig tree withered.

When the disciples saw this, they were astonished, saying: how did the fig tree become withered in an instant?

And Jesus answered them, "Truly I tell you, if you have faith and do not doubt, not only will you do what was done to the fig tree, but also you will say to this mountain, 'Move from your place and throw yourself into the sea,' it will be done."

And whatever you ask for in prayer [God], if you believe, you will receive it.

Then when he came to the Temple, the chief priests and the elders of the people came to him as he was teaching, and said to him, "By what authority are you doing these things? And who gave you this authority?"

Jesus answered them, saying: I will also ask you about one thing, and if you tell me, I will also tell you by what authority I do these things.

The baptism of John—where did it come from? From heaven, or from men? Now they disputed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'"

And if we say: men, we fear troops: for everyone holds John to be a prophet. Then they answered Jesus, saying, "We do not know." And he said to them, "I will not tell you by what authority I do these things."

But what do you think? A man had two sons, and going to the first, he said to him: My son, go, and work today in my vineyard.

The one who replied said: I do not want to go; but after having repented, he went. Then he came to the other, and said the same thing to him; and this one answered, and said: I am going, Lord; but he did not go.

Which of the two did the will of the father? They answered him, "The first." And Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are entering the kingdom of God ahead of you."

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 afterward you did not repent and believe him.

Listen to another parallel: there was a family man who planted a vineyard, and surrounded it with a hedge, and dug a winepress in it, and built a tower; then he rented it to some vine-growers, and went away.

And as the fruit season was near, he sent his servants to the vinedressers to receive their fruit.

But the tenants seized his servants, flogged one, killed another, and stoned another to death.

He sent other servants, more than the first time, and they did the same to them. Finally, he sent his [own] son to them, saying: they will respect my son.

But when the tenants saw the son, they said to one another, "This is the heir; come, let us kill him and seize his inheritance."

Having seized him, they threw him out of the vineyard and killed him.

When the Lord of the vineyard comes, what will he do to those tenants?

They told him: he will destroy them like wicked people, and will rent his vineyard to other tenants, who will give him back its fruit in its season.

And Jesus said to them, "Have you never read in the Scriptures: 'The stone that the builders rejected has become the cornerstone; this has been done by the Lord, and it is marvelous in our eyes.'"

Therefore I tell you that the Kingdom of God will be taken away from you and given to a nation that will produce its fruits.

But whoever falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.

And when the chief priests and the Pharisees heard these parables, they knew that he was speaking about them.

And they sought to seize him, but they feared the troops, because he was considered a Prophet.

Then Jesus, speaking to them again in parables, said:

The Kingdom of Heaven is like a king who gave a wedding feast for his son.

And he sent his servants to call those who had been invited to the wedding; but they refused to come.

He sent out other servants, saying, "Tell those who were invited, 'See, I have prepared my dinner; my bulls and fattened cattle have been slaughtered, and everything is ready; come to the wedding feast.'"

But they paid no heed to this, and went off, one to his farm, and the other to his business.

And the others seized his servants, and insulted them, and killed them.

When the King heard of it, he became angry, and having sent his troops there, he destroyed those murderers and burned their city.

Then he said to his servants, "Well, the wedding banquet is prepared, but those who were invited were not worthy."

Go to the crossroads, and invite as many people as you find to the wedding.

Then his servants went out into the roads and gathered together all they found, both bad and good, so that the wedding place was filled with people who were at the table.

And when the King came in to see those who were at the table, he saw a man there who was not wearing a wedding robe.

And he said to him, "My friend, how did you get in here without a wedding robe?" And he was speechless.

Then the King said to the servants, "Bind him hand and foot, take him away, and throw him outside into the darkness; there will be weeping and gnashing of teeth there."

Because there are many who are called, but few who are chosen.

Then the Pharisees withdrew and discussed together how they might catch him in words;

And they sent their disciples to him, along with some Herodians, saying, "Teacher, we know that you are true and that you teach the way of God in truth, and that you care not for anyone, because you pay no attention to the appearance of men."

So tell us what you think about this: is it permissible to pay tribute to Caesar, or not?

And Jesus, knowing their malice, said: Hypocrites, why are you testing me?

Show me the tribute coin; and they presented him with a denarius.

And he said to them, "Whose image is this, and whose inscription?"

They answered him: from Caesar. Then he said to them: render therefore to Caesar the things that are Caesar's, and to God the things that are God's.

And when they heard this, they were astonished, and leaving him, they went away.

That same day the Sadducees, who say there is no resurrection, came to him and questioned him,

By saying, "Master," Moses said: "If anyone dies without children, let his brother take his wife, and he shall bear children for his brother."

Now there were seven brothers among us, the eldest of whom, after marrying, died, and having no children, left his wife to his brother.

Similarly the second, then the third, up to the seventh.

And after them all, the woman also died.

In the resurrection, then, of which of the seven will she be a woman? For all of them had her.

But Jesus answered them, "You are mistaken, because you do not know the Scriptures or the power of God."

For in the resurrection, women are neither taken nor given in marriage, but are like the angels of God in heaven.

And as for the resurrection of the dead, have you not read what God has spoken to you about, saying:

I am the God of Abraham, and the God of Isaac, and the God of Jacob; [or] God is not the God of the dead, but of the living.

Having heard this, the troops admired his doctrine.

And when the Pharisees heard that he had silenced the Sadducees, they gathered together in one place.

And one of them, who was a Doctor of the Law, questioned him to test him, saying: Teacher, which is the greatest commandment of the Law?

Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."

This is the first and greatest commandment.

And the second like it is: you shall love your neighbor as yourself.

The entire Law and the Prophets depend on these two commandments.

And when the Pharisees had gathered together, Jesus questioned them,

They said, "What do you think of the Christ? Whose son is he?" They answered him, "The son of David."

And he said to them, "How then does David, speaking by the Spirit, call him [his]

Lord?" saying:

The Lord said to my Lord, sit at my right hand, until I make your enemies a footstool for your feet.

If then David calls him [his] Lord, how can he be his Son?

And no one could answer him with a single word, nor did anyone dare to question him again from that day on.

Then Jesus spoke to the troops and to his disciples,

Saying: The scribes and the Pharisees sit in Moses' seat.

Therefore, observe and do all the things they tell you to do, but not their works, because they say, but do not do.

For they bind together heavy and unbearable burdens, and put them on the shoulders of men; but they will not lift a finger to move them.

And they do all their works to be seen by men; for they wear broad phylacteries and long fringes on their garments.

And they love the places of honor at feasts, and the best seats in the Synagogues;

And greetings in the marketplaces; and to be called by men, Our master! Our master!

But for you, do not be called, Our Master; for Christ alone is your Teacher; and for you, you are all brothers.

And do not call anyone on earth [your] father; for you have one Father, and he is in heaven.

And do not be called teachers, for Christ alone is your teacher.

But let the one who is greatest among you be your servant.

For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

But woe to you, scribes and Pharisees, hypocrites, for you shut the kingdom of heaven in people's faces: for you yourselves do not enter it, nor do you allow those who would enter to enter.

Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, even under the pretext of making long prayers; therefore you will receive a greater condemnation.

Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and after he becomes one, you make him twice as much a son of hell as yourselves.

Woe to you, blind guides, who say: whoever swears by the Temple, it is nothing; but whoever swears by the gold of the Temple, he is bound by his oath.

Fools and blind men! For which is greater, gold, or the temple that sanctifies gold?

And whoever swears by the altar, it is nothing; but whoever swears by the gift that is on the altar is bound.

You fools and blind people! For which is greater, the gift, or the altar that sanctifies the gift?

Therefore, whoever swears by the altar swears by the altar and by everything that is on it.

And whoever swears by the Temple, swears by the Temple and by him who dwells in it.

And whoever swears by heaven swears by the throne of God and by him who sits on it.

Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and neglect the weightier matters of the law: justice, mercy, and faithfulness. You ought to have done these, and not neglected the others.

Blind drivers, you sink the gnat, and you swallow the camel.

Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of greed and self-indulgence.

Blind Pharisee, first clean the inside of the cup and the dish, so that the outside also may be clean.

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all

kinds of filth.

So you appear righteous to men on the outside, but inwardly you are full of hypocrisy and iniquity.

Woe to you, scribes and Pharisees, hypocrites, for you build the tombs of the prophets and repair the graves of the righteous;

And you say: if we had lived in the time of our fathers, we would not have participated with them in the killing of the Prophets.

Thus you are witnesses against yourselves that you are the children of those who killed the Prophets;

And you have finished filling the measure of your fathers.

Snakes, brood of vipers! How will you escape the torment of hell?

For behold, I am sending you prophets, and wise men, and scribes; some of them you will kill, some you will crucify, some you will flog in your synagogues, and some you will persecute from town to town.

So that all the righteous blood that has been shed on earth may come upon you, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you killed between the Temple and the altar.

Truly I tell you, all these things will come upon this generation.

Jerusalem, Jerusalem, you who kill the Prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing!

Behold, your house will become deserted.

For I tell you, you will not see me again until you say, "Blessed is he who comes in the name of the Lord!"

And as Jesus was leaving the Temple, his disciples approached him to point out the Temple buildings.

And Jesus said to them, "Do you see all these things? Truly I tell you, not one stone here will be left on another; every one will be thrown down."

Then, sitting on the Mount of Olives, his disciples came to him privately and said, "Tell us, when will these things happen, and what will be the sign of your coming and of the end of the age?"

And Jesus answered them, saying: Beware lest anyone deceive you.

For many will come in my name, saying, 'I am the Christ,' and they will deceive many.

And you will hear of wars and rumors of wars; [but] see that you are not troubled by them; for all these things must come to pass, but the end is not yet.

For nation will rise against nation, and kingdom against kingdom; and there will be famines, pestilences, and earthquakes in various places.

But all these things are only the beginning of sorrows.

Then they will hand you over to be afflicted, and will kill you; and you will be hated by all nations because of my name.

And then many will be scandalized, and will betray one another, and hate one another.

And many false prophets will arise and deceive many.

And because iniquity will be multiplied, the charity of many will grow cold.

But he who perseveres to the end will be saved.

And this gospel of the kingdom will be preached throughout the inhabited earth as a testimony to all nations, and then the end will come.

But when you see the abomination that will cause desolation, which was foretold by Daniel the Prophet, standing in the holy place, (Let the reader understand this.)

Then let those who are in Judea flee to the mountains.

And let the one who is in charge of the house not go down to take anything from his house.

And let him who is in the field not turn back to take his clothes.

But woe to those who are pregnant, and to those who are breastfeeding in those days.

Or pray that your flight will not be in winter, nor on a Sabbath day.
For then there will be great distress, such as has not been from the beginning of the world until now, nor will there ever be again.
And if those days had not been shortened, no one would have been saved; but for the sake of the elect those days will be shortened.
So if anyone tells you, 'Look, here is the Christ!' or, 'There he is!' do not believe it.
For false Christs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect.
Here it is, I predicted it.
If they tell you, 'Look, he is in the desert,' do not go out; or, 'Look, he is in the innermost part of the house,' do not believe it.
But as the lightning comes from the east and is seen even in the west, so will be the coming of the Son of Man.
For where the dead body is, there the eagles will gather.
But immediately after the affliction of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken.
And then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn and beat their breasts, and they will see the Son of Man coming in the clouds of the sky with power and great glory.
And he will send his angels, who with a loud trumpet call will gather his chosen ones from the four winds, from one end of the heavens to the other.
Or learn this analogy taken from the fig tree: When its branches are already full of sap, and it is growing leaves, you know that summer is near.
Likewise, when you see all these things, you will know that [the Son of Man] is near, and is at the door.
Truly I tell you, this generation will certainly not pass away until all these things have happened.
Heaven and earth will pass away, but my words will never pass away.
But about that day or hour no one knows, not even the angels in heaven, but only my Father.
But as it was in the days of Noah, so it will be at the coming of the Son of Man.
For as in the days before the flood [men] ate and drank, married, and gave in marriage, until the day Noah entered the ark;
And they did not know that the flood would come until it came and took them all away; so it will be at the coming of the Son of Man.
Then two [men] will be in a field; one will be taken, and the other left.
Two women will grind at the mill, one will be taken, and the other left.
Therefore keep watch, because you do not know at what hour your Lord will come.
But know this, that if a father of a family knew at what time of night the thief was to come, he would stay up, and would not let his house be broken into.
Therefore, you also must be ready, for the Son of Man will come at an hour when you do not expect him.
Who then is the faithful and wise servant, whom the master has put in charge of all his servants, to give them their food at the proper time?
Blessed is that servant whom his master finds acting in this way when he arrives.
Truly I tell you, he will establish it over all his possessions.
But if it is a wicked servant, who says to himself, 'My master is taking a long time to come';
And that he should start beating his fellow servants, and eating and drinking with drunkards;
The master of that servant will come on a day when he does not expect him, and at an hour he does not know.

And he will separate him and place him among the hypocrites; there will be weeping and gnashing of teeth.
Then the Kingdom of Heaven will be like ten virgins who took their lamps and went to meet the bridegroom.
Now there were five wise ones, and five foolish ones.
The madwomen, when they took their lamps, had not taken any oil with them.
But the wise men had taken oil in their vessels along with their lamps.
And as the bridegroom was delayed in coming, they all became drowsy and fell asleep.

But at midnight there was a cry, [saying]: Behold, the bridegroom is coming; come out to meet him.

Then all the virgins got up and prepared their lamps.

And the foolish ones said to the wise ones: Give us some of your oil, for our lamps are going out.

But the wise men answered, saying: [We cannot give you any], lest we should not have enough for ourselves and for you; but rather go to those who sell it, and buy some for yourselves.

But while they were going to buy the food, the bridegroom came, and those who were ready went in with him to the wedding banquet, and the door was shut.

After this the other virgins also came, and said, "Lord! Lord! Open to us!"

But he answered them, and said: truly I do not know you.

Therefore, keep watch, because you do not know the day or the hour when the Son of Man will come.

For it is like a man who went out, called his servants, and entrusted his property to them.

And he gave to one five talents, and to another two, and to another one; to each according to his means; and immediately he departed.

But the one who had received the five talents went away and traded with them, and gained five more talents.

Likewise, the one who had received the two talents also gained two more.

But the one who had received only one went away, buried it in the ground, and hid his master's money.

Now, a long time later, the master of those servants came and settled accounts with them.

Then the one who had received the five talents came and presented five more talents, saying, "Master, you entrusted me with five talents; behold, I have gained five more."

And his Lord said to him: That is well, good and faithful servant; you have been faithful over a little, I will set you over much; come and share in the joy of your Lord.

Then the one who had received the two talents came and said, "Master, you entrusted me with two talents; see, I have gained two more as well."

And his master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much: come and share in the joy of your master."

But the one who had received only one talent came and said, "Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered."

That is why, fearing [to lose your talent], I went and hid it in the ground; behold, you have [here] what belongs to you.

And his Lord answered him, saying: wicked and cowardly servant, you knew that I reaped where I did not sow, and that I gathered where I did not scatter.

So you had to give my money to the bankers, and when I returned I would have received it with interest.

Take the talent from him, and give it to the one who has ten talents.

For to everyone who has, more will be given, and even more will be given to him; but from him who does not have, even what he has will be taken away.

Throw the worthless servant into the outer darkness; there will be weeping and gnashing of teeth.

When the Son of Man comes, surrounded by his glory and accompanied by all the holy Angels, then he will sit on his glorious throne.

And all the nations will be gathered before him; and he will separate them one from another, as a shepherd separates the sheep from the goats.

And he will place the sheep on his right, and the goats on his left.

Then the King will say to those on his right, "Come, you who are blessed by my Father; inherit the kingdom prepared for you from the foundation of the world."

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;

I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.

Then the righteous will answer him, saying, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?"

And when did we see you a stranger, and welcome you; or naked, and clothe you?

Or when did we see you sick, or in prison, and come to visit you?

And the King will answer them, saying: Truly I tell you, whatever you did for one of the least of these brothers of mine, you did for me.

Then he will also say to those on his left, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels."

For I was hungry, and you gave me nothing to eat; I was thirsty, and you gave me nothing to drink;

I was a stranger, and you did not welcome me; I was naked, and you did not clothe me; I was sick and in prison, and you did not visit me.

Then they too will answer him, saying, "Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not help you?"

Then he will answer them, saying, "Truly I tell you, just as you did not do these things to one of the least of these, you did not do them to me."

And these will go away to eternal punishment; but the righteous will go to enjoy eternal life.

And it came to pass that when Jesus had finished all these sayings, he said to his disciples:

You know that the [Feast of] Passover is in two days; and the Son of Man is going to be handed over to be crucified.

Then the chief priests, and the scribes, and the elders of the people assembled in the hall of the high priest, whose name was Caiaphas;

And they conspired together to seize Jesus by cunning, in order to kill him.

But they said: it should not be during the Festival, lest there be some unrest among the people.

And while Jesus was in Bethany, in the house of Simon the leper,

A woman came to him with an alabaster jar full of very expensive perfume, and she poured it on his head while he was at the table.

But his disciples, seeing this, were indignant and said: what is the point of this loss?

Because this perfume could be sold in large quantities and given to the poor.

But Jesus, knowing this, said to them, "Why are you giving this woman grief? For she has done a good deed for me."

Because you will always have the poor with you; but you will not always have me.

For what she poured this perfume on my body, she did for [the apparatus of] my burial.

Truly I tell you, in all the places in the world where this Gospel is preached, what she did will also be recited in her memory.

Then one of the twelve, called Judas Iscariot, went to the chief priests,
And he said to them, "What are you willing to give me, and I will deliver him to you?" And they counted out thirty pieces of silver to him.
And from then on he looked for an opportunity to deliver it.
Now on the first day of Unleavened Bread, the disciples came to Jesus, saying, "Where do you want us to prepare the Passover meal for you?"
And he replied: go to the city to so-and-so, and tell him: the Teacher says: my time is near; I will celebrate Passover with my disciples at your house.
And the disciples did as Jesus had commanded them, and prepared the Passover.
When evening came, he sat down to eat with the twelve.
And as they were eating, he said to them, "Truly I tell you, one of you will betray me."
And they were greatly grieved, and each of them began to say to him, "Lord, is it I?"

But he answered them, and said: whoever puts his hand into the dish to dip with me, that is the one who will betray me.
But the Son of Man goes away, just as it is written about him; but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.
And Judas, who betrayed him, answered and said: Master, is it I? [Jesus] said to him: You have said so.
And as they were eating, Jesus took the bread, and after he had blessed God, he broke it and gave it to his disciples, and said to them: take, eat; this is my body.
Then he took the cup, and blessed God, and gave it to them, saying: drink from it, all of you.
For this is my blood, the [blood] of the New Testament, which is shed for many for the forgiveness of sins.
But I tell you, from this hour I will not drink of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father.
And when they had sung the Song, they went up to the Mount of Olives.
Then Jesus said to them, "This night you will all fall away because of me, for it is written: 'I will strike the shepherd, and the sheep of the flock will be scattered.'"

But after I have risen from the dead, I will go before you into Galilee.
And Peter, speaking up, said to him: even if everyone were scandalized because of you, I never will be.
Jesus said to him, "Truly I tell you, on this very night, before the rooster crows, you will deny me three times."
Peter said to him: even if I have to die with you, I will not deny you; and all the disciples said the same thing.
Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here until I pray in the place where I am going."
And he took with him Peter and the two sons of Zebedee, and he began to be sorrowful and very distressed.
Then he said to them, "My soul is overcome with sorrow on all sides, even to the point of death. Stay here and keep watch with me."
Then going a little farther, he bowed down with his face to the ground, praying, and said, "My Father, if it is possible, let this cup pass from me; yet not as I will, but as you will."
Then he came to his disciples and found them sleeping, and he said to Peter, "Is it possible that you could not have stayed awake with me for one hour?"
Be on your guard and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak.
He went away a second time and prayed, saying, "My Father, if it is not possible for this cup to pass from me unless I drink it, your will be done."

He returned later, and found them still sleeping; for their eyes were heavy. And having left them, he went away again, and prayed for the third time, saying the same words.

Then he came to his disciples and said to them, "Sleep and rest, for the hour is near, and the Son of Man is about to be delivered into the hands of the wicked." Get up, come on, here comes the one who betrays me.

And while he was still speaking, behold, Judas, one of the twelve, came, and with him a large company, with swords and clubs, sent from the chief priests and the elders of the people.

But the one who betrayed him had given them a signal, saying: the one I will kiss is him, seize him.

And immediately, approaching Jesus, he said to him, "Master, I greet you," and he kissed him.

And Jesus said to him, "Friend, why are you here?" Then they came up and laid hands on Jesus and seized him.

And behold, one of those who were with Jesus, reaching for his sword, drew it, and struck the servant of the high priest, and cut off his ear.

Then Jesus said to him, "Put your sword back in its place, for all who take the sword will die by the sword."

Do you think I cannot now pray to my Father, who would give me at present more than twelve Legions of Angels?

But how would the Scriptures that say it must happen this way be fulfilled?

At that very moment Jesus said to the troops: You have come out with swords and clubs, as against a robber, to seize me; I sat among you every day teaching in the Temple, and you did not arrest me.

But all this happened so that the Scriptures of the Prophets might be fulfilled. Then all the disciples deserted him and fled.

And those who had taken Jesus brought him to Caiaphas, the high priest, where the scribes and elders were assembled.

And Peter followed him at a distance, right up to the court of the high priest, and having entered it, he sat down with the officers to see what the outcome would be.

But the chief priests, the elders, and the whole council were seeking false testimony against Jesus in order to put him to death.

But they found none; and although several false witnesses came, they found none [proper]; but at last two false witnesses approached,

They said: This man said: I can destroy the Temple of God, and rebuild it in three days.

Then the high priest stood up and said to him, "Have you nothing to answer? What are these men testifying against you?"

But Jesus remained silent. And the high priest spoke up and said to him: I command you by the living God, tell us if you are the Christ, the Son of God.

Jesus said to him, "You have said so; moreover, I tell you, from now on you will see the Son of Man sitting at the right hand of the Power [of God], and coming on the clouds of heaven."

Then the high priest tore his clothes, saying, "He has blasphemed! Why do we need witnesses anymore? Now you have heard his blasphemy; what do you think?"

They replied: he is worthy of death.

Then they spat in his face, and some of them slapped him, and others beat him with their rods;

Saying to him: Christ, prophesy to us who it is who struck you.

Now Peter was sitting outside in the courtyard, and a servant girl came to him and said to him, "You also were with Jesus the Galilean."

But he denied it in front of everyone, saying: I don't know what you're saying.

And when he had gone out into the vestibule, another servant girl saw him, and she said to those who were there: This man also was with Jesus of Nazareth.

And he denied it again under oath, saying: I do not know this man.

And a little while later, those who were there approached and said to Peter, "Surely you are one of them, for your speech gives you away."

Then he began to curse and swear, [saying]: I do not know this man; and immediately the rooster crowed.

And Peter remembered the word of Jesus, who had said to him: before the rooster crows, you will deny me three times: and going outside, he wept bitterly.

Then when morning came, all the chief priests and the elders of the people plotted against Jesus to put him to death.

And having bound him, they brought him and handed him over to Pontius Pilate, who was the Governor.

Then Judas, who had betrayed him, seeing that he was condemned, repented and returned the thirty pieces of silver to the chief priests and elders.

He told them: I have sinned by betraying innocent blood; but they said to him: what does that matter to us? You will see to it.

And after throwing the silver coins into the Temple, he withdrew, and having left, he choked himself.

But the chief priests took the silver coins and said, "It is not lawful to put them into the treasury, for they are a blood money award."

And after they had consulted among themselves, they bought a potter's field there for the burial of foreigners.

That is why that field has been called, until today, the field of blood.

Then was fulfilled what was spoken of by Jeremiah the Prophet, saying: and they took thirty pieces of silver, the price of him who was appraised, which the children of Israel appraised;

And they gave them to buy a potter's field, according to what the Lord had commanded me.

Now Jesus was brought before the Governor, and the Governor questioned him, saying, "Are you the King of the Jews?" Jesus answered him, "You say so."

And when accused by the chief priests and elders, he did not answer.

Then Pilate said to him, "Do you not hear how many testimonies they are bringing against you?"

But he did not answer him a word about anything; so the Governor was extremely astonished.

Now the Governor was accustomed to releasing to the people [on the day of] the Festival a prisoner, whoever they asked for.

And there was at that time a famous prisoner named Barabbas.

When they were gathered together, Pilate said to them, "Which one do you want me to release to you? Barabbas, or Jesus who is called Christ?"

Because he knew full well that they had handed him over out of envy.

And as he sat in the judicial seat, his wife sent word to him: do not interfere in the case of this righteous man, for I have suffered greatly today in my thoughts about him.

And the chief priests and the elders persuaded the multitude of the people to ask for Barabbas and to kill Jesus.

And the Governor, speaking to them, said: Which of the two do you want me to release to you? They said: Barabbas.

Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all told him, "Let him be crucified!"

And the Governor said to them, "But what evil has he done?" And they shouted even louder, saying, "Let him be crucified!"

Then Pilate, seeing that he was gaining nothing, but that the uproar was increasing, took water and washed his hands in front of the people, saying: I am innocent of this righteous man's blood; consider this.

And all the people answered, saying: May his blood be upon us and upon our children!

Then he released Barabbas to them; and after having Jesus flogged, he handed him over to be crucified.

And the Governor's soldiers brought Jesus to the Praetorium, and assembled the whole cohort before him.

And after stripping him, they put a scarlet robe on him.

And having made a crown of woven thorns, they put it on his head, with a reed in his right hand; then kneeling before him, they mocked him, saying: We salute you, King of the Jews!

And after spitting on him, they took the reed and struck his head with it.

And after mocking him, they took off his cloak and dressed him in his own clothes, and brought him out to crucify him.

And as they went out, they met a Cyrenian named Simon, whom they compelled to carry Jesus' cross.

And having arrived at the place called Golgotha, that is, the place of the Skull, They gave him vinegar mixed with gall to drink; but when he had tasted it, he refused to drink it.

And after they had crucified him, they divided his clothes by casting lots, so that what had been spoken by a prophet might be fulfilled: "They divided my clothes among themselves, and cast lots for my robe."

Then they sat down and kept him there.

They also placed a placard above his head, in which the cause [of his condemnation] was written in these words: THIS IS JESUS THE KING OF THE JEWS.

And two robbers were crucified with him, one on his right and the other on his left.

And those who passed by hurled insults at him, shaking their heads,

And saying: you who destroy the Temple, and rebuild it in three days, save yourself; if you are the Son of God, come down from the cross.

Likewise, the chief priests, together with the scribes and the elders, mockingly said:

He saved others, he cannot save himself: if he is the King of Israel, let him now come down from the cross, and we will believe in him.

He trusts in God; [but] if [God] loves him, let him deliver him now, for he has said: I am the Son of God.

The brigands who were crucified with him also accused him of the same thing.

But from six o'clock until nine o'clock there was darkness over the whole land.

And about nine o'clock Jesus cried out in a loud voice, saying: Eli, Eli, lamma sabachthani? that is, My God! My God! Why have you forsaken me?

And some of those who were there, having heard this, said: he is calling Elijah.

And immediately one of them ran, and took a sponge, and having filled it with vinegar, put it on the end of a reed, and gave it to him to drink.

But the others said: leave it, let's see if Elijah will come to save him.

Then Jesus, having cried out again with a loud voice, gave up his spirit.

And behold, the veil of the Temple was torn in two from top to bottom; and the earth shook, and the stones split.

And the tombs were opened, and many bodies of the saints who had died were raised to life.

And having come out of the tombs after his resurrection, they entered the holy city, and showed themselves to many.

Now the centurion, and those with him who were guarding Jesus, when they saw the earthquake and all that had happened, were terrified, and said, "Surely this was the Son of God."

There were also several women there watching from a distance, who had followed Jesus from Galilee, serving him.

Among them were Mary Magdalene; and Mary the mother of James and Joses; and the

mother of the sons of Zebedee.

And when evening came, a rich man from Arimathea, named Joseph, who had also been a disciple of Jesus,

He came to Pilate and asked for the body of Jesus; and at the same time Pilate ordered that the body be returned.

So Joseph took the body and wrapped it in a clean linen cloth;

And he placed it in his new tomb, which he had cut out of the rock; and after rolling a large stone against the entrance of the tomb, he went away.

And there were Mary Magdalene and the other Mary, sitting opposite the tomb.

But the next day, which is after the preparation [of the Sabbath], the chief priests and the Pharisees gathered around Pilate,

And they said to him, "Lord! We remember that this deceiver used to say, while he was still alive: 'In three days I will rise again.'"

Therefore, command that the tomb be securely guarded until the third day; lest his disciples come by night and steal it away and say to the people, "He has risen from the dead," for this last deception would be worse than the first.

But Pilate said to them: you are in charge; go, and secure him as you see fit.

So they went away and secured the tomb, sealing the stone and placing guards there.

On the evening of the Sabbath, the first day of the week, Mary Magdalene and the other Mary came to see the tomb.

And behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came, and rolled back the stone from the entrance [of the tomb], and sat upon it.

And his face was like lightning, and his clothing white as snow.

And the guards were so terrified that they became like dead men.

But the Angel spoke up and said to the women: "Do not be afraid, for I know that you are looking for Jesus, who was crucified."

He is not here; for he has risen, as he said; come, and see the place where the Lord lay.

And go quickly, and tell his disciples that he has risen from the dead. And behold, he is going before you to Galilee; you will see him there. Behold, I have told you. Then they quickly came out of the tomb with fear and great joy; and ran to tell his disciples.

But as they were going to tell his disciples, Jesus stood beside them and said, "Greetings!" And they came up and kissed his feet and worshiped him.

Then Jesus said to them, "Do not be afraid; go, and tell my brothers to go to Galilee, and they will see me there."

But when they had left, some of the guard came into the city and reported to the chief priests all the things that had happened.

Whereupon [the Priests] assembled with the Elders, and after consulting together, they gave a good sum of money to the soldiers,

Saying to them: say: his disciples came by night and stole him away while we were sleeping.

And if the Governor hears about it, we will persuade him, and we will set you free.

So they took the money and did as they had been instructed; and this rumor has spread among the Jews to this day.

But the eleven disciples went to Galilee, to the mountain where Jesus had commanded them [to go].

And when they saw him, they worshiped him, but some doubted.

And Jesus came to them and spoke, saying: all authority in heaven and on earth has been given to me.

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit;

And the teachers to keep all that I have commanded you. And behold, I am always with you, to the end of the age. Amen

The beginning of the Gospel of Jesus Christ, Son of God;
As it is written in the Prophets: behold, I send my messenger before your face, who will prepare your way before you.
The voice of one crying out in the wilderness [is]: Prepare the way of the Lord, make his paths straight.
John was baptizing in the desert, and preaching the baptism of repentance, to obtain the remission of sins.
And all the country of Judea, and the inhabitants of Jerusalem, went to him, and they were all baptized by him in the river Jordan, confessing their sins.
Now John was clothed in camel hair, and he had a leather belt around his waist, and he ate locusts and wild honey.
And he preached, saying: there is one who comes after me, who is more powerful than I, whose sandal straps I am not worthy to untie.
For me, I baptized you with water; but he will baptize you with the Holy Spirit.
Now it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.
And at the same time as he came up out of the water, [John] saw the heavens split open, and the Holy Spirit descending on him like a dove.
And there was a voice from heaven, [saying]: You are my beloved Son, in whom I am well pleased.
And immediately the Spirit drove him [to go] into a desert.
And he was there in the desert forty days, being tempted by Satan; and he was with the wild beasts, and the angels ministered to him.
Now after John had been put in prison, Jesus came to Galilee, preaching the Gospel of the Kingdom of God,
And saying: The time is fulfilled, and the Kingdom of God has come near; repent, and believe in the Gospel.
And as he walked by the Sea of Galilee, he saw Simon and Andrew his brother, casting their nets into the sea, for they were fishermen.
And Jesus said to them, "Follow me, and I will make you fishers of men."
And having immediately left their nets, they followed him.
Then, going a little further from there, he saw James son of Zebedee, and John his brother, mending their nets in the boat.
And immediately he called them, and they, leaving their father Zebedee in the boat, with the workers, followed him.
Then they entered Capernaum; and immediately afterwards, on the Sabbath day, he went into the synagogue and taught.
And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.
Now there was found in their synagogue a man of unclean spirit, who cried out, Saying: Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.
But Jesus spoke firmly to him, and said to him, "Be quiet, and come out of this man."

Then the foul spirit tormented him, and screaming loudly, came out of that man.
And they were all astonished, so that they asked one another, and said: What is this? What new teaching is this? He commands with authority, even unclean spirits, and they obey him.
And his fame spread continuously throughout the land surrounding Galilee.
And immediately after leaving the Synagogue, they went with James and John to the house of Simon and Andrew.
Now Simon's mother-in-law was in bed, sick with a fever; and first they spoke to him about her.
And having approached, he helped her up, taking her by the hand; and at once the fever left her; and she served them.

But when evening came, as the sun was setting, they brought to him all the sick and those possessed by demons,
And the whole city was gathered before the gate.
And he healed many sick people who had various diseases; and drove many demons out [of the possessed], and he did not allow the demons to say that they knew him.
Then in the morning, since it was still very dark, he got up, went out, and left for a deserted place, and there he prayed.
And Simon, and those who were with him, followed him.
And when they found him, they said to him: everyone is looking for you.
And he said to them, "Let us go to the neighboring villages, so that I may preach there also; for this is what I have come for."
So he preached in their synagogues throughout Galilee, and drove out demons.
And a leper came to him, begging him and kneeling before him, and saying to him: if you wish, you can make me clean.
And Jesus, moved with compassion, stretched out his hand and touched him, saying to him, "I do will it; be clean."
And when he had said this, the leprosy immediately left the man, and he was clean.
Then, having threatened him, he sent him away immediately.
And he said to him, "Be careful not to tell anyone; but go, and show yourself to the priest, and present for your cleansing the things that Moses commanded, as a testimony to them."
But he went away and began to publish many things and to divulge what had happened, so that Jesus could no longer enter the city openly, but stayed outside in deserted places; and people came to him from all sides.
A few days later he returned to Capernaum; and it was heard that he was in the house.

And immediately a great many people gathered there, so many that even the space near the door could not contain them, and he proclaimed the word to them.
And [some] came to him, carrying a paralytic, who was supported by four people.
But because they could not approach him because of the crowd, they uncovered the roof of the place where he was, and having pierced it, they lowered the small bed in which the paralytic was lying.
And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven."
And some Scribes who were sitting there reasoned thus among themselves:
Why does he utter such blasphemies? Who can forgive sins but God alone?
And Jesus, immediately perceiving in his spirit that they were reasoning thus in their hearts, said to them, "Why do you reason these things in your hearts?"
For which is easier, to say to the paralytic, "Your sins are forgiven," or to say to him, "Get up, load up your bed, and walk"?
But so that you may know that the Son of Man has authority on earth to forgive sins, he said to the paralytic:
I tell you: get up, and pack your little bed, and go home.
And he got up immediately, and having loaded his little bed, he went out in the presence of all; so that they were all astonished, and they glorified God, saying: we have never seen such a thing.
And [Jesus] went out again to the sea, and all the people came to him, and he taught them.
And as he passed by, he saw Levi, son of Alphaeus, sitting at the tax collector's place, and he said to him, "Follow me." And Levi got up and followed him.
Now it happened that when [Jesus] was having dinner in the house of Levi, many tax collectors and sinners also sat down to eat with Jesus and his disciples, for there were many who had followed him.
But when the scribes and the Pharisees saw him eating with tax collectors and sinners, they said to his disciples, "Why does he eat and drink with tax collectors

and sinners?"

And when Jesus heard this, he said to them: those who are healthy do not need a doctor, but those who are sick; I have not come to call the righteous to repentance, but sinners.

Now the disciples of John and those of the Pharisees were fasting; and they came to [Jesus], and said to him, "Why do the disciples of John and those of the Pharisees fast, but your disciples do not fast?"

And Jesus answered them, "Can the friends of the bridegroom fast while the bridegroom is with them? While they have the bridegroom with them, they cannot fast."

But the days will come when the Bridegroom will be taken away from them, and then they will fast in those days.

Therefore, no one sews a piece of new cloth onto an old garment; otherwise, the piece of new cloth pulls away from the old, and the tear is greater.

And no one puts new wine into old vessels; otherwise the new wine will burst the vessels, and the wine will spill out, and the vessels will be ruined; but new wine must be put into new vessels.

And it happened that as he was passing through a field of wheat one Sabbath day, his disciples, as they walked along, began to pluck up ears of grain.

And the Pharisees said to him, "Look, why are they doing what is not lawful on the Sabbath?"

But he said to them, "Have you never read what David did when he was in need and hungry, he and those who were with him?"

How he entered the House of God in the days of Abiathar the chief priest, and ate the consecrated bread, which was only permitted to be eaten by the priests; and he also gave some to those who were with him.

Then he said to them, "The Sabbath was made for man, not man for the Sabbath."

So that the Son of Man is Lord even of the Sabbath.

Then he went back into the Synagogue, and there was a man there who had a withered hand.

And they watched him closely to see if he would heal him on the Sabbath day, so that they might accuse him.

And [Jesus] said to the man with the withered hand, "Get up and stand there in the middle."

Then he said to them, "Is it lawful to do good on the Sabbath, or to do evil? To save a life, or to kill a life?" But they remained silent.

Then, looking at them from all sides with indignation, and being at once grieved at the hardness of their hearts, he said to this man: stretch out your hand; and he stretched it out; and his hand was made healthy like the other.

Then the Pharisees went out and plotted against him with the Herodians how they might destroy him.

But Jesus withdrew with his disciples to the sea, and a great multitude followed him from Galilee, Judea, Jerusalem, Idumea, and beyond the Jordan.

And those from the vicinity of Tyre and Sidon, having heard of the great things he was doing, came to him in great numbers.

And he told his disciples that a small boat should not move from there to serve him, because of the troops, so that they would not press him.

For he had healed many, so that all who were afflicted with any plague rushed upon him to touch him.

And the unclean spirits, when they saw him, bowed down before him and cried out, saying, "You are the Son of God."

But he forbade them, with great threats, to make it known.

Then he went up onto a mountain, and called to those whom he wanted, and they came to him.

And he appointed twelve to be with him, and to send them out to preach;

And so that they might have the power to cure diseases, and to drive demons out [of

the possessed].

[And these are the names of these twelve], Simon, whom he nicknamed Peter.

And James son of Zebedee, and John, brother of James, to whom he gave the name Boanerges, which means, sons of thunder.

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James [son] of Alphaeus, and Thaddeus, and Simon the Canaanite,

And Judas Iscariot, who even betrayed him.

Then they came to the house, and such a large crowd gathered there again, that they could not even eat their meal.

And when his parents heard this, they went out to seize him; for they said that he was out of his mind.

And the scribes who came down from Jerusalem said, "He has Beelzebul, and he drives out demons by the prince of demons."

But [Jesus] having called them together, said to them by parables: how can Satan drive Satan out?

For if a kingdom is divided against itself, that kingdom cannot stand.

And if a house is divided against itself, that house cannot stand.

Therefore, if Satan rises up against himself and is divided, he cannot sustain himself, but is heading toward his end.

No one can enter a strong man's house and plunder his possessions unless he first ties up the strong man; but then he may plunder his house.

Truly I tell you, all kinds of sins will be forgiven the children of men, and also [all kinds] of blasphemies by which they have blasphemed;

But whoever blasphemes against the Holy Spirit will never be forgiven, but will be subject to eternal condemnation.

But that was because they were saying: he is possessed by an unclean spirit.

At this his brothers and his mother arrived there, and standing outside they sent word to him; and the multitude was sitting around him.

And they told him: your mother and brothers are outside, asking for you.

But he answered them, saying, "Who is my mother, and who are my brothers?"

And after looking around at those who were sitting around him, he said: here are my mother and my brothers.

For whoever does the will of God is my brother and sister and mother.

Then he began to teach again by the sea, and large crowds gathered around him; so he got into a boat, and sitting [in the boat] on the sea, all the people remained on land on the shore of the sea.

And he taught them many things by analogies, and he told them in his instructions: Listen: behold, a sower went out to sow.

And it came to pass that when sowing, some [of the seed] fell along the path, and the birds of the air came and ate it all up

Another part fell in stony places, where it had little soil, and immediately it rose up, because it did not penetrate deeply into the earth;

But when the sun rose, it was scorched, and because it had no root, it withered away.

Another part fell among thorns; and the thorns grew up and choked it, and it produced no fruit.

And another part fell on good soil, and produced fruit, growing up and increasing; so that one grain yielded thirty, another sixty, and another a hundred.

And he said to them: Whoever has ears to hear, let them hear!

And when he was alone, those who were around him with the twelve questioned him about this parable.

And he said to them, "The secret of the kingdom of God has been given to you, but to those outside, everything is spoken of in parables."

So that, seeing, they may see but not perceive; and hearing, they may hear but not understand; lest they should turn and be forgiven their sins.

Then he said to them, "Do you not understand this parable? And how then will you know all parables?"

The sower is the one who sows the word.

And behold, those who receive the seed along the way are those in whom the word is sown; but after they hear it, Satan comes again and takes away the word sown in their hearts.

Likewise, those who receive the seed on rocky places are those who, having heard the word, immediately receive it with joy;

But they have no root in themselves, and are only for a time; so that affliction and persecution arise because of the word, and they are continually offended.

And those who receive the seed among the thorns are those who hear the word;

But the worries of this world, and the deceitfulness of riches, and the desires for other things, having entered [their minds], choke the word, and it becomes unfruitful.

But those who received the seed on good soil are those who hear the word, and accept it, and bear fruit: one thirtyfold, another sixtyfold, and another a hundredfold.

He also said to them: Is a lamp brought to be put under a bushel, or under a bed? Is it not brought to be put on a lampstand?

For there is nothing hidden that will not be disclosed, and nothing concealed that will not be brought to light.

If anyone has ears to hear, let them hear.

He also said to them, "Pay attention to what you hear; with the measure you use, it will be measured to you; but to you who hear, more will be added."

For to him who has, more will be given; and from him who does not have, even what he has will be taken away.

He also said: the Kingdom of God is like a man who scattered seed on the ground, who slept, and who got up night and day;

And the seed germinated and grew, without him knowing how.

For the earth produces of itself, first the stalk, then the ear, and then the full grain in the ear;

And when the wheat is ripe, the sickle is put to it without ceasing, because the harvest is ready.

He also said: to what shall we compare the Kingdom of God, or by what likeness shall we represent it?

It is like the mustard seed, which, when sown in the earth, is indeed the smallest of all the seeds that are thrown into the earth.

But after it is sown, it grows up and becomes larger than all other plants, and puts out large branches, so that the birds of the sky can make their nests under its shade.

Thus, through many similar parables, he proclaimed to them the word [of God], as they were able to understand it.

And he did not speak to them without similarity; but in private he explained everything to his disciples.

But on that same day, when evening came, he said to them, "Let us go across the water."

And leaving the troops, they took him [with them], he already being in the gondola; and there were also other small gondolas with him.

And such a great whirlwind of wind arose that the waves were crashing into the gondola, so that it was already filling up.

Now he was in the stern, asleep on a pillow; and they woke him up and said to him, "Master, do you not care that we are perishing?"

But when he awoke, he rebuked the wind and said to the sea: be quiet, be still; and the wind ceased, and there was a great calm.

Then he said to them, "Why are you so afraid? Do you still have no faith?"

And they were filled with great fear, and they said to one another, "Who is this,

that even the wind and the sea obey him?"

And they arrived beyond the sea, in the land of the Gadarenes.

And when he had come out of the boat, a man who had an unclean spirit first came out of the tombs and met him.

This man made his dwelling in the tombs, and no one could restrain him, not even with chains.

Because often, when he had been bound with irons and chains, he had broken the chains and smashed the irons to pieces, and no one could subdue him.

And he was continually night and day in the mountains and among the tombs, crying out and striking himself with stones.

But when he saw Jesus from a distance, he ran and worshiped him.

And crying out in a loud voice, he said: What have we to do with you, Jesus, Son of the sovereign God? I adjure you in the name of God, do not torment me.

For [Jesus] was saying to him, "Come out of this man, you unclean spirit."

Then he asked him, "What is your name?" And he answered, "My name is Legion, because we are many."

And he earnestly begged him not to send them out of that country.

Now there was a large herd of pigs grazing there near the mountains.

And all these demons begged him, saying, "Send us into the pigs, so that we may enter them"; and immediately Jesus gave them permission.

Then these unclean spirits came out and entered the pigs, and the herd, which was about two thousand, threw itself up and down into the sea; and they were suffocated in the sea.

And those who were tending the pigs fled, and carried the news throughout the city and the villages.

And [those of the city] went out to see what had happened, and came to Jesus; and they saw the demon-possessed man, the one who had had the legion, sitting and clothed, and in his right mind; and they were filled with fear.

And those who had seen [the miracle] told them what had happened to the demoniac and to the pigs.

So they began to beg him to leave their quarters.

And when he had entered the gondola, the one who had been demonic begged him to allow him to be with him.

But Jesus did not allow him to do so, and said to him, "Go home to your family and tell them the great things the Lord has done for you, and how he has had mercy on you."

So he went away and began to proclaim in the Decapolis the great things that Jesus had done for him, and everyone was amazed.

And when Jesus had crossed back to the other shore in a boat, large crowds gathered around him, and he was near the sea.

And behold, one of the leaders of the synagogue, named Jairus, came to him, and seeing him, he fell at his feet.

And he begged him earnestly, saying: My little daughter is at the end of her life; [I beg you] to come and lay your hands on her, so that she may be healed and live.

[Jesus] then went with him; and large crowds of people followed him and pressed around him.

However, a woman who had been experiencing bleeding for twelve years,

And who had suffered greatly [at the hands] of many doctors, and had spent all his wealth, without having profited at all, but rather had gone on getting worse;

Having heard about Jesus, he came up behind the crowd and touched his garment.

For she said: if I only touch his clothes, I shall be healed.

And at that moment the bleeding stopped; and she felt in her body that she was healed of her affliction.

And immediately Jesus, recognizing in himself the virtue that had gone out from him, turned to the crowd, saying: who touched my clothes?

And his disciples said to him: you see that the crowd is pressing against you, and you say: who touched me?
But he looked all around to see who had done this.
Then the woman, trembling with fear, knowing what had been done to her, came and fell at his feet and told him the whole truth.
And he said to her, "Daughter, your faith has saved you; go in peace, and be healed of your affliction."
While he was still speaking, some people came from the Synagogue Leader's house and said to him: "Your daughter is dead, why are you still giving the Teacher trouble?" But Jesus, having immediately heard what was being said, said to the leader of the synagogue, "Do not be afraid; only believe."
And he allowed no one to follow him except Peter, James, and John, the brother of James.
Then he came to the house of the Synagogue Leader, and he saw the commotion, [that is], those who were weeping and shouting loudly.
And having entered, he said to them: why are you making all this noise, and why are you crying? The little girl is not dead, but she is asleep.
And they laughed at him. But [Jesus] having put them all out, took the father and mother of the little girl, and those who were with him, and went in where the little girl was lying.
And having taken the child's hand, he said to her: Talitha cumi, which, when explained, means: little girl (I tell you) get up.
And first the little girl got up and walked; for she was twelve years old; and they were greatly astonished.
And he expressly commanded them that no one should know about it; then he said that he should be given something to eat.
Then he left there and came to his own country; and his disciples followed him.
And when the Sabbath day came, he began to teach in the Synagogue; and many of those who heard him were amazed, and they said, "Where did this man get these things? And what is this wisdom that has been given to him? And that even such wonders are done by his hands?"
Isn't this a carpenter? Son of Mary, brother of James, Joses, Judas, and Simon? And aren't his sisters here with us? And they were scandalized because of him.
But Jesus said to them: A prophet is not without honor except in his own country, and among his parents and relatives.
And he could not perform any miracles there, except that he cured some of the sick by laying his hands on them.
And he was amazed at their disbelief, and traveled through the surrounding villages, teaching.
Then he called the twelve, and began to send them out two by two, and gave them power over the unclean spirits.
And he commanded them to take nothing for the journey except a single staff, [and to carry] neither bag, nor bread, nor money in their belts;
But to wear shoes, and not to wear two robes.
He also told them: wherever you enter a house, stay there until you leave.
And as for those who do not receive you or listen to you, shake the dust off your feet as a testimony against them. Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.
Having left, they preached that people should repent.
And they drove out many demons [from the possessed], and anointed many sick people with oil, and healed them.
Now King Herod heard of it, for the name [of Jesus] had become very famous, and he said, "This John who baptized has risen from the dead; therefore the power to work miracles is greatly at work in him."
Others said, "It is Elijah"; and others said, "He is a Prophet, or like one of the

Prophets."

When Herod heard of this, he said, "It was John whom I beheaded; he has risen from the dead."

For Herod had sent and arrested John, and had him bound in prison, because of Herodias, the wife of his brother Philip, whom he had married.

For John had been saying to Herod, "It is not lawful for you to have your brother's wife."

That is why Herodias resented him and wanted to kill him, but she could not.

For Herod feared John, knowing that he was a righteous and holy man, and he respected him, and when he heard him, he did many things [that John had said to do], for he listened to him willingly.

But one day, when the time came, when Herod was holding a feast on his birthday for the great lords, captains, and leaders of Galilee,

Herodias' daughter went in and danced, and having pleased Herod and those who were at table with him, the King said to the girl: ask me for whatever you want, and I will give it to you.

And he swore to him, saying: whatever you ask of me, I will give you, up to half of my kingdom.

And she went out and said to her mother, "What shall I ask for?" And [her mother] said to her, "The head of John the Baptist."

Then, having immediately returned hastily to the King, she made her request, saying: I would like you to give me immediately, on a platter, the head of John the Baptist.

And the King was very distressed by this, but he did not want to refuse it because of the oath, and because of those who were at table with him:

And he immediately sent one of his guards, and commanded him to bring John's head:

[the guard] went there, and beheaded [John] in the prison;

And he brought his head in a dish, and gave it to the girl, and the girl gave it to her mother.

When the disciples [of John] heard about this, they came and took his body away and laid it in a tomb.

Then the Apostles gathered around Jesus and told him all they had done and taught.

And he said to them, "Come away by yourselves to a secluded place and rest a while, for there were many people coming and going, so that they did not even have time to eat."

So they went away in a gondola to a secluded place, to be alone there.

But the people saw that they were leaving, and many, recognizing him, ran on foot from all the towns, and arrived there before them, and gathered around him.

And Jesus went out and saw large crowds there, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things.

And as it was already late, his disciples approached him, saying: this place is deserted, and it is already late.

Give them leave, so that they may go to the surrounding villages and towns, and buy some bread for themselves; for they have nothing to eat.

And he answered them, and said, "You give them something to eat." And they said to him, "Shall we go and buy two hundred denarii worth of bread, in order to give it to them to eat?"

And he said to them, "How many loaves do you have? Go and see." And when they knew, they said, "Five, and two fish."

Then he ordered them to make them all sit down in groups on the green grass.

And they sat down in groups, some of a hundred, and others of fifty.

And when he had taken the five loaves and the two fish, looking up to heaven, he blessed [God], and broke the loaves, then gave them to his disciples, so that they might place them before them, and he divided the two fish among them all.

And they all ate it, and were satisfied.

And they took away twelve baskets full of pieces of bread, and some leftover fish. Now those who had eaten the loaves were about five thousand men.

And immediately afterwards he made his disciples get on the boat and go before him beyond the [sea] to Bethsaida, while he dismissed the troops.

And when he had given them leave, he went up on the mountain to pray.

And when evening came, the boat was in the middle of the sea, and he alone was on land.

And he saw that they were having great difficulty rowing, because the wind was against them; and about the fourth watch of the night, he went out to them, walking on the sea, and he wanted to get ahead of them.

But when they saw him walking on the sea, they thought it was a ghost, and they cried out.

For they all saw him, and were troubled; but he immediately spoke to them, and said to them: be assured, it is I; do not be afraid.

And he climbed up to them in the boat, and the wind ceased; which greatly increased their astonishment and admiration.

For they had not properly reflected on the [miracle of the] loaves; because their hearts were stupid.

And when they had passed beyond the sea, they arrived in the land of Gennesaret, where they landed.

And after they had gotten out of the gondola, those from the place recognized him first.

And they ran here and there throughout the surrounding countryside, and began to bring him sick people in small beds from all sides, wherever they heard he was.

And everywhere he entered the towns, or cities, or villages, they put the sick in the marketplaces, and they begged him to allow them at least to touch the edge of his robe; and all those who touched it were healed.

Then the Pharisees, and some scribes who had come from Jerusalem, gathered around him.

And having seen that some of his disciples were eating their meals with soiled hands, that is, without being washed, they blamed them.

(For the Pharisees and all the Jews do not eat unless they frequently wash their hands, holding fast to the traditions of the elders.

And when they return from the market, they do not eat unless they have washed. There are several other observances they have undertaken, such as washing cups, pots, bronze vessels, and beds.

The Pharisees and the scribes then questioned him, saying, "Why do your disciples not live according to the tradition of the elders, but eat their meals without washing their hands?"

And he answered them, and said to them, "Surely Isaiah prophesied rightly about you hypocrites, as it is written: 'These people honor me with their lips, but their hearts are far from me.'"

But they honor me in vain, teaching doctrines [which are only] the commandments of men.

For you have let go of the commandment of God, and hold fast to the tradition of men, [namely] to wash pots and cups, and you do many other things like these.

He also said to them: you are indeed nullifying the commandment of God in order to observe your tradition.

For Moses said: Honor your father and your mother; and whoever curses his father or his mother shall die.

But you say: if anyone says to his father or mother, the gift that will be given from me will come to your benefit, he will not be guilty.

And you no longer allow him to do anything for his father or his mother.

Thus nullifying the word of God by your tradition which you have established; and you do many things like this.

Then, having called all the troops together, he said to them: Listen to me, all of you, and hear.

There is nothing outside a person that by going into them can defile them; but the things that come out of a person are what defile them.

If anyone has ears to hear, let them hear.

Then when he had entered the house, [having withdrawn] from the troops, his disciples questioned him concerning this similarity.

And he said to them, "Are you also without understanding? Do you not understand that nothing that enters a person from the outside can defile them?"

Because it does not enter his heart, but his stomach, from where it is then thrown into the secret place, thus purifying [the body] of all meats.

But he told them: what comes out of a man is what defiles him.

For from within, [that is to say] from the hearts of men, come evil thoughts, adultery, fornication, murder,

Theft, bad practices to obtain the property of others, wickedness, fraud, immodesty, malicious looks, outrageous speech, pride, madness.

All these evils come from within, and defile man.

Then, leaving from there, he went towards the borders of Tyre and Sidon; and having entered a house, he did not want anyone to know; but he could not be hidden.

For a woman who had a little daughter possessed by an unclean spirit, having heard of him, came and fell at his feet;

(Now this woman was Greek, Syro-Phoenician by birth) and she begged him to drive the demon out of her daughter.

But Jesus said to him, "First let the children be fed, for it is not right to take the children's bread and throw it to the dogs."

And she answered him, and said: that is true, Lord! yet even little dogs eat under the table the crumbs that children drop.

Then he said to her: because of this saying, go away: the demon has left your daughter.

When she had gone home, she found that the demon had left, and that her daughter was lying on the bed.

Then [Jesus] having set out again from the borders of Tyre and Sidon, he came to the Sea of Galilee through the middle of the country of the Decapolis.

And they brought to him a deaf man who was unable to speak, and they asked him to lay his hands on him.

And [Jesus] took him aside, away from the crowd, put his fingers into his ears; and spitting, he touched his tongue.

Then looking up to heaven, he sighed, and said to him, "Ephphatha," that is, "Be opened."

And immediately his ears were opened, and the bond of his tongue was loosened, and he spoke easily.

And [Jesus] commanded them not to tell anyone; but the more he forbade it, the more they proclaimed it.

And they were extremely amazed, saying: he has done everything well; he makes the deaf hear, and the mute speak.

In those days, when there was a very large crowd there, and they had nothing to eat, Jesus called his disciples to him and said to them:

I am moved with compassion for this multitude, for they have not left my side for three days, and they have nothing to eat.

And if I send them back to their homes fasting, they will faint on the way, because some of them have come from far away.

And his disciples answered him: where in the desert can they be fed with bread?

And he asked them, "How many loaves do you have?" They told him, "Seven."

Then he commanded the troops to sit down on the ground, and he took the seven loaves, and after blessing [God] he broke them, and gave them to his disciples to place

before the troops; and they placed them before them.

They also had some small fish; and after he had blessed [God], he commanded that they also put them before them.

And they ate and were satisfied; and they took up seven baskets of leftover pieces of bread.

(Now those who had eaten were about four thousand). And then he dismissed them.

And immediately afterwards he boarded a gondola with his Disciples, and went to the quarters of Dalmanutha.

And there came some Pharisees who began to argue with him, and who, to test him, asked him for some miracle from heaven.

Then [Jesus], sighing deeply in his spirit, said: Why does this generation ask for a sign? Truly I tell you, it will not be given to it.

Leaving them, he climbed back into the gondola and crossed to the other shore.

But they had forgotten to take loaves of bread, and they only had one with them in the boat.

And he commanded them, saying: See, beware of the yeast of the Pharisees, and of the yeast of Herod.

And they were discussing among themselves, saying: it is because we have no bread.

And Jesus, knowing this, said to them, "Why are you talking about having no bread? Do you still not consider and understand? Are your hearts still dull?"

Having eyes, do you not see? Having ears, do you not hear? And do you not remember?

When I distributed the five loaves to the five thousand men, how many baskets full of the leftover coins did you collect? They told him: twelve.

And when I distributed the seven loaves to the four thousand men, how many baskets full of the coins that were left over did you collect? They told him: Seven.

And he said to them, "How is it that you have no understanding?"

Then he came to Bethsaida, and they brought a blind man to him, begging him to touch him.

Then he took the blind man's hand and led him out of the village, and having put some of his saliva on his eyes and laid his hands on him, he asked him if he could see anything.

And this man, having looked, said: I see men walking, and they [appear to me] like trees.

[Jesus] again laid his hands on his eyes and commanded him to look; and he was restored, and saw them all clearly from a distance.

Then he sent him back to his house, saying to him: do not go into the village, and do not tell anyone in the village.

And Jesus and his disciples left there and came to the villages of Caesarea Philippi, and on the way he asked his disciples, saying to them, "Who do men say that I am?"

They replied: [Some say you are] John the Baptist; others, Elijah; and still others, one of the Prophets.

Then he said to them, "And you, who do you say that I am?" Peter answered him, "You are the Christ."

And he forbade them, with threats, to tell anyone about him.

And he began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the scribes, and that he must be killed and after three days rise again.

And he spoke these words quite openly; whereupon Peter took him [privately], and began to rebuke him.

But he turned around and looked at his disciples and rebuked Peter, saying, "Get behind me, Satan; for you do not understand the things that are of God, but those that are of men."

Then, having called the troops and his disciples together, he said to them: whoever wants to come after me, let him deny himself, and take up his cross, and follow me.

For whoever wants to save his soul will lose it; but whoever loses his soul for my

sake and for the sake of the gospel will save it.
For what would it profit a man to gain the whole world, yet forfeit his soul?
Or what will a man give in exchange for his soul?
For whoever is ashamed of me and my words among this adulterous and sinful nation,
the Son of Man will also be ashamed of him when he comes with the glory of his Father
and the holy angels.
He also told them: Truly I tell you, some who are standing here will not taste death
before they see the kingdom of God come with power.
Six days later, Jesus took with him Peter, James, and John, and led them up a high
mountain by themselves, and he was transfigured before them.
And his clothes became shining and white as snow, such that no fuller on earth could
whiten them.
And at the same time Elijah and Moses appeared to them, talking with Jesus.
Then Peter spoke up and said to Jesus, "Master, it is good that we are here; let us
make three tabernacles here, one for you, one for Moses, and one for Elijah."
But he didn't know what he was saying, because they were terrified.
And a cloud came and covered them with its shadow; and a voice came from the cloud,
saying, "This is my beloved Son, listen to him."
And immediately, having looked all around, they saw no one except Jesus alone with
them.
And as they were coming down the mountain, he specifically commanded them not to tell
anyone what they had seen, except after the Son of Man had risen from the dead.
And they pondered this saying among themselves, asking one another what it meant to
raise the dead.
Then they questioned him, saying: why do the Scribes say that Elijah must come first?

He answered, and said to them: It is true, since Elijah came first, he must restore
all things, and as it is written of the Son of Man, he must suffer many things and be
full of contempt.
But I tell you that even Elijah came, and they did to him whatever they pleased, just
as it is written about him.
Then, returning to the Disciples, he saw around them a large group, and Scribes who
were arguing with them.
And as soon as all the troops saw him, they were filled with amazement; and they ran
to greet him.
And he questioned the Scribes, saying: What are you arguing about with them?
And someone from the troupe spoke up and said: Master, I have brought you my son who
has a mute spirit.
Which cruelly agitates him wherever it seizes him, and he foams, and grinds his
teeth, and becomes dry; and I prayed to your Disciples to drive out this demon, but
they could not.
Then Jesus answered him, saying: O unbelieving generation! How long shall I stay with
you? How long shall I put up with you? Bring him to me.
And they brought him to him; and when he saw him the spirit immediately agitated him
violently, so that [the child] fell to the ground, and turned to and frothing about.

And [Jesus] asked the child's father, "How long has this been happening to him?" He
said, "From childhood;
And often he threw him into the fire and into the water to destroy him; but if you
can do anything, help us, being moved with compassion for us.
Then Jesus said to him, "If you can believe, all things are possible to the
believer."
And immediately the child's father, crying out with tears, said: I believe, Lord!
Help me in my unbelief.
And when Jesus saw that the people were rushing upon one another, he strongly rebuked

the unclean spirit, saying to it: "You mute and deaf spirit, I command you, come out of him and never enter him again."

And [the demon] came out screaming, and caused [the child] much suffering, so much so that he became like a dead man, so much so that many said: he is dead.

But Jesus took him by the hand and helped him up; and he stood up.

Then [Jesus] entered the house, and his disciples asked him privately, "Why could we not drive him out?"

And he replied to them: this kind of [demons] cannot leave except through prayer and fasting.

And having left there, they crossed Galilee; but he did not want anyone to know about it.

Now he taught his disciples, and said to them: the Son of Man is going to be delivered into the hands of men, and they will kill him, but after he has been killed he will rise again on the third day.

But they did not understand this speech, and they were afraid to question him.

After these things he came to Capernaum, and when he arrived at the house, he asked them: What were you arguing about on the way?

And they remained silent, for they had argued together on the way about who was the greatest.

And after he had sat down, he called the twelve together and said to them, "If anyone wants to be first [among you], he must be the very last of all, and the servant of all."

And having taken a little child, he placed him in the midst of them, and after taking him in his arms, he said to them:

Whoever receives one of these little children in my name receives me; and whoever receives me does not receive me but the one who sent me.

Then John spoke up and said, "Master, we saw someone driving out demons in your name, but he does not follow us; and we stopped him, because he does not follow us."

But Jesus said to them, "Do not stop him, for there is no one who does a miracle in my name who can immediately speak ill of me."

Because whoever is not against us is for us.

And whoever gives you a cup of water to drink in my name, because you belong to Christ, truly I tell you, he will by no means lose his reward.

But whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a millstone hung around his neck and to be thrown into the sea.

But if your hand causes you to stumble, cut it off: it is better for you to enter life maimed than to have two hands and go into hell, into the unquenchable fire; Where their worm does not die, and the fire is not quenched.

And if your foot makes you stumble, cut it off: it is better for you to enter life lame than to have two feet and be thrown into hell, into the unquenchable fire; Where their worm does not die, and the fire is not quenched.

And if your eye causes you to stumble, pluck it out: it is better for you to enter the Kingdom of God with one eye than to have two eyes and be thrown into the fire of hell;

Where their worm does not die, and where the fire is not quenched.

For each one will be seasoned with fire, and every offering will be seasoned with salt.

Salt is a good thing; but if salt loses its flavor, how can its flavor be restored?

Have salt in yourselves, and be at peace with one another.

Then, having left there, he came to the borders of Judea, beyond the Jordan, and the troops having again gathered around him, he taught them as he had been accustomed to do.

Then some Pharisees came to him, and to test him they asked him, "Is it lawful for a man to divorce his wife?"

He answered, and said to them, "What did Moses command you?"

They said: Moses allowed the writing of the Letter of Divorce, and to divorce [his wife].

And Jesus answered them, saying: He gave you this commandment because of the hardness of your heart.

But at the beginning of creation, God made a man and a woman.

That is why a man will leave his father and mother and be united to his wife;

And the two will become one flesh: so they are no longer two, but one flesh.

Therefore what God has joined together, let no one separate.

Then his disciples questioned him again about this, even in the house.

And he said to them: whoever leaves his wife and marries another commits adultery against her.

Similarly, if a woman leaves her husband and marries another, she commits adultery.

And people brought little children to him so that he might touch them; but the disciples rebuked those who brought them;

And Jesus, seeing this, was indignant, and he said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these."

Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.

After taking them in his arms, he blessed them, placing his hands on them.

And as he went out to begin his journey, a man ran up and knelt before him and asked him, "Master, who is good, what must I do to inherit eternal life?"

And Jesus answered him, "Why do you call me good? There is no one who is good except God."

You know the Commandments: Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Do not wrong anyone. Honor your father and your mother.

He answered, and said to him, "Master, I have kept all these things from my youth."

And Jesus, having looked upon him, loved him, and said to him, you lack one thing; go, and sell all that you have, and give to the poor, and you will have treasure in heaven; and come, and follow me, having taken up the cross.

But he was upset by this remark, and went away very sad, because he had great wealth.

Then Jesus looked around and said to his disciples, "How hard it is for those who have riches to enter the kingdom of God!"

And his disciples were astonished at these words; but Jesus, speaking again, said to them: My children, how hard it is for those who trust in riches to enter the Kingdom of God!

It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

And they were even more astonished, saying to one another, "Who then can be saved?"

But Jesus looked at them and said, "With man this is impossible, but not with God; for with God all things are possible."

Then Peter began to say to him: Look, we have left everything and followed you.

And Jesus answered, "Truly I tell you, there is no one who has left home or brothers or sisters or father or mother or wife or children or fields for my sake and for the sake of the gospel."

Who will not receive now in this age a hundred times as much, houses, brothers, sisters, mother, children, and fields, along with persecutions; and in the age to come, eternal life.

But many who are first will be last, and the last will be first.

Now they were on their way, going up to Jerusalem, and Jesus was going before them; and they were terrified and afraid as they followed him, because Jesus had taken the twelve aside again and began to tell them what was going to happen to him;

[Saying]: Behold, we are going up to Jerusalem; and the Son of Man will be delivered

over to the chief priests and the scribes; and they will condemn him to death, and deliver him over to the Gentiles;
They will mock him, and whip him, and spit on him, and then kill him; but he will rise again on the third day.
Then James and John, sons of Zebedee, came to him, saying, "Teacher, we want you to do for us whatever we ask of you."
And he said to them, "What do you want me to do for you?"
And they said to him, "Grant us that in your glory we may sit, one at your right hand and the other at your left."
And Jesus said to them, "You do not know what you are asking. Are you able to drink the cup I am going to drink, and be baptized with the baptism I am going to be baptized with?"
They answered him, "We can." And Jesus said to them, "It is true that you will drink the cup that I am going to drink, and that you will be baptized with the baptism with which I am going to be baptized;
But to sit at my right and at my left, that is not for me to give; but [it will be given] to those for whom it is prepared.
When the ten [others] heard this, they became indignant against James and John.
And Jesus called them together and said to them, "You know that those who rule over the nations lord it over them, and that their great ones exercise authority over them."
But it will not be so among you; but whoever wants to be the greatest among you must be your servant.
And whoever among you wants to be first must be the servant of all.
For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.
Then they arrived at Jericho; and as he was leaving Jericho with his disciples and a large company, a blind man, [called] Bartimaeus, [that is], son of Timaeus, was sitting on the road, begging.
And when he heard that it was Jesus of Nazareth, he began to shout, saying, "Jesus, Son of David, have mercy on me!"
And many rebuked him severely, telling him to be quiet; but he cried out all the more, "Son of David, have mercy on me!"
And Jesus stopped and said, "Let them call him." So they called him, saying, "Take courage, get up, he is calling you."
And throwing off his cloak, he got up and came to Jesus.
And Jesus, speaking to him, said: what do you want me to do for you? And the blind man said to him: Master, let me regain my sight.
And Jesus said to him, "Go, your faith has saved you."
And immediately he regained his sight, and he followed Jesus along the road.
And as they approached Jerusalem, near Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples,
And he said to them: Go to that village which is opposite you; and when you enter it, you will find a donkey tied there, on which no man has ever sat; untie it, and bring it here.
And if someone asks you, "Why are you doing this?" say, "The Lord needs it," and first he will send it here.
So they set out and found the donkey tied outside by the gate, between two paths, and they untied it.
And some of those who were there said to them, "Why are you untying that donkey?"
And they answered them as Jesus had commanded; and they were allowed to do so.
So they brought the donkey to Jesus, and put their clothes on the donkey, and he sat on it.
Many spread their garments along the road, and others cut branches from the trees and scattered them along the road.

And those who went in front, and those who followed, shouted, saying: Hosanna!
Blessed is he who comes in the Name of the Lord!
Blessed be the reign of David our father, [the reign] which comes in the Name of the Lord; Hosanna in the highest!
Jesus entered Jerusalem and the Temple, and after looking around, as it was already late, he left to go to Bethany with the twelve.
And the next day, on his return from Bethany, he was hungry.
And seeing in the distance a fig tree which had leaves, he went to see if he would find anything on it, but when he came there, he found nothing but leaves; for it was not the season for figs.
And Jesus spoke up and said to the fig tree, "May no one ever eat fruit from you again." And his disciples heard him.
So they came to Jerusalem, and when Jesus entered the Temple, he began to drive out those who were selling and those who were buying in the Temple, and he overturned the tables of the money changers and the seats of those who were selling doves.
And he did not allow anyone to carry any vessel through the Temple.
And he taught them, saying, "Is it not written? 'My house shall be called a house of prayer by all nations,' but you have made it a den of robbers."
Having heard this, the scribes and chief priests sought how they might destroy him; for they feared him, because all the people admired his teaching.
And when evening came, he left the city.
And in the morning, as they passed by the fig tree, they saw that it had become dry right down to the roots.
And Peter, remembering [what had happened], said to Jesus, "Master, behold, the fig tree that you cursed is completely withered."
And Jesus answered them, "Believe in God."
For truly I tell you, whoever says to this mountain, "Go, throw yourself into the sea," and does not waver in heart but believes that what he says will happen, everything he says will be done to him.
Therefore I tell you: whatever you ask for in prayer, believe that you will receive it, and it will be done for you.
But when you come to pray, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.
But if you do not forgive, your Father in heaven will not forgive your sins.
They returned again to Jerusalem, and as he walked in the Temple, the chief priests, the scribes, and the elders came to him,
And they said to him, "By what authority are you doing these things, and who is it that gave you this authority to do the things that you are doing?"
And Jesus answered them, "I will ask you one thing, and answer me; then I will tell you by what authority I do these things."
Was John's baptism from heaven, or from men? Answer me.
And they reasoned among themselves, saying, "If we say from heaven, 'He will say to us,' then why did you not believe him?"
And if we say: men, we have to fear the people; for all believed that John had been a true Prophet.
So in response they said to Jesus, "We do not know." And Jesus answered them, "I will not tell you by what authority I do these things."
Then he began to tell them a parable: "Someone," he said, "planted a vineyard and put a hedge around it, dug a pit for a winepress, and built a tower in it. Then he rented it to some vine-growers and went away."
Now in the grape season he sent a servant to the vinedressers, to receive from them some of the fruit of the vine.
But they seized him, beat him, and sent him away empty-handed.
He sent them yet another servant; and they stoned him, struck him on the head, and sent him away, after having treated him shamefully.

He sent yet another, whom they killed; and several others, some of whom they beat, and others they killed.

But having one more Son, whom he loved, he sent to them also as the last, saying, "They shall respect my Son."

But these winegrowers said to one another: this is the heir, come, let's kill him, and the inheritance will be ours.

So they took him, killed him, and threw him out of the vineyard.

What will the Lord of the vineyard do? He will come and destroy those tenants and give the vineyard to others.

And have you not read this Scripture? The stone that the builders rejected has become the cornerstone;

This was done by the Lord, and it is a marvelous thing before our eyes.

So they tried to seize him, but they were afraid of the people; for they knew that he had said this parable against them; therefore they left him and went away.

But they sent some of the Pharisees and Herodians to catch him in his speeches;

Those who came to him said, "Teacher, we know that you are a man of integrity and that you pay no heed to anyone; for you do not show partiality, but teach the way of God in accordance with the truth. Is it lawful to pay taxes to Caesar or not? Shall we pay them, or shall we not?"

But [Jesus], knowing their hypocrisy, said to them, "Why are you testing me? Bring me a denarius, that I may see it."

And they presented it to him. Then he said to them, "Whose image is this, and whose inscription?" They answered him, "Caesar's."

And Jesus answered them, "Give back to Caesar the things that are Caesar's, and to God the things that are God's." And they were amazed.

Then the Sadducees, who say that there is no resurrection, came to him and questioned him, saying:

Master, Moses left us in writing: that if a man's brother dies and leaves his wife but no children, his brother must take his wife and raise up offspring for his brother.

Now there were seven brothers, the eldest of whom took a wife, and when he died he left no children.

And the second took her, and died, and he too left no children; and the third did the same.

So the seven took her, and left no children; the woman also died, the last of all.

In the resurrection, then, when they are resurrected, whose wife will she be? For the seven had her as their wife.

And Jesus answered them, "The reason you are falling into error is that you do not know the Scriptures, nor the power of God."

For when they are raised from the dead, they will neither marry nor be given wives in marriage, but will be like the angels in heaven.

And as for the dead, [to show you] that they rise again, have you not read in the Book of Moses, how God spoke to him in the burning bush, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

[But] he is not the God of the dead, but the God of the living. You are therefore greatly mistaken.

And one of the Scribes who had heard them arguing, seeing that he had answered them well, approached him, and asked him: which is the first of all the Commandments?

And Jesus answered him: the first of all the Commandments is: Hear, O Israel: The Lord our God, the Lord is one;

And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment.

And the second, which is like the first, is this: You shall love your neighbor as yourself. There is no other commandment greater than these.

And the Scribe said to him: Master, you have spoken the truth well, that there is

only one God, and that there is no other besides him;
And to love him with all your heart, with all your understanding, with all your soul,
and with all your strength; and to love your neighbor as yourself, is more than all
burnt offerings and sacrifices.

And Jesus, seeing that [this Scribe] had answered prudently, said to him, "You are
not far from the Kingdom of God." And no one dared to question him any further.

And as Jesus was teaching in the Temple, he spoke up and said, "How do the scribes
say that the Christ is the Son of David?"

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.

Since David himself calls him [his] Lord, how can he be his son? And great troops
delighted to hear him.

He also told them while teaching them: beware of the Scribes, who take pleasure in
walking around in long robes, and [who love] greetings in the marketplaces.

And the best seats in the Synagogues, and the best places at banquets;

Those who devour widows' houses entirely, even under the pretext of making long
prayers. They will receive a greater condemnation.

And Jesus, sitting opposite the treasury, observed how the people put money into the
treasury.

And many rich people put a lot in; and a poor widow came, who put in two small coins,
which are a quarter of a penny.

And [Jesus] having called his disciples, he said to them: truly I tell you, this poor
widow has put more into the treasury than all those who have put into it.

For they all contributed out of their surplus; but she, out of her poverty, put in
everything she had, all her sustenance.

And as he was leaving the Temple, one of his disciples said to him, "Master, look at
the stones and the buildings."

And Jesus answered him, "Do you see these great buildings? Not one stone in them will
be left upon another; every one will be thrown down."

And as he sat down on the Mount of Olives opposite the Temple, Peter and James, John
and Andrew questioned him privately,

[Saying]: Tell us when these things will happen, and what sign there will be when all
these things are to be fulfilled.

And Jesus answered them, and began to say to them: beware lest anyone deceive you.

For many will come in my name, saying, "I am the Christ." And they will deceive many.

But when you hear of wars and rumors of wars, do not be alarmed, for these things
must happen, but the end is not yet.

For nation will rise against nation, and kingdom against kingdom; and there will be
earthquakes from place to place, and famines and disturbances: these are but the
first pains.

But beware of yourselves: for they will hand you over to the Consistories and
Synagogues; you will be flogged, and you will be brought before governors and kings,
for my sake, to bear witness to them.

But first the Gospel must be preached in all nations.

And when they arrest you to hand you over, do not worry beforehand about what to say,
nor meditate on it, but say whatever is given you at that time, for it is not you who
are speaking, but the Holy Spirit.

But brother will betray brother to death, and father the child; and children will
rise up against their fathers and mothers and have them put to death.

And you will be hated by everyone because of my name; but whoever perseveres to the
end will be saved.

But when you see the abomination that causes desolation, which was foretold by Daniel
the Prophet, standing where it ought not to be (let the reader understand this!),
then let those who are in Judea flee to the mountains.

And let the one who is in charge of the house not go down into the house, nor enter it to take anything from his house.
And let him who is in the field not turn back to take his clothes.
But woe to those who are pregnant and to those who are nursing infants in those days.

Or pray [to God] that your flight does not occur in winter.
For in those days there will be such grief as has not been from the beginning of the creation of the things that God created until now, and there will never be one like it.
And if the Lord had not shortened those days, no one would have been saved; but he shortened those days for the sake of the elect whom he chose.
And if anyone tells you, "Look, here is the Christ!" or "Look, there he is!" do not believe it.
For false Christs and false prophets will arise and perform signs and wonders to deceive, if possible, even the elect.
But beware; behold, I have foretold it all to you.
But in those days, after that affliction, the sun will be darkened, and the moon will not give its light;
And the stars of the sky will fall, and the virtues that are in the heavens will be shaken.
And then they will see the Son of Man coming on the clouds, with great power and great glory.
And then he will send out his angels, and he will gather his elect from the four winds, from the ends of the earth to the ends of heaven.
Or learn this analogy from the fig tree: when its branch is full of sap, and it throws off leaves, you know that summer is near.
So when you see these things happening, know that he is near, and at the door.
Truly I tell you, this generation will certainly not pass away until all these things have happened.
Heaven and earth will pass away, but my words will never pass away.
But about that day and hour no one knows, not even the angels in heaven, nor the Son, but only my Father.
Pay attention [to everything], watch and pray: for you do not know when that time will come.
[It is] as if a man going out, and leaving his house, gave employment to his servants, and to each his task, and commanded the doorkeeper to keep watch.
Therefore keep watch: for you do not know when the Lord of the house will come, whether in the evening, or at midnight, or when the rooster crows, or in the morning;

For fear that, arriving suddenly, he might find you asleep.
But the things that I tell you, I tell everyone; be watchful.
Now the Passover and the Feast of Unleavened Bread were two days later; and the chief priests and the scribes were looking for a way to seize [Jesus] by cunning and kill him.
But they said: not during the Festival, lest there be a tumult among the people.
And while he was in Bethany, in the house of Simon the leper, and was reclining at table, a woman came there having an alabaster jar filled with very expensive perfume of pure nard; and she broke the jar and poured the perfume on Jesus' head.
And some were indignant in their hearts, and they said, "What good is the waste of this perfume?"
For it could be sold for more than three hundred denarii and given to the poor. So they murmured against her.
But Jesus said, "Leave her alone; why are you giving her grief? She has done a good deed for me."
Because you will always have poor people with you, and you can do good to them

whenever you want; but you will not always have me.

She did what was in her power; she anticipated anointing my body for [the apparatus of] my burial.

Truly I tell you, wherever this Gospel is preached in the world, this also that she did will be recited in her memory.

Then Judas Iscariot, one of the twelve, went to the chief priests to betray him to them.

Those who heard this rejoiced and promised to give him money, and he was looking for a convenient way to deliver it.

Now on the first day of Unleavened Bread, on which the Passover lamb was sacrificed, his disciples said to him, "Where do you want us to go and prepare the Passover lamb for you to eat?"

And he sent two of his disciples, and said to them, "Go into the city, and a man will come to meet you, carrying a jug of water; follow him."

And wherever he enters, say to the master of the house: The Teacher says: Where is the guest room where I may eat the Passover lamb with my disciples?

And he will show you a large room, adorned and prepared; prepare for us there [the Passover lamb].

So his disciples went away; and when they arrived in the city, they found everything just as he had told them, and they prepared the Passover lamb.

And in the evening [Jesus] himself came with the twelve.

And as they were at the table, and eating, Jesus said to them, "Truly I tell you, one of you who eats with me will betray me."

And they began to grieve; and they said to him one after another: Is it I? and the other: Is it I?

But he answered, and said to them: it is one of the twelve who dips with me in the dish.

Surely the Son of Man will go, just as it is written of him; but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.

And as they were eating, Jesus took the bread, and after blessing [God], he broke it, and gave it to them, and said to them: Take, eat, this is my body.

Then he took the cup, gave thanks, and gave it to them; and they all drank from it.

And he said to them: This is my blood, the blood of the New Testament, which is shed for many.

Truly I tell you, I will not drink again of the fruit of the vine until that day when I drink it new in the Kingdom of God.

And when they had sung the song, they went out to the Mount of Olives.

And Jesus said to them, "This night you will all fall away because of me, for it is written: 'I will strike the shepherd, and the sheep will be scattered.'"

But after I have risen from the dead, I will go before you into Galilee.

And Peter said to him: even if everyone were scandalized, I would not be.

And Jesus said to him, "Truly I tell you, this very night, before the rooster crows twice, you will deny me three times."

But [Peter] said even more emphatically: Even if I have to die with you, I will not deny you; and they all said the same thing to him.

Then they came to a place called Gethsemane; and he said to his disciples, "Sit here until I have prayed."

And he took with him Peter, James, and John, and he began to be frightened and very disturbed.

And he said to them, "My soul is overcome with sorrow to the point of death. Stay here and keep watch."

Then going a little further, he threw himself to the ground, and he prayed that if it were possible, the hour would pass behind him.

And he said, Abba, Father, all things are possible for you; carry this cup back from

me; yet not what I will, but what you will.

Then he returned and found them sleeping; and he said to Peter, "Simon, are you asleep? Couldn't you watch for one hour?"

Be on your guard and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak.

And he went away again, and prayed, saying the same words.

Then, when he returned, he found them still asleep, for their eyes were heavy; and they did not know what to answer him.

He came again, a third time, and said to them, "Sleep and rest from now on; it is enough, the hour has come; behold, the Son of Man is about to be betrayed into the hands of the wicked."

Rise, let us go; behold, the one who betrays me is approaching.

And immediately, while he was still speaking, Judas, one of the twelve, came, and with him a large company with swords and clubs, sent by the chief priests, scribes, and elders.

But the one who betrayed him had given a signal between them, saying: the one I will kiss is him; seize him, and take him away safely.

When he came, he immediately approached him and said, "Master, Master," and kissed him.

Then they laid hands on Jesus and seized him.

And one of those who were present drew his sword and struck the servant of the high priest, cutting off his ear.

Then Jesus spoke up and said to them, "Have you come out as against a robber, with swords and clubs, to capture me?"

I was with you every day teaching in the Temple, and you did not arrest me; but [all this happened] so that the Scriptures might be fulfilled.

Then all [his disciples] abandoned him and fled.

And a certain young man was following him, wrapped in a shroud over his naked body; and some young men seized him.

But abandoning his shroud, he fled from them completely naked.

And they brought Jesus to the high priest, at whose house all the chief priests, the elders, and the scribes assembled.

And Peter followed him at a distance, right into the courtyard of the high priest; and he sat with the servants, warming himself by the fire.

Now the chief priests and the whole consistory were looking for some testimony against Jesus so that they might put him to death, but they could find none.

For many gave false testimony against him, but the testimonies were not sufficient.

Then some people rose up and gave false testimony against him, saying:

We heard that he said: I will destroy this Temple which is made by hand, and in three days I will rebuild another which will not be made by hand.

But even with all that, their testimonies were not sufficient.

Then the high priest stood up in the midst and questioned Jesus, saying, "Have you nothing to answer? What are these men testifying against you?"

But he remained silent and did not answer. The high priest questioned him again, saying, "Are you the Christ, the Son of the Blessed One?"

And Jesus said to him, "I am; and you will see the Son of Man sitting at the right hand of the power [of God], and coming on the clouds of heaven."

Then the high priest tore his clothes and said, "What further need do we have of witnesses?"

You have heard the blasphemy: what do you think? Then they all condemned him as deserving of death.

And some began to spit on him, and to cover his face, and to strike him; and they said to him: prophesy; and the sergeants struck him with their rods.

Now when Peter was down in the courtyard, one of the servant girls of the high priest came.

And when she saw Peter warming himself, she looked at him face to face and said, "And you were with Jesus of Nazareth."

But he denied it, saying: I do not know him, and I do not know what you are saying; then he went out into the vestibule, and the rooster crowed.

And the servant girl, having looked at him again, began to say to those who were present: this man is one of them.

But he denied it a second time. And a little later, those who were there said to Peter, "Surely you are one of them, for you are a Galilean, and your speech reflects that."

Then he began to curse himself and swear, saying: I do not know this man you are talking about.

And the rooster crowed a second time; and Peter remembered the word that Jesus had spoken to him: "Before the rooster crows twice, you will deny me three times." And he went out and wept.

And first in the morning the chief priests, with the elders and scribes, and the whole consistory, having held council, had Jesus bound, and led him away, and handed him over to Pilate.

And Pilate questioned him, saying, "Are you the King of the Jews?" And [Jesus] answered him, "You say so."

Now the chief priests accused him of many things, but he did not answer.

And Pilate questioned him again, saying: Have you nothing to say? See how many things they are bringing against you.

But Jesus did not answer either; so that Pilate was astonished.

But he would release to them at the Festival a prisoner, whoever they asked for.

And there was one, named Barabbas, who was imprisoned with his accomplices for a sedition, in which they had committed murder.

And the people, shouting aloud, began to ask [Pilate to do] as he had always done to them.

But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?"

(For he knew full well that the chief priests had betrayed him out of envy.)

But the chief priests urged the people to demand that Barabbas be released instead.

And Pilate, replying, said to them again: what do you want me to do with the one you call King of the Jews?

And they cried out again: crucify him!

Then Pilate said to them, "But what evil has he done?" And they cried out even louder, "Crucify him!"

Pilate, therefore, wanting to satisfy the people, released Barabbas to them; and after having Jesus flogged, he handed him over to be crucified.

Then the soldiers took him into the courtyard, which is the Praetorium, and the whole cohort assembled there,

They dressed him in a purple robe, and having made a crown of thorns entwined one with the other, they put it on his head;

Then they began to greet him, [saying to him]: We greet you, King of the Jews;

And they struck him on the head with a reed, and spat on him; and kneeling down, they prostrated themselves before him.

And after they had mocked him, they stripped him of the purple robe and put his own clothes on him, and led him out to crucify him.

And they compelled a certain [man, named] Simon, a Cyrenian, father of Alexander and Rufus, who was passing by, coming in from the fields, to carry his cross.

And they led him to the place [called] Golgotha, that is, the place of the Skull.

And they offered him wine mixed with myrrh to drink, but he did not take it.

And when they had crucified him, they divided his clothes by casting lots to see what each would get.

But it was three o'clock when they crucified him.

And the placard containing the cause of his condemnation was: THE KING OF THE JEWS. They also crucified two robbers with him, one on his right hand and the other on his left.

And thus was fulfilled the Scripture which says: And he was numbered with the transgressors.

And those who passed by hurled insults at him, shaking their heads and saying, "Hey! You who destroy the Temple and rebuild it in three days!"

Save yourself, and come down from the cross.

The chief priests, also mocking the scribes, said to each other: he saved others, he cannot save himself.

Let Christ, the King of Israel, now come down from the cross, so that we may see him and believe! Those who were crucified with him also heaped insults upon him.

But when it was six o'clock, darkness came over the whole land until nine o'clock.

And at nine o'clock Jesus cried out in a loud voice, saying: Eloi, Eloi, lamma sabachthani? that is to say: My God! My God! why have you forsaken me?

When some of those who were present heard this, they said: "Look, he is calling for Elijah."

And someone ran up, filled a sponge with vinegar, and having put it on the end of a reed, gave it to him to drink, saying: let's see if Elijah will come to take him down from the cross.

And Jesus, having given up a loud cry, breathed his last.

And the veil of the Temple was torn in two, from top to bottom.

And the centurion who was standing opposite him, seeing that he had given up his spirit while crying out in this way, said: surely this man was the Son of God.

There were also women there watching from a distance, among whom were Mary Magdalene, and Mary [mother] of James the Less, and of Joses, and Salome.

Those who, when he was in Galilee, had followed him and served him; [there were] also several other women who had gone up with him to Jerusalem.

And evening had already come, because it was the Preparation Day which is before the Sabbath;

Joseph of Arimathea, an honorable Counselor, who was also waiting for the Kingdom of God, having become bold, came to Pilate, and [he] asked for the body of Jesus.

And Pilate was astonished that he was already dead; and having called the Centurion, he asked him if he had been dead for a long time.

Having learned this from the Centurion, he gave the body to Joseph.

And [Joseph] having bought a shroud, took him down from the cross, and wrapped him in the shroud, and put him in a sepulcher which was hewn out of the rock, then he rolled a stone over the entrance of the sepulcher.

And Mary Magdalene, and Mary [mother] of Joses were watching where he was being put.

Now the Sabbath day having passed, Mary Magdalene, and Mary [mother] of James, and Salome bought spices, to come and anoint him.

And very early in the morning, on the first day of the week, they arrived at the tomb, the sun having risen.

And they said to one another, "Who will roll away the stone from the entrance of the tomb?"

And when they looked, they saw that the stone had been rolled away; for it was very large.

Then, having entered the tomb, they saw a young man sitting on the right hand, dressed in a white robe, and they were terrified.

But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified; he has risen! He is not here; see the place where they laid him."

But go, and tell his disciples, and Peter, that he is going ahead of you to Galilee; you will see him there, just as he told you.

They left immediately and fled from the tomb: for trembling and fear had seized them,

and they said nothing to anyone, for they were afraid.
Now when Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons.
And she went away and told those who had been with him, who were mourning and weeping.
But when they heard that he was alive, and that she had seen him, they did not believe her.
After that he appeared in another form to two of them, who were on their way to the fields.
And when they returned, they announced it to the others; but they did not believe them either.
Finally he appeared to the eleven, who were sitting together, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who had seen him after he had risen.
And he said to them, "Go into all the world and preach the gospel to every creature."

Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

And these are the signs that will accompany those who believe: they will drive out demons in my name; they will speak in new tongues;
They will grasp the snakes [with their hand], and when they drink something deadly, it will not harm them; they will lay their hands on the sick, and they will be healed.

Then the Lord, after he had spoken to them [in this way], was taken up into heaven and sat down at the right hand of God.

And they went out and preached everywhere; and the Lord cooperated with them and confirmed the word by the signs that accompanied it.

Because several people have endeavored to put in order a narrative of things that have been fully attested between us;

As those who saw them from the beginning, and who were ministers of the word, have made known to us.

It also seemed good to me, after having examined everything exactly from the beginning to the end, most excellent Theophilus, to write to you in order;

So that you may know the certainty of the things of which you have been informed.

In the time of Herod King of Judea, there was a certain priest named Zechariah, of the rank of Abijah; and his wife [was] of the daughters of Aaron, and her name was Elizabeth.

And they were both righteous before God, walking in all the commandments and in [all] the ordinances of the Lord, without reproach.

And they had no children, because Elizabeth was barren; and they were very old.

Now it came to pass that, as Zechariah exercised the priesthood before the Lord, in his turn;

According to the custom of exercising the priesthood, the lot fell to him to offer the incense and to enter [for this purpose] into the Temple of the Lord.

And the whole multitude of the people were outside praying at the hour when the incense was offered.

And the Angel of the Lord appeared to him, standing at the right side of the altar of incense.

And Zechariah was troubled when he saw him, and he was filled with fear.

But the angel said to him, "Do not be afraid, Zechariah; your prayer has been heard, and your wife Elizabeth will give birth to a son, and you shall call his name John."

And you will have great joy, and many will rejoice at his birth.

For he will be great in the sight of the Lord, and he will drink neither wine nor beer; and he will be filled with the Holy Spirit even from his mother's womb.

And he will convert many of the children of Israel to the Lord their God. For he will go before him animated by the spirit and virtue of Elijah, so that he may turn the hearts of the fathers into the children, and the rebellious into the prudence of the righteous, to prepare for the Lord a people well disposed. Then Zechariah said to the angel, "How can I know this? I am old, and my wife is very old."

And the Angel answered him, saying: I am Gabriel, who stands before God, and who was sent to speak to you and to bring you this good news.

And behold, you will be speechless, and you will not be able to speak until the day these things take place; because you have not believed my words, which will be fulfilled in their time.

But the people were waiting for Zechariah, and they were wondering why he was taking so long in the Temple.

But when he came out, he could not speak to them, and they knew that he had seen some vision in the Temple; for he gave it to them by signs; and he remained mute.

And it came to pass that when the days of his ministry were completed, he returned to his home.

And after those days, Elizabeth his wife conceived, and she hid herself for five months, saying:

Indeed, the Lord has dealt with me in this way in the days when he has looked upon me to take away my reproach from among men.

In the sixth month, the angel Gabriel was sent from God to a town in Galilee called Nazareth;

To a virgin betrothed to a man named Joseph, who was of the house of David; and the virgin's name was Mary.

And the angel entered the place where she was and said to her, "Greetings, [O you who are] received with favor; the Lord is with you; you are blessed among women."

And when she saw him, she was greatly troubled because of his words; and she considered within herself what this greeting was.

And the angel said to her, "Mary, do not be afraid, for you have found favor with God."

And behold, you will conceive in your womb and give birth to a son, and you shall call his name Jesus.

He will be great, and will be called the Son of the Sovereign, and the Lord God will give him the throne of David his father.

And he will reign over the house of Jacob forever, and there will be no end to his kingdom.

Then Mary said to the Angel, "How can this happen, since I am a virgin?"

And the Angel answered him, saying: the Holy Spirit will come upon you, and the power of the Sovereign will overwhelm you; therefore what will be born [of you], Holy One, will be called the Son of God.

And behold, Elizabeth, your cousin, has also conceived a son in her old age; and this is the sixth month of pregnancy for her who was called barren.

For nothing will be impossible for God.

And Mary said, "Behold, I am the servant of the Lord; let it be done to me according to your word." And the angel departed from her.

In those days Mary arose and went with haste to a town in the hill country of Judah.

And she entered the house of Zechariah and greeted Elizabeth.

And it came to pass that as soon as Elizabeth heard Mary's greeting, the little child leaped in her womb, and Elizabeth was filled with the Holy Spirit.

And she cried out in a loud voice, and said: You are blessed among women, and blessed is the fruit of your womb.

And how is this coming to me, that the mother of my Lord should come to me?

For behold, as soon as the sound of your greeting reached my ears, the little child

in my womb leaped for joy.
But blessed is she who believed, for the things which were spoken to her by the Lord will be fulfilled.
Then Mary said: My soul magnifies the Lord;
And my spirit rejoiced in God, who is my Savior.
For he has looked upon the lowliness of his servant; behold, from now on all generations will call me blessed.
For the Mighty One has done great things for me, and his name is holy.
And His mercy is from generation to generation in favor of those who fear Him.
He worked mightily with his arm; he thwarted the designs that the proud formed in their hearts.
He has brought down the powerful from their thrones, and he has lifted up the lowly.

He filled the hungry with good things; he sent the rich away empty.
He has taken Israel, his servant, under his protection, to remember his mercy;
(As he spoke to our fathers, to Abraham and his descendants) forever.
And Mary stayed with her for about three months, and then returned to her own home.
Now the time came for Elizabeth to give birth, and she gave birth to a son.
And her neighbors and relatives, having learned that the Lord had shown her mercy, rejoiced with her.
And it came to pass that on the eighth day they came to circumcise the little child, and they called him Zechariah, after his father.
But his mother spoke up and said, "No, but he shall be named John."
And they said to him: there is no one among your relatives who is called by that name.
Then they signaled to his father to declare how he wanted him to be named.
And [Zechariah] asked for tablets, and wrote: John is his name; and they were all astonished.
And at once his mouth was opened, and his tongue [loosened], so that he spoke in praise of God.
And all his neighbors were seized with fear; and all these things were divulged throughout the land of the mountains of Judea.
And all who heard them pondered these things in their hearts, saying, "What will become of this little child?" And the hand of the Lord was with him.
Then Zechariah his father was filled with the Holy Spirit, and he prophesied, saying:

Blessed be the Lord, the God of Israel, for having visited and delivered his people;

And because he has raised up a mighty Savior for us in the house of David, his servant.
According to what he had said through the mouth of his holy Prophets, who have been from all times;
[That] we would be saved [from the hand] of our enemies, and from the hand of all those who hate us;
To exercise his mercy towards our fathers, and to remember his holy covenant;
[Which is] the oath that he made to Abraham our father;
[Knowing], that he would grant us, that being delivered from the hand of our enemies, we would serve him without fear.
In holiness and righteousness before him, all the days of our lives.
And you, child, will be called the Prophet of the Sovereign; for you will go before the face of the Lord, to prepare his ways;
And to give his people knowledge of salvation, in the forgiveness of their sins;
Through the tender mercy of our God, from which the rising sun has visited us.
To shine upon those who sit in darkness and in the shadow of death, and to guide our feet into the way of peace.

And the child grew and became strong in spirit; and he was in the wilderness until the day he was to be revealed to Israel.

Now it came to pass in those days that an edict was issued by Caesar Augustus, [ordering] that everyone be registered.

And this first description was made when Cyrenius had the government of Syria.

Thus all went to be put in writing, each in his own city.

And Joseph went up from Galilee to Judea, [namely] from the town of Nazareth, to the city of David, which is called Bethlehem, because he was of the house and line of David;

To be registered with Marie, the woman to whom he had been betrothed, who was pregnant.

And it came to pass, as they were there, that her time to give birth was fulfilled.

And she gave birth to her firstborn son, and wrapped him in swaddling cloths, and laid him in a manger, because there was no room for them in the inn.

Now there were shepherds in those parts who slept in the fields and kept watch over their flocks during the night.

And behold, the Angel of the Lord came to them, and the light of the Lord shone around them, and they were terrified.

But the angel said to them, "Do not be afraid; for behold, I bring you good tidings of great joy which will be for all the people."

For this day in the city of David a Savior has been born to you, who is Christ the Lord.

And this is the sign by which you will recognize it, that you will find the little child swaddled, and lying in a manger.

And immediately with the angel there was a multitude of the heavenly host, praising God and saying:

Glory be to God in the highest, peace on earth and goodwill among men!

And it came to pass that after the Angels had departed from them into heaven, the shepherds said to one another, "Let us now go to Bethlehem, and see this thing which has happened, and which the Lord has revealed to us."

So they went with great haste, and found Mary and Joseph, and the little child lying in a manger.

And when they had seen him, they divulged what had been told to them concerning this little child.

And all who heard them were astonished at the things that were told to them by the shepherds.

And Mary carefully kept all these things, and pondered them in her mind.

Then the shepherds returned, glorifying and praising God for all these things which they had heard and seen, just as they had been told.

And when the eight days were completed for circumcising the child, then his name was called JESUS, which the angel had named before he was conceived in the womb.

And when the days of [Mary's] purification were completed according to the Law of Moses, they brought him to Jerusalem to present him to the Lord,

(According to what is written in the Law of the Lord: that every firstborn male shall be called holy to the Lord.)

And to offer the oblation prescribed in the Law of the Lord, [namely] a pair of turtledoves, or two young pigeons.

Now behold, there was a man in Jerusalem whose name was Simeon, and this man was righteous and God-fearing, and he was waiting for the consolation of Israel; and the Holy Spirit was in him.

And he had been divinely warned by the Holy Spirit that he would not die until he had first seen the Lord's Christ.

Therefore, being moved by the Spirit, he came to the Temple; and as the father and mother carried the infant Jesus into [the Temple], to prepare him according to the custom of the Law,

He took him in his arms, and blessed God, and said:
 Lord, you are now letting your servant go in peace, according to your word.
 For my eyes have seen your salvation;
 Which you have prepared in the sight of all peoples.
 A light to enlighten the nations; and to be the glory of your people Israel.
 And Joseph and his mother were astonished at the things that were said about him.
 And Simeon blessed him, and said to Mary his mother, "Behold, this is destined to
 cause many in Israel to fall and rise again, and to be a sign which will be spoken
 against."
 (And even a sword will pierce your own soul) so that the thoughts of many hearts may
 be discovered.
 There was also Anna the Prophetess, daughter of Phanuel of the Tribe of Asher, who
 was already advanced in years, and who had lived with her husband seven years since
 her virginity;
 And a widow of about eighty-four years, she did not leave the temple, serving [God]
 in fasting and prayer, night and day.
 She, therefore, having arrived at that very moment, also praised the Lord, and spoke
 of him to all those who were waiting for redemption in Jerusalem.
 And when they had performed everything which is commanded by the Law of the Lord,
 they returned to Galilee, to Nazareth their city.
 And the little child grew and became strong in spirit, being filled with wisdom; and
 the grace of God was upon him.
 Now his father and mother went to Jerusalem every year for the Passover festival.
 And when he reached the age of twelve, [his father and mother] having gone up to
 Jerusalem according to the custom of the festival,
 And returning after the days [of the Feast] had been completed, the child Jesus
 remained in Jerusalem; and Joseph and his mother were unaware of it.
 But believing that he was in the group of travelers, they walked for a day; then they
 searched for him among their relatives and those of their acquaintance.
 And not finding him, they returned to Jerusalem, searching for him.
 Now it happened that three days later they found him in the Temple, sitting among the
 teachers, listening to them and questioning them.
 And all who heard him were amazed by his wisdom and his answers.
 And when they saw him, they were astonished, and his mother said to him, "My child,
 why have you treated us like this? Look, your father and I have been searching for
 you in great distress."
 And he said to them, "Why were you looking for me? Did you not know that I must be in
 my Father's business?"
 But they did not understand what he was saying to them.
 So he went down with them and came to Nazareth; and he was obedient to them; and his
 mother treasured all these words in her heart.
 And Jesus went on in wisdom and stature, and in favor with God and men.
 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was
 Governor of Judea, and Herod was Tetrarch in Galilee, and his brother Philip Tetrarch
 in the region of Ituraea and Trachonitis, and Lysanias Tetrarch in Abilene;
 Annas and Caiaphas being high priests, the word of God came to John son of Zechariah
 in the desert.
 And he went into all the country around the Jordan, preaching a baptism of repentance
 for the forgiveness of sins;
 As it is written in the Book of the words of Isaiah the Prophet, saying: the voice of
 one crying in the wilderness, is: Prepare the way of the Lord, make his paths
 straight.
 Every valley shall be filled in, and every mountain and hill made low, and crooked
 things made straight, and rough ways made smooth;
 And all flesh shall see the salvation of God.

He therefore said to the crowd of those who came to be baptized by him, "Brood of vipers! Who warned you to flee from the wrath to come?"

Produce fruit worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father,' for I tell you that God is able even from these stones to raise up children to Abraham.

But the axe is already laid to the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire.

Then the troops questioned him, saying: what shall we do?

And he answered, and said to them: let him who has two robes give one to him who has none; and let him who has food do likewise.

Tax collectors also came to him to be baptized, and they said to him, "Teacher, what shall we do?"

And he said to them: do not demand anything beyond what you are commanded.

The soldiers also questioned him, saying: and what shall we do? He told them: do not extort money or commit fraud against anyone, but be content with your wages.

And as the people waited, and reasoned among themselves whether John was not the Christ,

John spoke up and said to them all: I baptize you with water, but one more powerful than I is coming, whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.

His winnowing fork is in his hand, and he will thoroughly clear his threshing floor and gather the wheat into his barn, but he will burn up the chaff with an unquenchable fire.

And by making several other exhortations, he evangelized the people.

But Herod the Tetrarch was rebuked by him concerning Herodias, the wife of his brother Philip, and because of all the evils he had done,

He added to all the others the order to put John in prison.

Now it came to pass that when all the people were baptized, and Jesus also was baptized, and praying, the heavens were opened.

And the Holy Spirit descended upon him in bodily form, like that of a dove; and there was a voice from heaven, which said to him, You are my beloved Son, in whom I am well pleased.

And Jesus was beginning to be about thirty years old, the son (as he was thought) of Joseph, [who was the son] of Eli,

[Son] of Matthat, [son] of Levi, [son] of Melchi, [son] of Janna, [son] of Joseph, [Son] of Mattathias, [son] of Amos, [son] of Nahum, [son] of Heli, [son] of Naggi, [Son] of Maath, [son] of Mattathias, [son] of Shemei, [son] of Joseph, [son] of Judah,

[Son] of Johanna, [son] of Rhesa, [son] of Zerubbabel, [son] of Shealtiel, [son] of Neri,

[Son] of Melchi, [son] of Addi, [son] of Cosam, [son] of Elmodam, [son] of Er, [Son] of Jose, [son] of Eliezer, [son] of Jorim, [son] of Matthat, [son] of Levi, [Son] of Simeon, [son] of Judah, [son] of Joseph, [son] of Jonan, [son] of Eliakim, [Sons] of Melcah, [son] of Ma'inan, [son] of Mattatha, [son] of Nathan, [son] of David,

[Son] of Jesse, [son] of Obed, [son] of Boaz, [son] of Salmon, [son] of Nahshon, [Sons] of Aminadab, [sons] of Aram, [sons] of Hezron, [sons] of Perez, [sons] of Judah,

[Son] of Jacob, [son] of Isaac, [son] of Abraham, [son] of Terah, [son] of Nahor, [Sons] of Sarug, [son] of Ragau, [son] of Peleg, [son] of Heber, [son] of Shela, [Sons] of Cainan, [son] of Arphaxad, [son] of Shem, [son] of Noah, [son] of Lamech, [Son] of Methuselah, [son] of Enoch, [son] of Jared, [son] of Mahalaleel, [son] of Cainan,

[Son] of Enos, [son] of Seth, [son] of Adam, [son] of God.

Now Jesus, being filled with the Holy Spirit, returned from the Jordan, and was led

by the power of the Spirit into the wilderness.

And he was tempted by the devil for forty days, and ate nothing at all during those days, but after they had passed, finally he was hungry.

And the devil said to him, "If you are the Son of God, tell this stone to become bread."

And Jesus answered him, saying, "It is written: 'Man shall not live by bread alone, but by every word of God.'"

Then the devil took him to a high mountain, and showed him in a moment of time all the kingdoms of the world.

And the devil said to him, "I will give you all this power and their glory; for it has been given to me, and I give it to whomever I want."

If you wish to prostrate yourself before me, everything will be yours.

But Jesus answered him, "Get behind me, Satan! For it is written: 'You shall worship the Lord your God, and him only shall you serve.'"

He also brought him to Jerusalem, and placed him on the railing of the Temple, and said to him: if you are the Son of God, throw yourself down from here.

For it is written that he will command his Angels to preserve you!

And that they will carry you in their hands, lest you strike your foot against a stone.

But Jesus answered him, "It was said, 'You shall not put the Lord your God to the test.'"

And when all the temptation was over, the devil left him for a time.

And Jesus returned to Galilee by the power of the Spirit, and his fame spread throughout all the surrounding country.

For he taught in their synagogues and was honored by all.

And he came to Nazareth, where he had been nourished, and entered the Synagogue on the Sabbath day, according to his custom; then he stood up to read.

And they gave him the Book of the Prophet Isaiah, and when he had unrolled the Book, he found the place where it is written:

The Spirit of the Lord is upon me, because he has anointed me; he has sent me to proclaim the gospel to the poor; to heal those who are brokenhearted.

To proclaim freedom for the captives and recovery of sight for the blind, to set the oppressed free, and to proclaim the year of the Lord's favor.

Then he folded the Book and gave it back to the Minister, and sat down; and the eyes of all those who were in the Synagogue were fixed on him.

Then he began to say to them: today this Scripture is fulfilled, in your hearing.

And all bore witness to him, and were amazed at the gracious words that came from his mouth; and they said, "Is not this the Son of Joseph?"

And he said to them, "Surely you will quote this proverb to me: 'Physician, heal yourself!' And do here in your own country all the things we have heard that you did in Capernaum."

But he said to them: truly I tell you that no prophet is [well] received in his own country.

And I tell you, there were many widows in Israel in the time of Elijah, when the heavens were shut up for three and a half years, and there was a great famine throughout the land.

And yet Elijah was not sent to any of them, but only to a widowed woman in Sarepta of Sidon.

There were also several lepers in Israel in the time of Elisha the Prophet; however, not one of them was healed; but only Naaman, who was Syrian.

And they were all filled with anger in the synagogue when they heard these things.

And getting up, they brought him out of the city and took him to the edge of the mountain on which their city was built, to throw him down from the top.

But he passed through the midst of them and went away.

And he went down to Capernaum, a town in Galilee, and taught them there on the

Sabbath days.

And they were amazed at his teaching, for his word was with authority.

Now there was a man in the synagogue who was possessed by an unclean demon, who cried out in a loud voice,

Saying: Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.

And Jesus rebuked him severely, saying, "Be quiet, and come out of him!" And the devil, after hurling him violently into the midst [of the assembly], came out of the man without harming him.

And they were all filled with amazement, and they spoke among themselves, and said: What is this saying, that he commands with authority and with power the unclean spirits, and they go out?

And his fame spread throughout all the surrounding areas.

And when Jesus got up from the synagogue, he went into Simon's house, and Simon's mother-in-law was suffering from a severe fever, and they begged him for her.

And having bent over her, he rebuked the fever and the fever left her; and immediately she got up and served them.

And as the sun was setting, all those who had sick people with various diseases brought them to him; and laying his hands on each one of them, he healed them.

Demons also came out of many, shouting, and saying, "You are the Christ, the Son of God!" But he severely rebuked them, and would not allow them to say that they knew he was the Christ.

And as soon as it was day he departed, and went to a deserted place; and the troops were looking for him, and when they came to him, they detained him, so that he would not leave with them.

But he said to them, "I must preach the Kingdom of God to the other towns also, because that is what I was sent for."

And he preached in the synagogues of Galilee.

Now it happened, as the crowd rushed upon him to hear the word of God, that he was standing on the shore of the Lake of Gennesaret.

And seeing two boats that were by the lake, and from which the fishermen had gone out, and were washing their nets, he got into one of these boats, which belonged to Simon.

And he asked him to take her a little way off land; then, having sat down, he taught the troops from above the boat.

And when he had finished speaking, he said to Simon, "Put out into deep water, and let down your nets for a catch."

And Simon answered him, "Master, we have worked all night and have caught nothing; yet at your word I will let down the nets."

Having done so, they trapped such a large quantity of fish that their nets began to break.

And they signaled to their companions who were in the other boat to come and help them; and when they came, they filled both boats so much that they sank.

And when Simon Peter saw this, he fell at Jesus' knees, saying to him, "Lord, depart from me, for I am a sinful man."

Because fear had seized him and all those who were with him, because of the catch of fish they had just taken; as well as James and John, sons of Zebedee, who were companions of Simon.

Then Jesus said to Simon, "Do not be afraid; from now on you will be a fisher of living men."

And when they had brought the boats ashore, they left everything and followed him.

Now it happened that while he was in one of the cities [of that country], behold, a man full of leprosy, seeing Jesus, fell [on the ground] on his face, and begged him, saying, Lord, if you will, you can make me clean.

And [Jesus] stretched out his hand and touched him, saying, "I am willing; be clean!"

And immediately the leprosy left him.

And he commanded him not to tell anyone; but go, he told him, and show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.

And his fame spread more and more, so much so that large crowds gathered to hear him, and to be cured of their illnesses by him.

But he stayed in the deserts, and prayed.

Now it came to pass one day, while he was teaching, that Pharisees and teachers of the law, who had come from all the villages of Galilee, and of Judea, and of Jerusalem, were sitting there, and the power of the Lord was there to perform healings.

And here were some men carrying a paralyzed man on a bed, and they were looking for a way to carry him into the house and put him before him.

But not finding by what side they could bring it in, because of the crowd, they went up onto the house, and they lowered it down by the roof tiles, with the little bed, in the middle in front of Jesus;

Seeing their faith, he said to the paralytic, "Man, your sins are forgiven."

Then the scribes and the Pharisees began to reason among themselves, saying, "Who is this who utters blasphemies? Who is it that can forgive sins but God alone?"

But Jesus, knowing their thoughts, answered them, "Why are you reasoning like this among yourselves?"

Which is easier, to say, "Your sins are forgiven," or to say, "Get up and walk"?

But so that you may know that the Son of Man has authority on earth to forgive sins, he said to the paralytic, "I tell you, get up, load up your mat and go home."

And at once [the paralytic] got up before them, loaded the bed on which he had been lying, and went home, glorifying God.

And they were all filled with amazement, and they glorified God, and being filled with fear, they said: surely we have seen today things that were never expected.

After that he went out, and he saw a tax collector named Levi sitting at the tax collector's place, and he said to him, follow me.

He abandoned everything, got up, and followed him.

And Levi held a great feast in his house, where there was a large assembly of tax collectors, and other people who were with them at table.

And the scribes of that place and the Pharisees murmured against his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"

But Jesus, speaking up, said to them: those who are healthy do not need a doctor, but those who are sick.

I have not come to call the righteous to repentance, but sinners.

They also said to him, "Why do John's disciples often fast and pray, and so do the Pharisees, but yours eat and drink?"

And he said to them, "Can you make the friends of the Bridegroom fast while the Bridegroom is with them?"

But the days will come when the Bridegroom will be taken away from them; then they will fast in those days.

Then he told them this analogy: no one puts a patch from a new garment on an old garment; otherwise the new will tear [the old], and the patch from the new will not fit the old.

Likewise, no one puts new wine into old vessels; otherwise the new wine will burst the vessels, and spill out, and the vessels will be ruined.

But the new wine must be put into new vessels; and thus they are both preserved.

And there is no one who drinks the old wine and immediately wants the new: for he says, the old is better.

Now it came to pass on the Sabbath of the second and first, that he was passing through the grain fields, and his disciples plucked heads of grain, and crushing them in their hands, they ate them.

And some of the Pharisees said to them, "Why are you doing something which is not lawful to do on the Sabbath?"

And Jesus answered them, "Have you not read what David did when he and those with him were hungry?"

How he entered the House of God, and took the consecrated bread, and ate it, and also gave some to those who were with him, although it was permitted only to the priests to eat it.

Then he said to them, "The Son of Man is Lord even of the Sabbath."

There also happened another Sabbath day, when he entered the Synagogue and was teaching; and there was a man there whose right hand was withered.

But the Scribes and the Pharisees were watching to see if he would heal him on the Sabbath, so that they might find something to accuse him of.

But he knew their thoughts; and he said to the man with the withered hand, "Get up and stand in the middle." And he got up and stood.

Then Jesus said to them, "I ask you one thing: Is it lawful to do good on the Sabbath or to do evil? To save a life or to let it die?"

And when he had looked around at them all, he said to the man: stretch out your hand; which he did; and his hand was made as sound as the other.

And they were filled with fury, and they discussed together what they might do to Jesus.

Now it came to pass in those days that he went up on a mountain to pray, and he spent all night praying to God.

And when the day came, he called his disciples; and chose twelve of them, whom he also named apostles;

[Knowledge] Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew;

Matthew and Thomas, James [son] of Alphaeus, and Simon called Zealots;

Jude [brother] of James, and Judas Iscariot, who was also a traitor.

Then, going down with them, he stood in a plain with the company of his disciples, and a great multitude of people from all Judea, and from Jerusalem, and from the coastal region of Tyre and Sidon, who had come to hear him, and to be healed of their diseases;

And those who were tormented by unclean spirits were healed.

And all the multitude tried to touch him; for a power came out of him that healed them all.

Then, turning his eyes toward his disciples, he said to them: You are blessed, you poor people; for the Kingdom of God belongs to you.

Blessed are you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh.

You will be blessed when people hate you, and cut you off [from their company], and insult you, and reject your name as evil, because of the Son of Man.

Rejoice in that day, and leap for joy; for behold, your reward is great in heaven; and their fathers did the same to the Prophets.

But woe to you rich people; for you are receiving your consolation.

Woe to you who are full, for you will go hungry. Woe to you who laugh now, for you will mourn and weep.

Woe to you when everyone speaks well of you, for their ancestors did the same to the false prophets.

But to you who hear me, I say: love your enemies; do good to those who hate you.

Bless those who curse you, and pray for those who run after you.

And if someone strikes you on one cheek, turn to him the other also; and if someone takes away your cloak, do not prevent him from taking your tunic also.

And to everyone who asks you, give to him; and to him who takes away what belongs to you, do not demand it back.

And as you would have men do to you, do to them in the same way.

But if you love [only] those who love you, what credit is that to you? For sinners love those who love them.
And if you only do good to those who have done good to you, what credit is that to you? For even the wicked do the same.
And if you lend only to those from whom you expect to receive, what credit is that to you? For sinners also lend to sinners, so that they may receive in full.
Therefore, love your enemies, and do good, and lend without expecting anything in return, and your reward will be great, and you will be children of the Sovereign, for he is kind to the ungrateful and the wicked.
Therefore be merciful, just as your Father is merciful.
And do not judge, and you will not be judged; do not condemn, and you will not be condemned; leave, and it will be left to you.
Give, and it will be given to you; a good measure, pressed down and piled up, will be given to you and will go back on top. For with the measure you use, it will be measured to you.
He also told them this analogy: Is it possible for a blind man to lead another blind man? Won't they both fall into the pit?
A disciple is not above his teacher, but every fully trained disciple will be made like his teacher.
And why do you look at the speck of sawdust that is in your brother's eye, and do not notice the plank in your own eye?
Or how can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself do not see the plank in your own eye? You hypocrite, first take the plank out of your own eye, and then see clearly to remove the speck from your brother's eye.
Certainly, a tree that bears bad fruit is not good; nor is a tree that bears good fruit bad.
And each tree is known by its fruit; for figs are not picked from thorns, nor are grapes harvested from a bush.
A good man brings good things out of the good treasure of his heart, and an evil man brings evil things out of the evil treasure of his heart; for the mouth speaks what the heart is full of.
But why do you call me Lord, Lord, and do not do what I say?
I will show you what is like the one who comes to me, and who, hearing my words, puts them into practice.
It is like a man who, building a house, dug down deeply and laid the foundation on rock; so that when the waters came up, the river came against that house, but it could not shake it, because it had its foundation on rock.
But the one who, having heard my words, has not put them into practice, is like a man who built his house on the ground, without laying a foundation; [for] the river came against [that house], and it immediately fell; and the ruin of that house was great.

And when he had finished all this speech before the people who were listening to him, he entered Capernaum.
Now the servant of a certain Centenier, to whom he was very dear, was ill, and was going to die.
And when [the centurion] heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his servant.
And when they came to Jesus, they earnestly begged him, saying that he was worthy to have this done to him.
For, [they said], he loves our nation, and he has built us the Synagogue.
So Jesus went with them; and as he was not far from the house, the centurion sent his friends to meet him, saying, "Lord, do not tire yourself out; for I am not worthy to have you come under my roof;
That is why I did not consider myself worthy to come to you myself; but just say the

word, and my servant shall be healed.

For I myself, being a man constituted under the power of another, have men of war under me; and I say to one, go, and he goes; and to another, come, and he comes; and to my servant, do this, and he does it.

When Jesus heard this, he was amazed; and turning around, he said to the crowd that was following him, "I tell you, I have not found such great faith even in Israel."

And when those who had been sent returned home, they found the servant who had been sick, well.

And the next day it happened that Jesus went to a town called Nain, and many of his disciples and a large crowd went with him.

And as he approached the gate of the city, behold, a dead man was being carried out, the only son of his mother, who was a widow; and a large company of the city was with her.

And when the Lord saw her, he was moved with compassion for her; and he said to her, "Do not weep."

Then he approached and touched the bier; and those who carried [the body] stopped, and he said, "Young man, I tell you, get up."

And the dead man sat up and began to speak; and [Jesus] gave him back to his mother.

And they were all filled with awe, and they glorified God, saying: Surely a great Prophet has arisen among us; and surely God has visited his people.

And the news of this [miracle] spread throughout Judea and all the surrounding country.

And all these things having been reported to John by his disciples,

John called two of his disciples and sent them to Jesus to ask him, "Are you the one who was to come, or should we expect someone else?"

And when they came to him, they said, "John the Baptist sent us to you to ask you, 'Are you the one who was to come, or should we expect someone else?'"

(And at that very hour he healed many people of diseases and plagues, and of evil spirits, and he gave sight to many who were blind.)

Then Jesus answered them, and said to them, "Go, and report to John what you have seen and heard: that the blind receive sight, that the lame walk, that lepers are cleansed, that the deaf hear, that the dead are raised, and that the gospel is preached to the poor."

But blessed is anyone who has not been offended because of me.

Then, when John's messengers had left, he began to say to the troops about John: "What did you go out into the desert to see? A reed shaken by the wind?"

But what did you go out to see? A man dressed in fine clothes? Look, it is in the palaces of kings that those who are magnificently dressed are found, and who live in luxury.

But what did you go to see? A Prophet? Yes, I tell you, and more than a Prophet.

It is of him that it is written: "Behold, I send my Messenger before your face, and he will prepare your way before you."

For I tell you that among those born of women there is no prophet greater than John the Baptist; yet the least in the kingdom of God is greater than he.

And all the people who heard this, and the tax collectors who had been baptized with the Baptism of John, justified God.

But the Pharisees and the teachers of the law, who had not been baptized by him, rendered God's purpose useless to them.

Then the Lord said, "To what then shall I compare the people of this generation? And what are they like?"

They are like children sitting in the marketplace, calling out to one another, saying: We played the flute for you, and you did not dance; we sang mournful songs for you, and you did not weep.

For John the Baptist came neither eating bread nor drinking wine, and you say, 'He

has a demon.'

The Son of Man came eating and drinking; and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!'

But wisdom has been vindicated by all her children.

One of the Pharisees invited him to eat at his house; and he went into the house of this Pharisee and sat down at the table.

And behold, there was in the city a woman of ill repute, who, having learned that [Jesus] was reclining at table in the house of the Pharisee, brought an alabaster jar full of fragrant oil.

And standing behind him at his feet, and weeping, she began to sprinkle them with her tears, and she wiped them with her own hair, and kissed his feet, and anointed them with that fragrant oil.

But the Pharisee who had invited him, seeing this, said to himself: if this man were a prophet, surely he would know who and what this woman is who is touching him: for she is [a woman] of ill repute.

And Jesus, speaking to him, said: Simon, I have something to tell you; and he said: Master, tell it.

A creditor had two debtors: one owed him five hundred denarii, and the other fifty. And since they had no way to pay, he forgave the debt to both of them; tell me, which of them will love him more?

And Simon answered him, "I consider that this is the one to whom he gave more." And [Jesus] said to him, "You have judged correctly."

Then turning to the woman, he said to Simon, "Do you see this woman? I entered your house, and you did not give me water to wash my feet; but she has wet my feet with her tears, and wiped them with her own hair."

You didn't give me a kiss, but she, ever since I came in, hasn't stopped kissing my feet.

You did not anoint my head with oil, but she anointed my feet with fragrant oil.

Therefore I tell you, her sins, which are great, are forgiven her; for she loved much; but he who is forgiven less loves less.

Then he said to the woman: your sins are forgiven.

And those who were with him at the table began to say among themselves: Who is this who even forgives sins?

But he said to the woman, "Your faith has saved you; go in peace."

After this, he went about from city to city and from town to town, preaching and announcing the kingdom of God; and the twelve [Disciples] were with him;

And some women also whom he had delivered from evil spirits and diseases, [namely] Mary, who was called Magdalene, from whom seven demons had come out.

And Joanna, wife of Chuzas, who was in charge of Herod's affairs; and Susanna, and several others who supported him from their own resources.

And as a large crowd gathered, and many came to him from all the towns, he told them this parable:

A sower went out to sow his seed; and as he sowed, some [seed] fell along the path and was trampled underfoot, and the birds of the air ate it all up.

And another part fell on a rocky place; and when it was lifted up, it dried up, because it had no moisture.

And another part fell among thorns; and the thorns rose up with it and choked it.

And another part fell on good soil; and when it sprouted, it yielded a hundred times as much. As he said these things, he cried out, "Whoever has ears to hear, let them hear!"

And his disciples questioned him, asking what this parable meant.

And he answered: it is given to you to know the secrets of the Kingdom of God, but [they are not spoken of] to others except in likenesses, so that seeing they may not see, and hearing they may not understand.

This, then, is the meaning of this parable: the seed is the word of God.

And those who received the seed along the way are those who hear the word; but then the devil comes and takes away the word from their hearts, so that they may not be saved by believing.

And those who received the seed on a rocky place are those who, having heard the word, receive it with joy; but they have no root; they believe for a while, but in the time of testing they fall away.

And what fell among thorns are those who, having heard the word, went away and were choked by the cares, the riches, and the pleasures of this life, and they brought no fruit when ripe.

But what fell on good soil are those who, having heard the word, retain it in an honest and good heart, and by perseverance produce a crop.

No one, after lighting a lamp, covers it with a vessel or puts it under a bed, but places it on a lampstand, so that those who enter may see the light.

For there is no secret that will not be disclosed, nor any hidden thing that will not be known or brought to light.

Therefore, consider how you listen; for to him who has, more will be given; but from him who does not have, even that which he thinks he has will be taken away.

Then his mother and brothers came towards him, but they could not approach him because of the crowd.

And it was reported to him, saying: your mother and your brothers are outside, who desire to see you.

But he answered, and said to them: My mother and my brothers are those who hear the word of God and put it into practice.

Now it came to pass that one day he got into a boat with his disciples, and he said to them: let us cross to the other side of the lake; and they departed.

And as they sailed, he fell asleep, and a fierce wind arose on the lake, [the boat] filled with water, and they were in great peril.

Then they came to him and woke him, saying, "Master! Master! We are perishing!" But he got up and spoke like a Master to the wind and the waves, and they calmed down, and all was well again.

Then he said to them, "Where is your faith?" And they were filled with fear and wonder, saying to one another, "Who is this, that he commands even the winds and the waters, and they obey him?"

Then they sailed to the country of the Gadarenes, which is opposite Galilee.

And when he had gone down to earth, a man from that city came to meet him, who had long been possessed by demons, and was not covered with clothes, and did not dwell in houses, but in tombs.

And when he saw Jesus, he cried out and knelt before him, saying in a loud voice: What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.

For [Jesus] commanded the unclean spirit to come out of that man; because it had held him captive for a long time, and although that man was bound with chains and kept in irons, he broke his bonds and was carried away by the demon into the deserts.

And Jesus asked him, "What is your name?" And he said, "Legion," because many demons had entered him.

But they prayed to [Jesus] that he would not command them to go into the abyss.

Now there was a large herd of pigs grazing on the mountain, and they begged him to allow them to go into the pigs; and he allowed them.

And the demons coming out of that man went into the pigs; and the herd plunged up and down into the lake; and was suffocated.

And when those who were guarding him saw what had happened, they fled and went and told it in the city and in the fields.

And the people went out to see what had happened, and came to Jesus, and they found the man from whom the demons had gone out, sitting at Jesus' feet, clothed, and in his right mind and at rest; and they were afraid.

And those who had seen all this told them how the demon-possessed man had been delivered.

Then all these people who had come from various places near the Gadarenes begged him to leave their homes, for they were filled with great fear; so he got back into the boat and returned.

And the man from whom the demons had gone out begged him to be with him; but Jesus sent him away, saying to him:

Go back home and tell everyone what great things God has done for you. So he went away and told all over town how much Jesus had done for him.

And when Jesus returned, the multitude received him with joy; for they were all waiting for him.

And behold, a man named Jairus, who was the leader of the synagogue, came, and falling down at Jesus' feet, begged him to come to his house.

For he had an only daughter, about twelve years old, who was dying; and as he was leaving, the troops were pressing him.

And a woman who had been suffering from a hemorrhage for twelve years, and who had spent all her money on doctors, without being cured by any of them;

Approaching him from behind, she touched the edge of his garment; and at once the bleeding stopped.

And Jesus said, "Who touched me?" And when all denied it was they, Peter said to him, and those who were with him, "Master, the troops are pressing against you and trampling you, and you say, 'Who touched me?'"

But Jesus said, "Someone has touched me; for I know that power has gone out from me."

Then the woman, seeing that this had not been hidden from her, came trembling, and throwing herself at his feet, declared to him before all the people why she had touched him, and how she had been healed at the moment.

And he said to her, "Daughter, take heart; your faith has healed you. Go in peace."

And while he was still speaking, someone came from the house of the Synagogue Principal, who said to him: your daughter is dead, do not trouble the Master.

But when Jesus heard it, he answered the girl's father, saying, "Do not be afraid; only believe, and she will be healed."

And when he arrived at the house, he let no one in except Peter, James, and John, with the girl's father and mother.

But they were all weeping for her, and beating their breasts in grief; but he said to them, "Do not weep, she is not dead, but asleep."

And they laughed at him, knowing full well that she was dead.

But he put them all out, and taking the girl by the hand, cried out, saying: Girl, get up.

And her spirit returned, and she got up first; and he commanded that she be given something to eat.

And the girl's father and mother were astonished, but he commanded them not to tell anyone what had been done.

Then [Jesus] having gathered his twelve Disciples, gave them power and authority over all demons, and [the power] to heal the sick.

And he sent them out to preach the Kingdom of God and to heal the sick,

And he said to them, "Take nothing for the journey, neither staffs, nor bag, nor bread, nor money; and each of you should not have two robes."

And into whatever house you enter, stay there until you leave it.

And wherever you are not received, when you leave that city shake the dust off your feet as a testimony against them.

So they set out and went from town to town, evangelizing and healing everywhere.

Now Herod the Tetrarch heard about all the things that Jesus did; and he did not know what to believe about the fact that some were saying that John had risen from the dead;

And some said that Elijah had appeared; and others that one of the ancient Prophets had risen from the dead.

And Herod said, "I have beheaded John; who then is this man of whom I hear such things?" And he sought to see him.

Then the apostles returned and told him all the things they had done. And Jesus took them with him and withdrew to a deserted place near the town called Bethsaida.

When the troops learned of this, they followed him, and he received them, and spoke to them about the Kingdom of God, and healed those who needed to be healed.

As the day began to decline, the twelve [Disciples] came to [him], and said: dismiss this multitude, so that they may go to the surrounding towns and villages, to detach themselves there and find food; for we are here in a desert country.

But he said to them, "You give them something to eat." And they said, "We have no more than five loaves of bread and two fish unless we go and buy food for all these people."

For they were about five thousand men. And he said to his disciples: arrange them into groups of fifty each.

They did so, and had them all arranged.

Then he took the five loaves and the two fish, and looking up to heaven, he blessed them, and broke them, and distributed them to his disciples, so that they might place them before this multitude.

And they all ate and were satisfied, and twelve baskets full of the leftover pieces of bread were taken up.

Now it happened that while he was in a secluded place praying, and the Disciples were with him, he questioned them, saying: who say the troops that I am?

They answered him: [Some say that you are] John the Baptist; and others, Elijah; and others, that one of the ancient Prophets has risen from the dead.

He then said to them, "But who do you say that I am?" And Peter answered him, "You are the Christ of God."

But using threats, he ordered them not to tell anyone.

And he said to them, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the scribes, and be killed, and on the third day be raised to life."

Then he said to all: if anyone wants to come after me, let him deny himself, and take up his cross day by day, and follow me.

For whoever wants to save their life will lose it, but whoever loses their life for my sake will save it.

And what does it profit a man to gain the whole world, if he destroys himself and loses himself?

For whoever is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and of the Father and of the holy angels.

And I tell you truly, among those who are standing here, there are some who will not die before they see the kingdom of God.

Now about eight days after these words, he took with him Peter, John, and James, and went up on a mountain to pray.

And as he prayed, the shape of his face changed completely, and his garment became white, so that he shone like lightning.

And behold, two figures, namely Moses and Elijah, were speaking with him.

And they appeared surrounded by glory, and they spoke of his death which he was to suffer in Jerusalem.

Now Peter and those who were with him were very sleepy; and when they awoke, they saw his glory, and the two figures who were with him.

And it came to pass as these men were leaving him, that Peter said to Jesus, Master, it is good that we are here, let us make three tents, one for you, one for Moses, and one for Elijah; not knowing what he was saying.

And as he was saying these things, a cloud came and covered them with its shadow; and

as they entered the cloud, they were afraid.

And a voice came from the cloud, saying, "This is my beloved Son; listen to him."

And when the voice spoke, Jesus was alone. And they all kept silent, and in those days they told no one anything they had seen.

Now it happened the next day, when they came down from the mountain, a large troop came to meet them.

And behold, a man from the troop cried out, saying, Master, I beg you, look upon my son, for I have no other.

And behold, a spirit seizes him, which immediately makes him cry out, and agitates him violently, making him foam, and scarcely does it withdraw from him, after having [as if] broken him.

But I asked your disciples to drive him out, but they could not.

And Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you, and shall I bear with you? Bring your son here.

And as he was only approaching, the demon shook him violently as if he wanted to tear him apart; but Jesus strongly rebuked the unclean spirit, and healed the child, and gave him back to his father.

And all were astonished at the magnificent power of God. And as they all marveled at all that he did, he said to his disciples:

You, listen carefully to these words: for it will happen that the Son of Man will be delivered into the hands of men.

But they did not understand this saying, and it was so obscure to them that they did not understand it; and they were afraid to question him concerning this saying.

Then they started arguing about which of them was the tallest.

But Jesus, seeing the thoughts of their hearts, took a little child and laid him beside him;

Then he 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 you all is the one who will be great."

And John spoke up and said, "Master, we saw someone driving out demons in your name, and we stopped him because he does not follow us."

But Jesus said to him, "Do not stop him, for he who is not against us is for us."

Now it came to pass, when the days of his exaltation were fulfilled, that he set his face, [fully resolved] to go to Jerusalem.

And he sent messengers ahead of him, who went and entered a Samaritan village to prepare a lodging for him.

But [the Samaritans] did not receive him, because it appeared that he was going to Jerusalem.

And when James and John, his disciples, saw this, they said, "Lord, do you want us to say, as Elijah did, that fire should come down from heaven and consume them?"

But Jesus turned and strongly rebuked them, saying, "You do not know what kind of spirit you are [animated] by."

For the Son of Man did not come to destroy men's lives, but to save them. So they went to another village.

And it came to pass as they were going along the road, that a certain man said to him, "I will follow you, Lord, wherever you go."

But Jesus answered him: Foxes have dens and birds of the air have nests, but the Son of Man has no place to lay his head.

Then he said to another, "Follow me," and this one replied, "First let me go and bury my father."

And Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the Kingdom of God."

Another also said to him, "Lord, I will follow you; but first let me take leave of those who are in my house."

But Jesus answered him: no one who puts a hand to the plow and looks back is well

prepared for the kingdom of God.

After these things the Lord also commanded seventy others, and sent them two by two before him, into all the cities and into all the places where he was to go.

And he said to them, "The harvest is plentiful, but the workers are few; therefore pray earnestly to the Lord of the harvest that he may send out workers into his harvest."

Go, here I am, sending you out like lambs among wolves.

Carry no purse, no bag, no shoes, and greet no one on the road.

And into whatever house you enter, first say, "Peace be to this house!"

If there is anyone there who is worthy of peace, your peace will rest on him; if not, it will return to you.

Stay in that house, eating and drinking whatever is set before you, for the worker deserves his wages. Do not move from house to house.

And in whatever town you enter, and are received, eat of what is set before you.

And heal the sick who are there, and tell them: The Kingdom of God has come near to you.

But whatever town you enter, if they do not receive you, go out into its streets and say:

We shake off against you the dust of your city which has clung to us; however, know that the Kingdom of God has come near to you.

And I tell you, on that day those in Sodom will be treated less severely than that city.

Woe to you Chorazin, woe to you Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, covered themselves with sackcloth, and sat in ashes.

That is why Tyre and Sidon will be treated less severely than you on the day of judgment.

And you, Capernaum, who were exalted to heaven, will be brought down to hell.

He who listens to you listens to me; and he who rejects you rejects me; but he who rejects me rejects him who sent me.

Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in your name."

And he said to them: I saw Satan falling like lightning from heaven.

Behold, I give you the power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall harm you.

However, do not rejoice that the spirits are subject to you, but rather rejoice that your names are written in heaven.

At that very moment Jesus rejoiced in spirit, and said: I praise you, O Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children; it is so, O Father, for such was your good will.

All things have been handed over to me by my Father; and no one knows who the Son is except the Father; nor who the Father is except the Son; and him to whom the Son wills to reveal him.

Then turning to his disciples, he said to them in particular: blessed are the eyes that see what you see.

For I tell you, many prophets and many kings longed to see the things you see, but they did not see them, and to hear the things you hear, but they did not hear them.

Then a lawyer stood up to test him and said, "Teacher, what must I do to have eternal life?"

And he said to him, "What is written in the Law? How do you read it?"

And he answered, and said: You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.

And [Jesus] said to him, "You have answered correctly; do this, and you will live."

But wanting to justify himself, he said to Jesus: and who is my neighbor?
And Jesus answered him, saying: A man was going down from Jerusalem to Jericho, and he fell into the hands of robbers, who stripped him, and after wounding him many times, went away, leaving him half dead.

Now by chance a priest was going down the same road, and when he saw him, he crossed over to the other side.

A Levite also arrived at that place, and seeing this man, nevertheless crossed over to the other side.

But a Samaritan, as he was traveling, came to him, and seeing him, he was moved with compassion.

And going to him, he bandaged his wounds, and poured oil and wine on them; then he put him on his own mount, and brought him to the inn, and took care of him.

And the next day, when he left, he took out two denarii [from his purse] and gave them to the innkeeper, saying to him: take care of him; and whatever more you spend, I will repay you on my return.

Which of these three do you think was next to the one who fell into the hands of the thieves?

He replied: it is the one who showed mercy to him. Jesus then told him: go, and do likewise.

And it happened as they were going away, that he entered a small town; and a woman named Martha received him into her house.

And she had a sister named Mary, who sat at Jesus' feet and listened to his teaching.

But Martha was distracted by various tasks; and coming to Jesus, she said, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her to help me on her end."

And Jesus answered her, "Martha, Martha, you are worried and upset about many things;

But one thing is necessary; and Mary has chosen the good part, which will not be taken away from her.

And it came to pass, as he was praying in a certain place, that after he had ceased [to pray], one of his disciples said unto him, Lord, teach us to pray, as John taught his disciples.

And he said to them, "When you pray, say: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven."

Give us each day our daily bread.

And forgive us our sins, for we also forgive all who owe us. And lead us not into temptation, but deliver us from evil.

Then he said to them, "Which of you will have a friend who will come to him at midnight and say to him, 'Friend, lend me three loaves of bread?'"

Because one of my friends happened to be passing by, and I have nothing to offer him.

And let the one who is inside answer and say: do not trouble me; for my door is already shut, and my little children are with me in bed; I cannot get up to give them to you.

I tell you, although he will not get up to give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs.

So I tell you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

For everyone who asks receives; and everyone who seeks finds; and the door will be opened to him who knocks.

If a child asks one of you, his father, for bread, will you give him a stone? Or if he asks for fish, will you give him a snake instead of a fish?

Or, if he asks for an egg, will he give him a scorpion?

If you then, who are evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him? Then he drove out a demon who was mute; and it came to pass that when the demon had gone out, the mute one spoke; and the troops were astonished. And some of them said: it is by Beelzebul, prince of demons, that he drives out demons.

But the others, to test him, asked him for a miracle from heaven.

But knowing their thoughts, he said to them: Every kingdom divided against itself will be made a desolate wasteland, and every house divided against itself will fall into ruin.

If Satan is so divided against himself, how can his reign continue? For you say that I cast out demons by Beelzebul.

If I drive out demons by Beelzebul, by whom do your sons drive them out? Therefore, they themselves will be your judges.

But if I cast out demons by the finger of God, then surely the Kingdom of God has come upon you.

When a strong, well-armed man guards his hotel, his belongings are safe.

But if another stronger one comes along and overcomes him, he takes away all the weapons he trusted in and divides up his spoils.

He who is not with me is against me; and he who does not gather with me scatters.

When an unclean spirit comes out of a man, it goes through dry places seeking rest; and finding none, it says, I will return to my house from which I came.

And when he arrived there, he found it swept clean and adorned.

Then he goes away, and takes with him seven other spirits more wicked than himself, and they go in and remain there; so that the last condition of that man is worse than the first.

Now it came to pass, as he was saying these things, that a woman from among the troops raised her voice, and said to him: Blessed is the womb that bore you, and the breasts that you suckled.

And he said: but rather blessed are those who hear the word of God and keep it.

And as the troops gathered together, he began to say: This generation is wicked; it asks for a sign, but no sign will be given it except the sign of Jonah the Prophet.

For as Jonah was a sign to the people of Nineveh, so the Son of Man will be a sign to this generation.

The Queen of the South will rise at the judgment against the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

The people of Nineveh will rise up at the judgment against this generation and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

No one who lights a lamp puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light.

The eye is the light of the body: if your eye is clear, your whole body will also be full of light; but if it is unclean, your body will also be full of darkness.

Therefore, see that the light within you is not darkness.

Therefore, if your body is full of light, having no dark parts, it will be fully illuminated, just as when a lamp shines its light on you.

And while he was speaking, a Pharisee invited him to dinner at his house; and Jesus went in and sat down at the table.

But the Pharisee was surprised to see that he had not washed himself before dinner.

But the Lord said to him: You Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness.

You fools! Did not he who made the outside make the inside also?

But rather give alms from what you have, and behold, all things will be clean for you.

But woe to you, Pharisees; for you tithe mint, rue, and every kind of herb, and neglect justice and the love of God: these you ought to have done, and not left the others.

Woe to you, Pharisees, who love the places of honor in the synagogues and greetings in the marketplaces.

Woe to you, scribes and Pharisees, hypocrites! For you are like tombs that do not appear, so that those who pass over them do not know about them.

Then one of the teachers of the law spoke up and said to him, "Teacher, in saying these things you are also insulting us."

And [Jesus] said to him: Woe also to you, teachers of the law, for you load men with burdens unbearable, but you yourselves do not lift one finger to help them.

Woe to you; for you build the tombs of the prophets whom your fathers killed.

Indeed, you are testifying that you consent to the actions of your fathers; for they killed them, and you build their tombs.

That is why God's wisdom also said: I will send them prophets and apostles, and they will kill some of them and drive them out.

So that the blood of all the Prophets, which has been shed since the foundation of the world, may be demanded of this nation.

From the blood of Abel to the blood of Zechariah, who was killed between the altar and the Temple; yes, I tell you, it will be demanded of this nation.

Woe to you, teachers of the law! Because you have taken away the key to knowledge, you yourselves have not entered, and you have hindered those who were entering.

And as he was saying these things to them, the Scribes and the Pharisees began to press him even more strongly, and to get many things out of his mouth;

Setting traps for him, and trying cunningly to elicit something from his mouth, in order to have something to accuse him with.

However, as the troops had gathered by the thousands, so that they were trampling one another, he began to say to his disciples: "Beware especially of the leaven of the Pharisees, which is hypocrisy."

For there is nothing hidden that will not be disclosed, nor anything secret that will not be made known.

Therefore, the things that you have said in the dark will be heard in the light, and what you have whispered in the ear in the chambers will be proclaimed from the houses.

And I say to you, my friends: do not be afraid of those who kill the body, and after that can do no more.

But I will show you whom you should fear; fear him who has the power, after he has killed, to send into hell; yes, I tell you, fear him.

Are not five little sparrows given for two pittances? And yet not one of them is forgotten before God.

Even the very hairs of your head are numbered; therefore do not be afraid; you are worth more than many sparrows.

But I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God.

But whoever denies me before men will be denied before the Angels of God.

And whoever speaks against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven.

And when they bring you to the Synagogues, and to the Magistrates, and to the Authorities, do not be anxious about how, or what you will answer, or what you will say.

For the Holy Spirit will teach you at that very moment what to say.

And someone from the troop said to him: Master, tell my brother to share the inheritance with me.

But he answered him, "O man, who appointed me to be a judge over you and to divide your property?"

Then he said to them, "See, and beware of greed; for although someone has many possessions, he does not live by his possessions."
And he told them this parable: The fields of a rich man yielded an abundant harvest;

And he thought to himself, saying: what shall I do, for I have nowhere to gather my fruits?

Then he said: this is what I will do: I will tear down my barns and build bigger ones, and I will store all my income and possessions there;
Then I will say to my soul: My soul, you have many goods laid up for many years, take rest, eat, drink, and be merry.

But God said to him, "Fool! This very night your soul will be demanded of you; and the things you have prepared, whose will they be?"

This is also true of the one who amasses great wealth for himself, and is not rich in God.

Then he said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear."

Life is more than food, and the body is more than clothing.

Consider the ravens: they neither sow nor reap, nor do they have storerooms or barns, yet God feeds them. How much better are you than birds?

And which of you, through your concern, can add a single cubit to your stature?

If you can't even do what's very small, why are you worried about the rest?

Consider how the lilies grow; they neither labor nor spin, yet I tell you that even Solomon in all his glory was not dressed like one of these.

If God thus clothes the grass which is today in the field, and tomorrow is put in the oven, how much more will he clothe you, O people of little faith?

Therefore do not say, 'What shall we eat?' or 'What shall we drink?' and do not be in suspense.

For the people of this world seek after all these things; but your Father knows that you need these things.

But rather seek the Kingdom of God, and all these things will be given to you as well.

Do not be afraid, little flock; for it has pleased your Father to give you the Kingdom.

Sell what you have, and give alms; make for yourselves purses that do not grow old; and a treasure in heaven that never fails, where no thief approaches, [and where] no moth spoils anything;

For where your treasure is, there your heart will be also.

Let your loins be girded, and your lamps lit.

And be like servants who are waiting for the master to return from the wedding feast, so that when he comes and knocks, they may open the door for him at once.

Blessed are those servants whom the master finds awake when he comes. Truly I tell you, he will dress himself to serve, and will have them recline at the table, and will come and wait on them.

If he comes in the second watch, or in the third, and finds them thus [watching], blessed are those servants.

But know this, that if the father of the family knew at what hour the thief was to come, he would be vigilant, and would not let his house be broken into.

Therefore you also must be ready, for the Son of Man will come at an hour when you do not expect him.

And Peter said to him, "Lord, are you telling this parable for us, or for everyone?"

And the Lord said: Who then is the faithful and wise steward, whom the master has appointed over all his servants, to give them their daily portion at the proper time?

Blessed is that servant whom his master finds doing so when he comes.

Truly I tell you, he will establish it over all he has.
But if that servant says in his heart, 'My master is taking a long time to come,' and he begins to beat the male and female servants, and to eat and drink and get drunk. The master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him off and place him among the unbelievers. But the servant who knew his master's will, and did not get ready, and did not do according to his will, shall be beaten with many blows. But he who has not known it, and has done things deserving of punishment, will be beaten with fewer blows; for from each one to whom much has been given, much will be required; and from him to whom much has been entrusted, more will be required. I have come to set the earth on fire; and what do I want if it is already kindled? But I have a baptism to be baptized; and how pressed I am until it is accomplished. Do you think I came to bring peace to the earth? No, I tell you; but rather division.

For now there will be five in one house, divided, three against two, and two against three.
The father will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. Then he said to the troops: when you see a cloud rising from the west, you first say: the rain is coming, and so it happens. And when you see the south wind blowing, you say it will be hot; and it is. Hypocrites, you know how to interpret the appearances of heaven and earth; and how is it that you do not recognize this season? And why do you not recognize for yourselves what is right? But when you go to the Magistrate with your opposing party, try to be released from them on the way; lest they drag you before the judge, and the judge hand you over to the sergeant, and the sergeant put you in prison. I tell you that you will not get out of there until you have vomited the last drop. At that time some who were present told him [what had happened] concerning the Galileans, whose blood Pilate had mixed with their sacrifices. And Jesus answered them, "Do you think that these Galileans were worse sinners than all the Galileans because they suffered in such ways?" No, I tell you; but unless you repent, you will all perish in the same way. Or do you believe that those eighteen on whom the tower of Siloam fell and killed were more guilty than all the inhabitants of Jerusalem? No, I tell you; but unless you repent, you will all perish in the same way. He also told this parable: A man had a fig tree planted in his vineyard, and he went looking for fruit on it, but found none. And he said to the vinedresser, "Look, 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 use up the soil?" And the [vinedresser] replying, said to him: Lord, leave it for this year, until I have removed the soil from it, and put manure on it. If it bears fruit, [you shall leave it]; otherwise, you shall cut it down after that.

Now, as he was teaching in one of their synagogues on the Sabbath, Behold, there was a woman there who had been possessed by a demon for eighteen years, and she was bent over and could not straighten up at all. And when Jesus saw her, he called her and said to her, "Woman, you are freed from your illness." And he laid his hands on her; and at that moment she was raised up, and glorified God. But the Synagogue Master, indignant that Jesus had healed on the Sabbath day, spoke up and said to the assembly: there are six days for work; therefore come on those

days and be healed, and not on the Sabbath day.

And the Lord answered him, and said: Hypocrite, does not each of you untie his ox or his donkey from the manger on the Sabbath day, and lead them out to drink?

And should not she, who is the daughter of Abraham, whom Satan had bound eighteen years ago, have been freed from this bond on the Sabbath day?

As he said these things, all his adversaries were confused; but all the troops rejoiced in all the glorious things he accomplished.

He also said: What is the Kingdom of God like, and to what shall I compare it?

It is like the mustard seed that a man took and planted in his garden, which grew and became a large tree, so that the birds of the air nested in its branches.

He also said: to what shall I compare the Kingdom of God?

It is like the leaven that a woman took and mixed with three measures of flour until it was fully leavened.

Then he went about through the towns and villages, teaching and guiding people on the way to Jerusalem.

And someone said to him, "Lord, are only a few people going to be saved?"

And he said to them, "Make every effort to enter through the narrow gate; for I tell you that many will try to enter, and will not be able."

And after the head of the household has gotten up and closed the door, and you are outside knocking at the door, saying, "Lord! Lord! Open the door for us," and he answers you and says, "I don't know where you're from."

Then you will begin to say: we ate and drank in your presence, and you taught in our streets.

But he will say: I tell you that I do not know where you come from; depart from me, all you who practice the trade of iniquity.

There will be weeping and gnashing of teeth there, when you see Abraham, Isaac, Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrown out.

People will also come from the East, and from the West, and from the North, and from the South, who will be seated at the table in the Kingdom of God.

And behold, those who are last will be first, and those who are first will be last.

On that same day some Pharisees came to him and said, "Get away from here, for Herod wants to kill you."

And he answered them: Go, and tell this fox: Behold, I drive out demons, and I finish today and tomorrow performing healings, and on the third day I come to an end.

That is why I must walk today and tomorrow and the day after; for it never happens that a prophet dies outside of Jerusalem.

Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you; how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing?

Behold, your house is going to be desolate; and I tell you truly, you will not see me until it comes to pass that you say, Blessed is he who comes in the name of the Lord.

It also happened that [Jesus] entered one Sabbath day into the house of one of the chief Pharisees to eat, and they were watching him.

And behold, a man with dropsy was standing there before him.

And Jesus, speaking to the teachers of the law and to the Pharisees, said: Is it lawful to heal on the Sabbath day?

And they said nothing. Then he took [the sick man], healed him, and sent him away.

Then, addressing them, he said: Which of you, having a donkey or an ox that happens to fall into a well, will not immediately pull it out on the Sabbath day?

And they could not reply to these things.

He also offered the guests a similar exercise, paying close attention to how they chose the first seats at the table, and he would tell them:

When you are invited by someone to a wedding, do not sit at the table in the first place, lest someone more honorable than you be invited as well;

And let not the one who invited you come and say to you: give your place to this one; and let not then you begin with shame to put yourself in the last place.

But when you are invited, go and sit in the lowest place, so that when the one who invited you comes, he may say to you, 'Friend, move up higher'; and then it will be an honor for you in the presence of all those who are at the table with you.

For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

He also said to the one who had invited him: when you make a dinner or a supper, do not invite your friends, nor your brothers, nor your relatives, nor your rich neighbors; lest they invite you in turn, and the same be done to you.

But when you make a feast, invite the poor, the lame, and the blind;

And you will be blessed because they have no way of repaying you; for you will be repaid in the resurrection of the righteous.

And one of those who were at the table, having heard these words, said to him: blessed will be he who eats bread in the Kingdom of God.

And [Jesus] said: A man gave a great banquet and invited many people.

And at supper time he sent his servant to tell those who were invited: come, for everything is now ready.

But they all unanimously began to apologize. The first one said to him: I have bought an inheritance, and I must necessarily leave to go and see it; please excuse me.

Another said: I have bought five pairs of oxen, and I am going to test them; please excuse me.

And another said: I have married a wife, therefore I cannot go.

So the servant returned and reported these things to his master. Then the head of the household, in his anger, said to his servant, "Go quickly to the streets and lanes of the city, and bring here the poor, the lame, the blind, and the disabled."

Then the servant said, Master, it has been done as you commanded, and there is still room.

And the master said to the servant, "Go out into the roads and hedges, and compel those you find to come in, so that my house may be filled."

For I tell you that none of these men who were invited will taste my supper.

Now large troops were going with him; and he turned to them and said:

If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters, and even his own life, he cannot be my disciple.

And whoever does not carry his cross and come after me cannot be my disciple.

But which of you, wanting to build a tower, does not first sit down and calculate the cost, to see whether he has enough to complete it?

Lest, after laying its foundation and being unable to finish, all who see it should begin to mock him;

By saying: this man began to build, and he was unable to finish.

Or, what king is there who goes out to give battle to another king, who does not first sit down and consult whether he is able with ten thousand [men] to meet him who comes against him with twenty thousand?

Otherwise, he sends him an embassy, while he is still far away, and asks for peace.

Therefore, each of you who does not renounce all that he has cannot be my disciple.

Salt is good; but if salt loses its saltiness, how can it be made salty again?

It is fit neither for the soil nor for the manure pile; [but] it is thrown out.

Whoever has ears to hear, let them hear!

Now all the toll collectors and people of ill repute approached him to hear him.

But the Pharisees and the Scribes murmured, saying, "This man receives sinners and eats with them."

But he told them this parable, saying:

Which of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one that is lost, until he finds it?

And whoever finds it does not joyfully place it on their shoulders;
And when he returns home, does he not call his friends and neighbors together and say to them, "Rejoice with me, for I have found my sheep which was lost?"
I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance.
Or who is the woman who, having ten drachmas, if she loses one drachma, does not light a candle, and sweep the house, and search diligently until she finds it;
And who, having found it, does not call his friends and neighbors, saying to them: rejoice with me; for I have found the drachma that I had lost?
So I tell you that there is joy in the presence of the angels of God over one sinner who repents.
He also told them: a man had two sons;
And the younger son said to his father, "Father, give me my share of the inheritance"; and he divided his inheritance between them.
And a few days later, when the youngest son had gathered everything together, he went away to a distant country; and there he squandered his wealth in wild living.
And after he had spent everything, a great famine came upon that land; and he began to be in want.
So he went away and entered the service of one of the inhabitants of the country, who sent him into his possessions to feed the pigs.
And he longed to fill his stomach with the pods that the pigs were eating, but no one gave him any.
When he came to his senses, he said, "How many hired servants are in my father's house who have more than enough bread, while I am dying of hunger?"
I will get up and go to my father, and I will say to him: Father, I have sinned against heaven and before you;
And I am no longer worthy to be called your son; treat me like one of your mercenaries.
So he got up and went to his father; and while he was still a long way off, his father saw him and was moved with compassion, and ran to him, threw his arms around his neck, and kissed him.
But the son said to him, "Father, I have sinned against heaven and before you; and I am no longer worthy to be called your son."
And the father said to his servants, "Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet;
And bring me the fattened calf, and kill it, and let us feast on it.
For this son of mine was dead, but is risen again; he was lost, but is found again.
And they began to feast.
Now his eldest son was in the fields, and as he was returning and approaching the house, he heard the melody and the dancing.
And having called one of the servants, he asked him what it was.
And [this servant] said to him, "Your brother has come, and your father has killed the fattened calf, because he has received it back safe and sound."
But he became angry and would not go in; and his father went out and begged him [to come in].
But he answered, and said to his father, "Look, all these years I have served you, and I have never transgressed your commandment, yet you have never given me even a young goat to celebrate with my friends."
But when this son of yours, who has squandered your property with prostitutes, came, you killed the fattened calf for him.
And [the father] said to him: [my] child, you are always with me, and all my possessions are yours.
But we had to celebrate and rejoice, because this brother of yours was dead and is risen again; he was lost and is found.
He also said to his disciples: There was a rich man who had a manager, who was

accused before him of wasting his possessions.

Having called him in, he said to him: what is this I hear about you? Give an account of your administration; for you will no longer have the authority to administer my property.

Then the steward said to himself: what shall I do, since my master is taking away my administration? I cannot dig the earth, and I am ashamed to beg.

I know what I will do, so that when my administration is taken away from me, [some] will receive me into their homes.

Then he called each of his master's debtors, and said to the first, "How much do you owe my master?"

He said: one hundred measures of oil. And he said to him: take your obligation, and sit down immediately, and write only fifty.

Then he said to another, "And how much do you owe?" And he said, "One hundred measures of wheat." And he said to him, "Take your obligation, and write only eighty."

And the master praised the dishonest steward for having acted prudently. Thus, the children of this age are more prudent in their generation than the children of light.

And I also tell you: make friends for yourselves by means of unrighteous wealth, so that when you come to want, they may receive you into the eternal tabernacles.

He who is faithful in very little is faithful also in great things; and he who is unjust in very little is unjust also in great things.

If you have not been faithful in the unrighteous riches, who will entrust to you the true [riches]?

And if you have not been faithful in what belongs to others, who will give you what is yours?

No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and wealth.

But the Pharisees, who were greedy, also heard all these things, and they mocked him.

And he said to them, "You are justifying yourselves before men, but God knows your hearts; therefore what is great in the sight of men is an abomination in the sight of God."

The Law and the Prophets [endured] until John; since that time the Kingdom of God has been preached, and everyone is forcing it.

But it is easier for heaven and earth to pass away than for one point of the Law to fail.

Anyone who divorces his wife and marries another commits adultery, and anyone who takes a divorced woman commits adultery.

Now there was a rich man who dressed in purple and fine linen and lived lavishly every day.

There was also a poor man named Lazarus, lying at the gate of the rich man, covered with sores;

And he desired to be filled with the crumbs that fell from the rich man's table; and even the dogs came and licked his sores.

And it came to pass that the poor man died, and was carried by the Angels to Abraham's bosom; the rich man also died, and was buried.

And being in hell, and lifting up his eyes, as he was in torment, he saw Abraham far away, and Lazarus in his bosom.

And crying out, he said: Father Abraham, have pity on me, and send Lazarus, who, wetting the tip of his finger in water, may come and cool my tongue; for I am grievously tormented in this flame.

And Abraham answered, "My son, remember that in your lifetime you received your good things, and Lazarus received his bad things; but now he is comforted, and you are

grievously tormented."

And besides all this, there is a great chasm between us and you; so much so that those who want to pass from here to you cannot; nor can they pass from there to here.

And he said, "I beg you then, father, to send him to my father's house; For I have five brothers, so that he may bear witness to them [of my condition]; lest they also come to this place of torment.

Abraham replied, "They have Moses and the Prophets; let them listen to them."

But he said, "No, father Abraham, but if someone from the dead goes to them, they will repent."

And Abraham said to him, "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead."

But he said to his disciples: it is inevitable that scandals will occur; but woe to him through whom they come.

It would be better for him to have a millstone put around his neck and be thrown into the sea than to cause one of these little ones to stumble.

Be careful of yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him.

And if seven times a day he sins against you, and seven times a day returns to you, saying, 'I repent,' you shall forgive him.

Then the Apostles said to the Lord: increase our faith.

And the Lord said, "If you had faith as small as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you."

But which of you has a servant plowing or tending livestock, and seeing him return from the fields, immediately says to him, "Come forward and sit down at the table"?

And who would not rather say to him, 'Prepare my supper, gird yourself, and serve me until I have eaten and drunk; and after that you shall eat and drink?'

But does that mean he is obligated to do what he commanded his servant? I don't think so.

So you also, when you have done all the things which you were commanded, should say, 'We are unprofitable servants, because what we have done, we had to do.'

And it came to pass that, on his way to Jerusalem, he passed through the middle of Samaria and Galilee.

And as he entered a small town, ten leper men met him, and they stopped at a distance;

And raising their voices, they said to him: Jesus, Master, have mercy on us.

And when he had seen them, he said to them, "Go, show yourselves to the priests." And it came to pass that as they went they were cleansed.

And one of them, seeing that he was healed, returned, glorifying God with a loud voice;

And he fell facedown at Jesus' feet, giving him thanks. Now he was a Samaritan.

Then Jesus spoke up and said, "Were not the ten cleansed? And where are the nine?"

Only this foreigner returned to give glory to God.

Then he said to him, "Get up; go, your faith has saved you."

When the Pharisees asked him when the Kingdom of God would come, he answered them, "The Kingdom of God will not come with an appearance."

And they will not say, 'Look, here it is!' or 'Look, there it is!' For behold, the Kingdom of God is within you.

He also said to his disciples: the days will come when you will long to see one of the days of the Son of Man, but you will not see it.

And they will tell you: here he is; or there he is; [but] do not go there, and do not follow them.

For as the lightning flashes from one side under the sky, and shines to the other under the sky, so will the Son of Man be in his day.

But first he must suffer greatly, and be rejected by this nation.

And as it was in the days of Noah, so it will be in the days of the Son of Man. They ate and drank; they married and gave women up until the day Noah entered the Ark; and the flood came and destroyed them all. The same thing happened in the days of Lot: people ate, drank, bought, sold, planted, and built; But on the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. It will be the same on the day the Son of Man is revealed. On that day, let no one who is in charge of the house, and who has his household in the house, go down to take it away; and let no one who is in the field return to what has been left behind. Remember Lot's wife. Whoever seeks to save their life will lose it; and whoever loses their life will give it life. I tell you, on that night two will be in one bed: one will be taken, and the other left. There will be two [women] grinding together: one will be taken, and the other left. Two will be in the fields: one will be taken, and the other left. And they answered him, saying, "Where [will it be], Lord?" And he said to them, "Wherever the [dead] body is, there also the eagles will gather." He also told them a parable, [to show] that they should always pray and not give up;

Saying: There was in a certain city a judge who neither feared God nor respected anyone. And in the same town there was a widow who often went to him and said, "Grant me justice against my adversary." For a long time he refused to do anything about it. But after that he said to himself: although I do not fear God, and I respect no one, Nevertheless, because this widow is causing me pain, I will do her justice, lest she come and perpetually drive me crazy. And the Lord said: Listen to what the unjust judge says. And will not God avenge his chosen ones who cry out to him day and night, even though he delays to be angry for their sake? I tell you that he will soon avenge them. But when the Son of Man comes, [do you think] that he will find faith on earth? He also told this parable to some who trusted in themselves that they were righteous, and who considered others as nothing. Two men went up to the Temple to pray, one a Pharisee and the other a tax collector.

The Pharisee, standing apart, prayed with himself, saying: "O God, I thank you that I am not like other men—robbers, unjust, adulterers—nor even like this tax collector."

I fast twice a week, [and] I give a tithe of all that I possess. But the tax collector, standing far away, did not even dare to raise his eyes to heaven, but beat his breast, saying: O God! Be merciful to me, a sinner! I tell you that this man went down to his house justified, rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted. And some also brought little children to him, so that he might touch them; but when the disciples saw this, they rebuked [those who brought them]. But Jesus called them to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." Truly I tell you, whoever will not receive the kingdom of God like a child will never enter it. And a Lord questioned him, saying, "Master, who is good, what must I do to inherit

eternal life?"

Jesus said to him, "Why do you call me good? There is no one good except one, [who is] God."

You know the Commandments: You shall not commit adultery. You shall not murder. You shall not steal. You shall not bear false witness. Honor your father and your mother.

And he said to him: I have kept all these things from my youth.

And when Jesus heard this, he said to him, "You still lack one thing: sell all that you have and distribute it to the poor, and you will have treasure in heaven; and come, follow me."

But when he heard these things, he became very sad, for he was extremely rich.

And when Jesus saw that he had become very sad, he said: How hard it is for those who have possessions to enter the Kingdom of God!

It is certainly easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.

And those who heard this said, "Then who can be saved?"

And he said to them: things which are impossible with men are possible with God.

And Peter said: Look, we have left everything and followed you.

And he said to them, "Truly I tell you, there is not one who has left home or parents or brothers or wife or children for the sake of the kingdom of God,

Who do not receive much more in this age, and in the age to come, eternal life.

Then Jesus took the twelve aside and said to them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled."

For he will be handed over to the Gentiles; he will be mocked and insulted, and they will spit in his face.

And after they have flogged him, they will kill him; but he will rise again on the third day.

But they understood none of it, and the speech was so obscure to them that they did not understand what he was saying to them.

Now it happened as he approached Jericho that a blind man was sitting by the roadside begging.

And hearing the crowd passing by, he asked what it was.

And they told him that Jesus of Nazareth was passing by.

Then he cried out, saying, "Jesus, Son of David, have mercy on me!"

And those who were going in front of him rebuked him, so that he would be quiet; but he cried out all the more: Son of David, have mercy on me!

And Jesus stopped and ordered that he be brought to him; and when he had approached, he questioned him,

Saying: what do you want me to do for you? He replied: Lord, let me regain my sight.

And Jesus said to him, "Receive your sight; your faith has saved you."

And at once he regained his sight; and he followed [Jesus], glorifying God. And all the people, seeing this, praised God.

And [Jesus] having entered Jericho, went through the city.

And there was a man named Zacchaeus, who was a chief tax collector and wealthy,

He tried to see which one was Jesus, but he could not because of the crowd, for he was short.

That is why he ran ahead, and climbed a sycamore tree to see him; for he was going to pass that way.

And when Jesus came to that place, looking up, he saw him and said to him, Zacchaeus, come down quickly, for I must stay at your house today.

And he came down quickly, and received him with joy.

And everyone, seeing this, murmured, saying that he had entered the house of a man of ill repute to lodge there.

And Zacchaeus came there and said to the Lord, "Look, Lord, I give half of my

possessions to the poor; and if I have wronged anybody in anything, I will pay back four times the amount."

And Jesus said to him, "Today salvation has come to this house, because this man too is a son of Abraham."

For the Son of Man came to seek and to save what was lost.

And as they heard these things, Jesus continued his discourse, and told them a parable, because he was near Jerusalem, and they thought that at once the Kingdom of God was to be manifested.

He said, therefore: a nobleman went to a distant country, to take possession of a kingdom, but with the intention of returning.

And having called ten of his servants, he gave them ten marks of silver and said to them, "Put this to good use until I come."

But his citizens hated him: that is why they sent a delegation after him, to say: we do not want this man to reign over us.

It therefore came to pass after he had returned, and had taken possession of the Kingdom, that he commanded that those servants to whom he had entrusted [his] money be summoned, so that he might know how much each one had earned from his trade.

Then the first one came, saying, "Lord, your mark has produced ten more marks."

And he said to him, "That is well, good servant; because you have been faithful in a little, have authority over ten cities."

And another came, saying, "Sir, your mark has produced five more."

And he also said to this one: and you, be established over five cities.

And another came, saying, Lord, here is your mark which I have kept wrapped in a cloth;

For I feared you, because you are a severe man; you take what you have not sown, and you reap what you have not sown.

And he said to him, "You wicked servant, I will judge you by your own words. You knew that I am a hard man, taking what I have not planted and reaping what I have not sown;

Why then didn't you put my money in the bank, and on my return I could have withdrawn it with interest?

Then he said to those who were present, "Take the mark from him and give it to the one who has the ten."

And they said to him, "Sir, he has ten marks."

So I tell you, to everyone who has, more will be given; and from him who does not have, even what he has will be taken away.

Furthermore, bring here those enemies who did not want me to reign over them, and kill them in front of me.

And having said these things, he went ahead of them, going up to Jerusalem.

And it came to pass, as he approached Bethphage and Bethany, at the mountain called Olivet, that he sent two of his disciples,

Saying to them: go to the village opposite you, and when you enter it, you will find a donkey tied up, on which no man has ever ridden; untie it, and bring it to me.

If anyone asks you why you are untying it, you shall tell them this: it is because the Lord needs it.

And those who were sent went away, and found [the donkey] just as he had told them.

And as they were untying the donkey, the masters said to them: why are you untying this donkey?

They replied: the Lord needs it.

So they brought it to Jesus, and threw their clothes on the donkey; then they put Jesus on it.

As he walked, they spread their clothes out on the path.

And when he came near to the descent of the Mount of Olives, the whole multitude of the Disciples rejoiced and began to praise God aloud for all the miracles they had seen;

Saying: Blessed is the King who comes in the Name of the Lord; let there be peace in heaven, and glory in the highest.

And some of the Pharisees in the group said to him, "Teacher, rebuke your disciples."

And Jesus answered them, saying, "I tell you, if these keep silent, the very stones will cry out."

And when he drew near, seeing the city, he wept over it, saying:

Oh, if you too had known, at least on this day of yours, the things that belong to your peace! But now they are hidden from your eyes.

For the days will come upon you when your enemies will surround you with trenches, they will enclose you, and surround you on all sides;

They will raze you and your children who are within you, and they will not leave one stone upon another in you, because you did not recognize the time of your visitation.

Then, having entered the Temple, he began to drive out those who were selling and buying there.

Saying to them, "It is written: 'My house is a house of prayer,' but you have made it a den of robbers."

And every day he was teaching in the Temple, and the chief priests and scribes were trying to kill him.

But they could find nothing they could do to him; for all the people were very attentive to listening to him.

And it happened one of those days, as he was teaching the people in the Temple, and preaching the gospel, that the chief priests and the scribes arrived with the elders.

And they spoke to him, saying, "Tell us by what authority you are doing these things, or who is it that gave you this authority?"

And Jesus answered them, saying: I will also ask you about one matter, and answer me.

Was John's baptism from heaven, or from men?

But they disputed among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?'"

And if we say: men, all the people will stone us; for they are convinced that John was a Prophet;

That is why they replied that they did not know where he was from.

And Jesus said to them, "I will not tell you by what authority I do these things."

Then he began to tell the people this parable: A man planted a vineyard and rented it to tenants, and remained out of it for a long time.

And in the season [of the fruit], he sent a servant to the tenants, so that they might give him some of the fruit of the vine, but the tenants beat him and sent him away empty-handed.

He sent them yet another servant; but they beat him also, and after treating him shamefully, they sent him away empty-handed.

He sent a third one, but they wounded him too, and threw him out.

Then the lord of the vineyard said: What shall I do? I will send my beloved son there; perhaps when they see him, they will respect him.

But when the tenants saw him, they reasoned among themselves, saying, 'This is the heir; come, let us kill him, so that the inheritance may be ours.'

And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them?

He will come and destroy those tenants, and give the vineyard to others. When they heard this, they said, "God forbid!"

Then he looked at them and said, "What then is the meaning of this writing: 'The stone that the builders rejected has become the cornerstone'?"

Anyone who falls on this stone will be broken to pieces; and it will crush anyone on

whom it falls.

The chief priests and the scribes sought at that very moment to lay hands on him, for they knew well that he had told this parable against them, but they feared the people.

And observing him, they sent conspiring men, who pretended to be righteous, to catch him in words, in order to deliver him into the dominion and power of the Governor, They questioned him, saying, "Teacher, we know that you speak and teach in accordance with righteousness, and that you do not show partiality, but teach the way of God in truth."

Are we allowed to pay tribute to Caesar, or not?

But when he saw their trick, he said to them: why are you tempting me?

Show me a denarius; whose image and inscription does it bear? They answered him: Caesar's.

And he said to them, "Give back to Caesar the things that are Caesar's, and to God the things that are God's."

Thus they could find nothing wrong with his answer in the presence of the people; but, astonished by his response, they remained silent.

Then some of the Sadducees, who categorically deny the resurrection, approached him and questioned him,

Saying: Master, Moses left us in writing, that if a man's brother dies having a wife, and dies without children, his brother shall take his wife, and raise up children for his brother.

Now there were seven brothers, the eldest of whom took a wife, and died childless.

And the second took her, and also died childless.

Then the third took her, and so did all seven; and they died without leaving any children.

And after all, the woman also died.

Which of them will she be his wife in the resurrection? For all seven had her as their wife.

And Jesus answered them, saying: the children of this age marry and are married.

But those who are deemed worthy to receive this age and the resurrection of the dead will neither marry nor be married;

For they can no longer die, because they will be like the angels, and will be children of God, being children of the resurrection.

But that the dead are raised, Moses himself showed it at the burning bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

But he is not the God of the dead, but of the living: for in him all live.

And some of the Scribes, speaking up, said: Master, you have spoken well.

And they no longer dared to question him about anything.

But he said to them, "How can anyone say that the Christ is the Son of David?"

For David himself says in the Book of Psalms: The Lord said to my Lord, "Sit at my right hand,"

Until I have made your enemies a footstool for your feet.

[Then] David calls him [his] Lord, how is he his Son?

And as all the people listened, he said to his disciples:

Beware of the Scribes, who like to walk around in long robes, and who love greetings in the marketplaces, and the best pulpits in the Synagogues, and the best places at feasts;

And who devour widows' houses entirely, even under the pretext of making long prayers; for they will receive a greater condemnation.

And as [Jesus] looked on, he saw rich people putting their gifts into the offering box.

He also saw a poor widow who put two small coins in it.

And he said: indeed I tell you, that this poor widow has put in more than all [the others].

For all these have contributed to God's offerings out of their abundance; but she, out of her poverty, has put in everything she had to live on.

And when some were saying of the Temple, that it was adorned with beautiful stones and gifts, he said:

Is this what you're looking at? The days will come when not one stone will be left upon another that will not be demolished.

And they questioned him, saying, "Teacher, when will these things happen? And what will be the sign when these things are about to happen?"

And he said: beware lest you be deceived; for many will come in my name, saying, I am he [the Christ]; and indeed the time is near; therefore do not go after them.

And when you hear of wars and insurrections, do not be alarmed; for these things must happen first, but the end will not come immediately.

Then he said to them, "Nation will rise against nation, and kingdom against kingdom."

And there will be great earthquakes in all places, and famines, and plagues, and terrors, and great signs from heaven.

But before all these things they will lay hands on you and persecute you, handing you over to the synagogues and putting you in prison; and they will bring you before kings and governors because of my name.

And this will serve as your testimony.

Therefore, set it in your hearts not to premeditate how you will have to answer; For I will give you a mouth and wisdom, which all those who oppose you will not be able to contradict or resist.

You will also be betrayed by your fathers and mothers, and by your brothers, and by your relatives, and by your friends; and they will put many of you to death.

And you will be hated by everyone because of my name.

But not a single hair of your head will be lost.

Possess your souls through your patience.

And when you see Jerusalem surrounded by armies, then know that its desolation is near.

Let those who are in Judea flee to the mountains; let those who are in Jerusalem depart from it; and let those who are in the fields not enter it.

For these will be the days of vengeance, so that all things which are written may be fulfilled.

But woe to those who are pregnant and to those who are nursing infants in those days; for there will be great calamity upon the land, and great wrath against this people.

And they will fall by the edge of the sword, and will be led captive into all nations; and Jerusalem will be trampled by the Gentiles, until the times of the Gentiles are fulfilled.

And there will be signs in the sun and in the moon and in the stars, and such distress among the nations that people will not know what to do on the earth, the roaring sea and the waves.

So that men will be as though they were giving up their souls from fear, and because of the expectation of things which are coming upon all the earth; for the virtues of heaven will be shaken.

And then they will see the Son of Man coming in a cloud with power and great glory. But when these things begin to happen, look up and lift up your heads, because your redemption is drawing near.

And he offered them this comparison: look at the fig tree and all the [other] trees.

When they start to grow, you know by looking at them that summer is already near.

Likewise, when you see these things happening, know that the Kingdom of God is near.

Truly I tell you, this generation will certainly not pass away until all these things

have happened.

Heaven and earth will pass away, but my words will never pass away.

Therefore, be careful that your hearts are not weighed down with gluttony and drunkenness and the cares of this life, and that day does not suddenly catch you.

For it will catch like a trap all those who dwell on the top of the whole earth.

Therefore, be on the watch, praying at all times, that you may be made worthy to avoid all these things that are going to happen, and that you may be able to stand before the Son of Man.

Now he taught by day in the Temple; and he went out and stayed by night on the mountain which is called the Mount of Olives.

And at daybreak, all the people came to him at the Temple to hear him.

Now the feast of unleavened bread, which is called Passover, was approaching.

And the chief priests and the scribes were looking for a way to kill him, for they feared the people.

But Satan entered into Judas, surnamed Iscariot, who was one of the twelve.

He went away and spoke with the chief priests and captains about how he would hand him over to them.

And they were happy about it, and agreed that they would give him money.

And he promised it to them; and he sought the right time to deliver it to them without tumult.

Now the day of unleavened bread arrived, on which the Passover lamb had to be sacrificed.

And [Jesus] sent Peter and John, saying to them, "Go, and prepare for us the Passover [Lamb], so that we may eat it."

And they said to him, "Where do you want us to prepare it?"

And he said to them, "Behold, when you enter the city you will meet a man carrying a jug of water; follow him into the house he enters."

And say to the master of the house: The Teacher sends you to say: Where is the guest house where I may eat the Passover lamb with my disciples?

And he will show you a large upper room, adorned; prepare there the [Passover Lamb].

So when they went away, they found everything just as he had told them; and they prepared the Passover lamb.

And when the hour came, he sat down to eat, and the twelve Apostles with him.

And he said to them, "I have earnestly desired to eat this [Passover] lamb with you before I suffer."

For I tell you, I will not eat of it again until it is fulfilled in the Kingdom of God.

And having taken the cup, he gave thanks, and said: take it, and distribute it among yourselves.

For I tell you, I will not drink again of the fruit of the vine until the Kingdom of God comes.

Then taking the bread, and having given thanks, he broke it and gave it to them, saying: This is my body, which is given for you; do this in remembrance of me.

Likewise also [he gave them] the cup after supper, saying: this cup is the New Testament in my blood, which is poured out for you.

However, behold, the hand of him who betrayed me is with me at table.

And indeed the Son of Man goes away, according to what has been determined; yet woe to that man by whom he is betrayed.

Then they began to ask each other which of them would happen to commit this act.

There also arose a dispute between them, over which of them would be considered the greatest.

But he said to them: The kings of the nations rule over them; and those who exercise authority over them are called benefactors.

But it shall not be so with you: on the contrary, let the greatest among you be as

the least; and the one who rules, as the one who serves.
For who is greater, the one who sits at the table or the one who serves? Is it not the one who sits at the table? But I am among you as one who serves.
But you are the ones who have persevered with me in my temptations.
That is why I entrust the Kingdom to you, just as my Father entrusted it to me.
So that you may eat and drink at my table in my Kingdom; and that you may sit on thrones judging the twelve Tribes of Israel.
The Lord also said: Simon, Simon, behold, Satan has earnestly asked to sift you like wheat;
But I have prayed for you that your faith may not fail; therefore, when you have turned back, strengthen your brothers.
And [Peter] said to him, Lord, I am ready to go with you, either to prison or to death.
But Jesus said to him, "Peter, I tell you that the rooster will not crow today, unless you first deny three times that you have known me."
Then he said to them, "When I sent you out without purse, bag, or shoes, did you lack anything?" They replied, "Nothing."
And he said to them, "But now let the one who has a purse take it, and likewise the one who has a bag; and let the one who has no sword sell his robe and buy one."
For I tell you, this also must be fulfilled in me, and he was numbered among the wicked. For surely the things which were foretold of me will be fulfilled.
And they said, "Lord, here are two swords." And he said to them, "That is enough."
Then he departed, and went, as was his custom, to the Mount of Olives; and his disciples followed him.
And when he arrived at that place, he said to them, "Pray that you may not enter into temptation."
Then, having moved away from them about a stone's throw, and having knelt down, he prayed,
Saying: Father, if you are willing to take this cup away from me; yet not my will, but yours be done.
And an angel appeared to him from heaven, strengthening him.
And he, being in agony, prayed more earnestly, and his sweat became like drops of blood falling to the ground.
Then, having risen from his prayer, he returned to his Disciples, whom he found sleeping with sadness;
And he said to them, "Why are you sleeping? Get up and pray that you may not fall into temptation."
And while he was still speaking, a group came, and the one named Judas, one of the twelve, came before them and approached Jesus to kiss him.
And Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"
Then those who were around him, seeing what was going to happen, said to him, "Lord, shall we strike with the sword?"
And one of them struck the servant of the high priest, and cut off his right ear.
But Jesus spoke up and said, "Let them go this far." And he touched the man's ear and healed him.
Then Jesus said to the chief priests, the captains of the temple, and the elders who had come against him: "Have you come out as against a robber with swords and clubs?"

Although I was with you in the Temple every day, you did not lay a hand on me; but this is your hour, and the power of darkness.
So they seized him, led him away, and brought him into the house of the high priest; and Peter followed at a distance.
Now these people had kindled a fire in the middle of the courtyard, and sat down together, Peter also sat down among them.
And a servant girl, seeing him sitting by the fire, and having her eye fixed on him,

said: this man also was with him;
But he denied it, saying: woman, I do not know him.
And a little later, another man, seeing him, said: you are also one of them, but
Peter said: O man! I am not.
And about an hour later, someone else affirmed, [and said]: Surely this man was with
him, for he is a Galilean.
And Peter said, "O man! I do not know what you are saying." And at that moment, while
he was still speaking, the rooster crowed.
And the Lord turned and looked at Peter; and Peter remembered the word of the Lord,
who had said to him: Before the rooster crows, you will deny me three times.
Then Pierre went outside and wept bitterly.
But those who were holding Jesus mocked him and beat him.
And having blindfolded him, they struck him on the face, and questioned him, saying:
guess who it is who hit you?
And they said many other things against him, insulting him with words.
And when the day came, the elders of the people, and the chief priests, and the
scribes, assembled, and brought him into the council;
And they said to him, "If you are the Christ, tell us." And he replied, "If I tell
you, you will not believe."
Even if I question you, you will not answer me, and you will not let me go.
From now on the Son of Man will be seated at the right hand of the power of God.
Then they all said, "Are you then the Son of God?" He said to them, "You yourselves
say that I am."
And they said, "What further need do we have of testimony? For we ourselves have
heard it from his own mouth."
Then they all got up and led him to Pilate.
And they began to accuse him, saying: we have found this man inciting the nation to
revolt, and forbidding them to pay tribute to Caesar, and claiming to be Christ, the
King.
And Pilate questioned him, saying, "Are you the King of the Jews?" And [Jesus]
answering him, said, "You say so."
Then Pilate said to the chief priests and the people: I find no guilt in this man.
But they insisted even more, saying: he stirs up the people, teaching throughout all
Judea, and having begun from Galilee to here.
But when Pilate heard about Galilee, he asked if this man was a Galilean.
And when he learned that he was under Herod's jurisdiction, he sent him back to
Herod, who was also in Jerusalem at that time.
And when Herod saw Jesus, he was very glad, for he had long desired to see him,
because he had heard many things about him, and he hoped that he might see him
perform some miracle.
So he questioned him with various words; but [Jesus] gave him no answer.
And the chief priests and scribes appeared, accusing him with great vehemence.
But Herod and his men despised him and mocked him, after dressing him in a white
garment, and sent him back to Pilate.
And on that very day Pilate and Herod became friends with each other; for before,
they had been enemies.
Then Pilate summoned the chief priests, the governors, and the people, and said to
them:
You presented this man to me as inciting the people; and behold, having made him
answer for it before you, I have found in this man none of these crimes of which you
accuse him;
Nor Herod either; for I sent you back to him, and behold, nothing has been done to
him [that indicates he is] worthy of death.
When I have had him flogged, I will release him.
But he needed to release someone to them at the party.

And all the troops cried out together, saying: Take this man away, and release Barabbas to us;
Who had been put in prison for some sedition committed in the city, with murder.
Pilate then spoke to them again, wanting to release Jesus.
But they cried out, saying: crucify him! Crucify him!
And he said to them for the third time, "But what wrong has this man done? I find nothing in him worthy of death; therefore, having had him flogged, I will release him."
But they kept shouting loudly, demanding that he be crucified; and their shouts and those of the chief priests grew louder.
Then Pilate decreed that what they asked should be done.
And he released to them the one who had been put in prison for sedition and murder, and whom they were asking for; and he handed Jesus over to their will.
And as they led him away, they seized a man from Cyrene, Simon, who was coming out of the country, and laid the cross on him to carry it after Jesus.
But he was followed by a great multitude of people and women, who beat their breasts and wept for him.
But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children."
For behold, the days will come when they will say, "Blessed are the barren, and those who never bore, and the breasts that never nursed."
Then they will begin to say to the mountains, "Fall on us!" and to the hills, "Cover us!"
For if they do these things when the wood is green, what will be done when it is dry?

Two others, who were also criminals, were brought in to be put to death with him.
And when they came to the place which is called the Test, they crucified him there, and the criminals also, one on his right and the other on his left.
But Jesus said, "Father, forgive them, for they do not know what they are doing."
Then they divided his clothes among themselves and cast lots for them.
And the people stood there watching; and the governors also mocked him with them, saying: he saved others, let him save himself, if he is the Christ, the chosen one of God.
The soldiers also mocked him, approaching and offering him vinegar;
And saying: If you are the King of the Jews, save yourself.
Now there was above him a sign in Greek, Roman, and Hebrew letters, [with these words]: THIS IS THE KING OF THE JEWS.
And one of the criminals who were hanged insulted him, saying: if you are the Christ, save yourself, and us too.
But the other, taking the floor, strongly rebuked him, saying: at least do you not fear God, since you are under the same condemnation?
And for us, we are right there: for we receive things worthy of our crimes, but this one has done nothing that should not have been done.
Then he said to Jesus, "Lord, remember me when you come into your kingdom."
And Jesus said to him, "Truly I tell you, today you will be with me in paradise."
Now it was about six o'clock, and darkness came over all the land until nine o'clock;

And the sun was darkened, and the veil of the Temple was torn in two.
And Jesus, crying out in a loud voice, said, "Father, into your hands I commit my spirit!" And having said this, he gave up his spirit.
But the centurion, seeing what had happened, glorified God, saying: indeed this man was righteous.
And all the troops who had gathered at this spectacle, seeing the things that had happened, returned home beating their chests.
And all those who knew him, and the women who had followed him from Galilee, stood at

a distance, watching these things.

And here is a man named Joseph, Counselor, a good and righteous man, Who had not consented to their resolution, nor to their action, [who was] from Arimathea, a city of the Jews, [and] who also was waiting for the Kingdom of God; Having come to Pilate, he asked him for the body of Jesus.

And having taken him down [from the cross], he wrapped him in a shroud, and laid him in a tomb cut out of the rock, where no one had ever been laid.

But it was the day of preparation, and the Sabbath was about to begin.

And the women who had come from Galilee with Jesus, having followed [Joseph], saw the tomb, and how the body of Jesus was laid in it.

Then they returned and prepared aromatic spices and perfumes; and on the Sabbath day they rested according to the commandment [of the Law].

But on the first day of the week, while it was still very early, they came to the tomb, and some others with them, bringing the spices they had prepared.

And they found the stone rolled away beside the tomb.

And when they entered, they did not find the body of the Lord Jesus.

And it happened that, as they were in great perplexity concerning this, behold, two figures appeared before them in clothes all covered with light.

And as they were all terrified, and bowed their faces to the ground, they said to them, "Why do you look for the living among the dead?"

He is not here, but he has risen! Remember how he spoke to you while he was still in Galilee,

Saying: that the Son of Man must be delivered into the hands of sinners, and be crucified, and rise again on the third day.

And they remembered his words.

Then they returned from the tomb and reported all these things to the eleven [Disciples], and to all the others.

Now it was Mary Magdalene, and Joanna, and Mary [mother] of James, and the others [who were] with them, who told these things to the Apostles.

But the words of these women seemed to them like dreams, and they did not believe them.

Nevertheless, Peter got up, ran to the tomb, and stooping down to look, he saw only the linen cloths laid beside it; then he left, marveling in himself at what had happened.

Now behold, two of them were on their way that day to a town called Emmaus, which was some sixty stadia away from Jerusalem.

And they talked together about all these things that had happened.

And it came to pass that as they were talking and conferring among themselves, Jesus himself approached and began to walk with them.

But their eyes were held back so that they did not recognize him.

And he said to them, "What are these words that you are having among yourselves as you walk along? And why are you all so sad?"

And one of them, whose name was Cleopas, answered him, and said to him, "Are you the only foreigner in Jerusalem who does not know the things that have happened there in these days?"

And he said to them, "What are they?" They replied, "They concern Jesus of Nazareth, who was a prophet, mighty in deeds and words before God and all the people."

And how the chief priests and our governors handed him over to be condemned to death, and crucified him.

But we had hoped that he was the one who would deliver Israel; but besides all this, it is now the third day since these things have happened.

However, some women among us greatly astonished us, [because] they went to the tomb very early in the morning;

And not having found his body, they returned, saying that they had even seen an apparition of Angels, who said that he is alive.

And some of our people went to the tomb and found it just as the women had said; but they did not see him.

Then he said to them: O people devoid of understanding, and slow of heart to believe all that the Prophets have spoken!

Did not the Christ have to suffer these things and enter into his glory?

Then beginning with Moses, and [continuing] with all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

And as they were near the village they were going to, he pretended to go further.

But they compelled him, saying, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them.

And it came to pass that, as he was at table with them, he took the bread, and he blessed it; and having broken it, he distributed it to them.

Then their eyes were opened, so that they recognized him; but he disappeared from their sight.

And they said to one another, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"

And getting up at that moment, they returned to Jerusalem, where they found the eleven assembled, and those who were with them;

They were saying: The Lord has truly risen, and has appeared to Simon.

And they also related the things that had happened to them on the way, and how he had been recognized by them when they broke bread.

And while they were speaking these words, Jesus himself stood among them and said to them, "Peace be with you!"

But they, all disturbed and terrified, thought they saw a spirit.

And he said to them, "Why are you troubled, and why do thoughts arise in your hearts?"

Look at my hands and my feet; for it is I myself: touch me, and consider me well; for a spirit does not have flesh and bones, as you see I have.

And saying this, he showed them his hands and feet.

But as they still did not believe it for joy, and were amazed, he said to them, "Do you have anything here to eat?"

And they presented him with a piece of roasted fish, and a honeycomb;

And having taken it, he ate in front of them.

Then he said to them, "These are the words I spoke to you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

Then he opened their minds to hear the Scriptures.

And he said to them, "It is written that the Christ should suffer and on the third day rise from the dead;

And that repentance and forgiveness of sins should be preached in his name among all nations, beginning at Jerusalem.

And you are witnesses of these things; and behold, I am going to send you the promise of my Father.

Therefore, you must remain in the city of Jerusalem until you are clothed with the power that comes from on high.

After that he led them out to Bethany, and lifting his hands upward, he blessed them.

And it came to pass that, in blessing them, he parted from them and was taken up to heaven.

And having worshipped him, they returned to Jerusalem with great joy.

And they were still in the Temple, praising and blessing God. Amen!

In the beginning was the Word, and the Word was with God, and the Word was God:

She was with God in the beginning.

All things were made through her, and without her nothing that has been made was made.

In her was life, and that life was the light of men.
And the light shines in the darkness, but the darkness has not received it.
There was a man called John, who was sent from God.
He came to bear witness, to bear witness, I say, to the Light, so that all might grow through him.
He was not the Light, but he [was sent] to bear witness to the Light.
[This] Light was the true one, which enlightens every man coming into the world.
She was in the world, and the world was made through her; yet the world did not recognize her.
He came to his own house, but his own people did not receive him;
But to all who did receive him, he gave the right to become children of God, [namely] to those who believe in his Name;
These were not born of blood, nor of the will of the flesh, nor of the will of man, but were born of God.
And the Word became flesh and dwelt among us, and we beheld his glory, [which was] glory as of the only Son of the Father, full of grace and truth.
John therefore bore witness about him, and cried out, saying: This is the one of whom I said: He who comes after me is preferred to me, because he was before me.
And we have all received from his fullness, grace upon grace.
For the Law was given through Moses; grace and truth came through Jesus Christ.
No one has ever seen God; the only begotten Son, who is in the bosom of the Father, is the one who has revealed him to us.
And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to question him, [and to say to him]: Who are you?
For he confessed it, and did not deny it; he confessed it, I say, [saying]: I am not the Christ.
Then they asked him, "Who are you then? Are you Elijah?" And he said, "I am not."
"Are you the Prophet?" And he answered, "No."
So they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?"
He said: I am the voice of one crying out in the wilderness: make straight the way of the Lord, as Isaiah the Prophet said.
Now those who had been sent [to him] were from among the Pharisees.
They questioned him further, saying, "Why then are you baptizing if you are neither the Christ, nor Elijah, nor the Prophet?"
John answered them, and said to them: I baptize with water; but there is one among you whom you do not know;
It is the one who comes after me, who is preferred to me, and whose shoe strap I am not worthy to untie.
These things happened at Bethabara beyond the Jordan, where John was baptizing.
The next day John saw Jesus coming towards him, and he said, "Behold, the Lamb of God, who takes away the sin of the world."
This is the one I used to say: after me comes a person who is preferred to me; because he was before me.
And for my part, I did not know him; but for this reason I came baptizing with water so that he might be revealed to Israel.
John also gave testimony, saying: I saw the Spirit descending from heaven like a dove, and resting on him.
And I myself did not know him; but he who sent me to baptize with water had told me: the one on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.
And I have seen him, and I have testified, that this is the Son of God.
The next day John stopped again, and [with him] two of his disciples;
And seeing Jesus walking by, he said: Behold the Lamb of God.
And the two disciples heard him speaking these words, and they followed Jesus.

And Jesus turned around, and saw that they were following him, he said to them, "What are you looking for?" They answered him, "Rabbi," that is, "Teacher, where are you staying?"

He said to them, "Come and see him." So they went and saw where he was staying, and they stayed with him that day, for it was about ten o'clock.

Now Andrew, brother of Simon Peter, was one of the two who had heard about it from John, and who had followed him.

He first found his brother Simon and said to him, "We have found the Messiah," that is, the Christ.

And he brought him to Jesus, and Jesus, looking at him, said: You are Simon, son of Jonah, you will be called Cephas, that is, Peter.

The next day Jesus wanted to go to Galilee, and he found Philip, to whom he said: follow me.

Now Philip was from Bethsaida, the city of Andrew and Peter.

Philip found Nathanael and told him, "We have found Jesus of Nazareth, the son of Joseph, of whom Moses wrote in the Law, and also the Prophets."

And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

Jesus saw Nathanael coming towards him, and he said of him, "Here truly is an Israelite in whom there is no deceit."

Nathanael said to him, "How do you know me?" Jesus answered, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael answered, and said to him, Master, you are the Son of God; you are the King of Israel.

Jesus answered, and said to him, "Because I told you that I saw you under the fig tree, do you believe? You will see greater things than this."

He also said to him, "Truly, truly, I say to you, from now on you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

Three days later a wedding was held in Cana of Galilee, and the mother of Jesus was there.

And Jesus was also invited to the wedding, along with his disciples.

And when the wine ran out, Jesus' mother said to him, "They have no more wine."

But Jesus answered her, "Woman, what has to do with me? My hour has not yet come."

His mother said to the servants: Do whatever he tells you.

Now there were six stone vessels there, placed according to the custom of the Jewish purification, each holding two or three measures.

And Jesus said to them, "Fill these vessels with water." And they filled them to the top.

Then he told them, "Pour some out now and take it to the head waiter." And they took it to him.

When the head waiter had tasted the water that had been changed into wine, (and he did not know where it came from, but the servants who had drawn the water knew well,) he addressed the bridegroom.

And he said to him: every man serves the good wine first, and then the cheaper wine after the guests have had plenty to drink; [but] you have kept the good wine until now.

Jesus performed this first miracle at Cana in Galilee, and he revealed his glory, and his disciples believed in him.

After this he went down to Capernaum with his mother, his brothers, and his disciples; but they stayed there only a few days.

Because the Jewish Passover was near; therefore Jesus went up to Jerusalem.

And he found in the Temple people selling oxen, sheep, and doves; and the money changers sitting there.

And having made a whip out of small cords, he drove them all out of the Temple, with the sheep and the oxen; and he scattered the money of the money changers and

overturned the tables.

And he said to those who were selling doves, "Take these things away from here, [and] do not make my Father's house a place of marketplace."

Then his disciples remembered that it was written: zeal for your house has consumed me.

But the Jews spoke up and said to him, "What sign can you show us to prove your authority to do such things?"

Jesus answered, and said to them, "Tear down this temple, and in three days I will raise it up."

And the Jews said: It has taken forty-six years to build this Temple, and you will raise it up in three days!

But he was talking about the Temple, about his body.

That is why, when he was raised from the dead, his disciples remembered that he had told them this, and they believed the Scripture and the word that Jesus had spoken.

And as he was in Jerusalem on the day of the Passover festival, many believed in his name when they saw the signs he performed.

But Jesus did not trust them, because he knew all of them;

And that he did not need anyone to testify about [any] man; for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, who was one of the leading men of the Jews;

One of them came to Jesus by night and said to him, "Teacher, we know that you are a teacher who has come from God, for no one can perform the miracles that you do if God is not with him."

Jesus answered, and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the Kingdom of God."

Nicodemus said to him: How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?

Jesus answered, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit."

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Don't be surprised by what I told you: you need to be born again.

The wind blows where it wishes, and you hear its sound; but you do not know where it comes from or where it goes: so it is with everyone who is born of the Spirit.

Nicodemus answered him, and said: how can these things be?

Jesus answered him, "You are a teacher of Israel, and yet you do not understand these things!"

Truly, truly I say to you, what we know we speak of, and what we have seen we testify to; but you do not receive our testimony.

If I have told you these earthly things, and you do not believe them, how will you believe if I tell you heavenly things?

For no one has ascended into heaven except the one who descended from heaven, [namely] the Son of Man who is in heaven.

For just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up;

So that whoever believes in him shall not perish but have eternal life,

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

For God did not send his Son into the world to condemn the world, but to save the world through him.

Whoever believes in him will not be condemned; but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

This is the subject of the condemnation: that the light has come into the world, and that people loved the darkness rather than the light because their deeds were evil.

For everyone who does evil hates the light, and does not come to the light, lest his works should be exposed.

But he who pursues the truth comes into the light, so that it may be clearly seen that his works have been done according to God.

After these things Jesus came with his disciples to the land of Judea; and he stayed there with them, and baptized.

Now John also baptized at Aenon near Salim, because there was plenty of water there; and people came there and were baptized.

Because Jean had not yet been put in prison.

Now there was a question raised by John's disciples with the Jews concerning purification.

And they came to John and said to him, "Teacher, he who was with you on the other side of the Jordan, to whom you bore witness, behold, he is baptizing, and all are going to him."

John answered, and said: a man cannot receive anything unless it is given him from heaven.

You yourselves are witnesses that I said: I am not the Christ, but I have been sent before him.

The one who has the Bride is the Bridegroom; but the friend of the Bridegroom who attends and hears him is full of joy at the Bridegroom's voice; therefore this joy that I have is complete.

He must increase, and I must decrease.

He who came from above is above all; he who came from the earth is of the earth, and speaks as if he came from the earth; he who came from heaven is above all:

And what he has seen and heard, he testifies to; but no one accepts his testimony.

He who has received his testimony has sealed that God is true.

For the one whom God has sent speaks the words of God; for God does not give him the Spirit by measure.

The Father loves the Son, and has given him all things into his hand.

Whoever believes in the Son has eternal life; but whoever disobeys the Son will not see life, for God's wrath remains on him.

Now when the Lord learned that the Pharisees had heard that he was making and baptizing more disciples than John;

However, Jesus himself did not baptize, but it was his disciples;

He left Judea and went on to Galilee.

But he had to cross through Samaria.

So he came to a city in Samaria called Sychar, which is near the possession that Jacob gave to his son Joseph.

Now Jacob's well was there, and Jesus, being weary of the journey, sat there by the well; it was about six o'clock.

[And] a Samaritan woman came to draw water, and Jesus said to her, "Give me a drink."

For his disciples had gone to the city to buy food.

But this Samaritan woman said to him, "How is it that you, a Jew, ask me, a Samaritan woman, for a drink? For Jews have no dealings with Samaritans."

Jesus answered, and said to him, if you knew the gift of God, and who it is that says to you, 'Give me a drink,' you would have asked him, and he would have given you living water.

The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where then do you get this living water?"

Are you greater than Jacob our father, who gave us the well, and he himself drank from it, as did his children and his livestock?

Jesus answered and said to him, "Everyone who drinks this water will be thirsty again;

But whoever drinks the water I give them will never thirst; indeed, the water I give

them will become in them a spring of water welling up to eternal life.

The woman said to him, "Sir, give me this water, so that I will not be thirsty and have to keep coming here to draw water."

Jesus said to her, "Go, [and] call your husband, and come here."

The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband.'"

For you have had five husbands, and the one you have now is not your husband; in this you have spoken the truth.

The woman said to him, "Lord, I see that you are a Prophet."

Our fathers worshiped on that mountain, and you say that in Jerusalem is the place where we must worship.

Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem."

You worship what you do not know; we worship what we know; for salvation is from the Jews.

But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and in truth; for the Father requires such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.

The woman answered him, "I know that the Messiah, that is, the Christ, is to come; and when he comes, he will tell us all things."

Jesus said to him, "It is I who am speaking with you."

At this his disciples came, and they were astonished that he was speaking with a woman; yet no one said, "What do you want?" or "Why are you speaking with her?"

So the woman left her jug and went to the town, and she said to the inhabitants: Come, see a man who told me everything I ever did. Could this be the Christ?

So they left the city and came towards him.

However, the disciples begged him, saying, "Master, eat."

But he said to them, "I have food to eat that you do not know about."

The disciples then asked one another, "Has someone brought him food?"

Jesus said to them: My food is that I do the will of him who sent me, and accomplish his work.

Do you not say that there are yet four months, and the harvest will come? Behold, I tell you, lift up your eyes, and look at the fields, for they are already white for harvest.

But he who reaps receives a wage and gathers the fruit into eternal life, so that he who sows and he who reaps may rejoice together.

Now, the saying that one sows and the other reaps is true in this respect.

[That] I have sent you to reap what you have not worked for; others have done the work, and you have entered into their labor.

Now many of the Samaritans from that town believed in him because of the woman's testimony: "He told me everything I ever did."

So when the Samaritans came to him, they begged him to stay with them; and he stayed there two days.

And many more people believed because of his word;

And they said to the woman, "We no longer believe because of your word; for we ourselves have heard, and we know that this is truly the Christ, the Savior of the world."

Two days later he left there and went to Galilee.

For Jesus had testified that a prophet is not honored in his own country.

So when he came to Galilee, the Galileans welcomed him, having seen all the things that he had done in Jerusalem on the day of the Festival: for they too had come to the Festival.

Jesus then came again to Cana of Galilee, where he had changed water into wine. Now there was a nobleman in Capernaum whose son was ill;

Having heard that Jesus had come from Judea to Galilee, he went to him and begged him

to come down and heal his son, for he was about to die.
But Jesus said to him, "Unless you see signs and wonders, you will not believe."
And this Lord of the court said to him: Lord, come down before my son dies.
Jesus said to him, "Go, your son lives." The man believed the word that Jesus spoke to him, and he went away.
And as he was already going down, his servants came to meet him and brought him news, saying: your son is alive.
And he asked them at what time he had felt better; and they told him: yesterday around seven o'clock the fever left him.
So the father knew that it was at that very hour that Jesus had told him, "Your son lives." And he and his whole household believed.
Jesus performed this second miracle after he had come from Judea to Galilee.
After these things there was a Jewish festival, and Jesus went up to Jerusalem.
Now there is in Jerusalem, at the sheep market, a washing place called in Hebrew Bethesda, having five porticoes;
In which lay a great number of sick, blind, lame, [and people] whose limbs were dry, waiting for the movement of the water.
For an Angel would descend at certain times to the washhouse, and would muddy the water; and then the first one who went down to the washhouse after the water had been muddy was cured of whatever illness he was suffering from.
But there was a man there who had been ill for thirty-eight years.
[And] Jesus, seeing him lying on the ground, and knowing that he had already been there a long time, said to him, "Do you want to be healed?"
The sick man replied: Lord, I have no one to throw me into the washhouse when the water is murky, and while I come there, another goes down before me.
Jesus said to him: Get up, load up your little bed, and walk.
And at once the man was healed, and he loaded his little bed, and he walked. Now it was a Sabbath day.
So the Jews said to the one who had been healed: It is [a Sabbath day], it is not permitted for you to load your little bed.
He replied to them: the one who healed me told me: load your little bed, and walk.
Then they asked him, "Who is it that told you: 'Load your little bed, and walk?'"
But the one who had been healed did not know who it was, for Jesus had slipped away from the crowd that was in that place.
Later, Jesus found him at the Temple and said to him, "See, you have been healed; sin no more, lest worse happen to you."
This man went away and told the Jews that it was Jesus who had healed him.
That is why the Jews persecuted Jesus and sought to kill him, because he had done these things on the Sabbath.
But Jesus answered them, "My Father is always at his work to this very day, and I too am working."
And because of this the Jews tried even harder to kill him, because not only had he violated the Sabbath, but also because he said that God was his own Father, making himself equal to God.
But Jesus answered and said to them, "Truly, truly, I say to you, the Son can do nothing of himself, except what he sees the Father do; for whatever the Father does, the Son also does likewise."
For the Father loves the Son and shows him all the things he does; and he will show him greater works than these, so that you may marvel at them.
For as the Father raises the dead and gives them life, so also the Son gives life to those whom he wills.
For the Father judges no one; but he has given all judgment to the Son;
So that all may honor the Son, just as they honor the Father; whoever does not honor the Son does not honor the Father who sent him.
Truly, truly I say to you, whoever hears my word and believes him who sent me has

eternal life and will not be condemned, but has passed from death to life.
Truly, truly I say to you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear it will live.
For as the Father has life in himself, so he has granted to the Son to have life in himself.
And he gave him authority to judge because he is the Son of Man.
Do not be amazed at this: for the hour will come when all who are in the tombs will hear his voice.
And they will come forth, those who have done good, in a resurrection of life; and those who have done evil, in a resurrection of condemnation.
I can do nothing on my own: I judge according to what I hear, and my judgment is just; for I do not seek my own will, but the will of the Father who sent me.
If I bear witness to myself, my testimony is not worthy of belief.
It is another who testifies about me, and I know that the testimony he gives about me is trustworthy.
You sent to John, and he bore witness to the truth.
But I am not seeking the testimony of men; but I say these things so that you may be saved.
He was a burning and shining lamp; and you wanted to rejoice for a little while in his light.
But I have a greater testimony than that of John; for the works which my Father gave me to accomplish, these very works which I do, testify of me that my Father has sent me.
And the Father who sent me has himself borne witness about me; you have never heard his voice nor seen his face.
And you do not have his word remaining in you, because you do not believe in the one he sent.
Inquire diligently into the Scriptures, for in them you consider that you have eternal life, and they are the ones that bear witness about me.
But you do not want to come to me, to have life.
I do not derive my glory from men.
But I know that you do not have the love of God in you.
I have come in the name of my Father, and you do not receive me; if another comes in his own name, you will receive him.
How can you believe, since you seek glory from one another and not the glory that comes from the only God?
Do not think that I will accuse you before my Father; Moses, on whom you rely, is the one who will accuse you.
For if you believed Moses, you would believe me also; for he wrote about me.
But if you do not believe his writings, how will you believe my words?
After these things Jesus went beyond the Sea of Galilee, which is [the Sea] of Tiberias.
And large crowds followed him, because they saw the miracles he performed on those who were sick.
But Jesus went up on a mountain, and sat there with his disciples.
Now the day of Passover, which was the Jewish festival, was near.
And Jesus, lifting up his eyes, and seeing great crowds coming toward him, said to Philip, "Where shall we buy bread, so that these may have something to eat?"
But he said this to test him, for he knew very well what he should do.
Philip replied to him: [even if we had] two hundred denarii worth of bread, it would not be enough for them, although each of them took only a little.
And one of his disciples, namely Andrew, the brother of Simon Peter, said to him: There is a little boy here who has five barley loaves and two fish; but what is that to so many people?
Then Jesus said, "Have the people sit down." (Now there was much grass in that

place.) So the people sat down, about five thousand in number.

And Jesus took the loaves; and after giving thanks, he distributed them to the disciples, and the disciples to those who were seated, and likewise fish, as much as they wanted.

And after they had eaten their fill, he said to his disciples: Gather up the coins that are left over, so that nothing may be lost.

So they gathered them up, and filled twelve baskets with the pieces from the five barley loaves that were left over for those who had eaten them.

But these people, having seen the miracle that Jesus had performed, said: this is truly the Prophet who was to come into the world.

But Jesus, knowing that they were going to come and take him away to make him King, withdrew again alone to the mountain.

And when evening came, his disciples went down to the sea.

And having climbed into the boat, they passed beyond the sea toward Capernaum, and it was already night, and Jesus had not yet come to them.

And the sea rose up with a great wind that was blowing.

But after they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea, and approaching the boat; and they were afraid.

But he said to them, "It is I; do not be afraid."

So they gladly received him in the gondola, and immediately the gondola landed [at the place] where they were going.

The next day the troops who had remained on the other side of the sea, seeing that there was no other boat there except the one in which his Disciples had entered, and that Jesus had not entered with his Disciples into the boat, but that his Disciples had gone away alone;

And other boats came from Tiberias near the place where they had eaten the bread, after the Lord had given thanks;

So these troops, seeing that Jesus was not there, nor his disciples, also got into the boats and came to Capernaum, looking for Jesus.

And when they found him beyond the sea, they said to him, "Master, when did you get here?"

Jesus answered them, and said to them, "Truly, truly I say to you, you are looking for me, not because you saw miracles, but because you ate loaves and were satisfied."

Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give you; for the Father, [namely] God, has approved it with his seal.

So they said to him, "What shall we do to do the works of God?"

Jesus answered and said to them, "This is the work of God, that you believe in the one whom he has sent."

Then they said to him, "What sign will you perform that we may see it and believe you? What work will you do?"

Our ancestors ate the manna in the desert; as it is written: he gave them bread from heaven to eat.

But Jesus said to them, "Truly, truly, I say to you, Moses did not give you the bread of heaven, but my Father gives you the true bread of heaven;

For the bread of God is that which came down from heaven, and which gives life to the world.

So they said to him, "Lord, always give us this bread."

And Jesus said to them, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty."

But I told you that you saw me, and yet you do not believe.

All that my Father gives me will come to me; and I will never drive away anyone who comes to me.

For I have come down from heaven not to do my own will, but the will of him who sent

me.

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

And this is the will of him who sent me, that everyone who looks upon the Son and believes in him should have eternal life; therefore I will raise him up at the last day.

But the Jews grumbled against him because he had said, "I am the bread that came down from heaven."

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

Jesus then answered and said to them, "Do not grumble among yourselves."

No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day.

It is written in the Prophets: and they will all be taught by God. Therefore, whoever has listened to the Father and been instructed [by his intentions] comes to me.

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

Truly, truly I say to you: whoever believes in me has eternal life.

I am the bread of life.

Your ancestors ate the manna in the desert, and they died.

This is the bread that came down from heaven, so that if anyone eats of it, he will not die.

I am the life-giving bread that came down from heaven; if anyone eats of this bread, he will live forever; and the bread that I will give is my flesh, which I will give for the life of the world.

So the Jews argued among themselves, saying, "How can this man give us his flesh to eat?"

And 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 have no life in you."

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

For my flesh is real food, and my blood is real drink.

Whoever eats my flesh and drinks my blood remains in me, and I in him.

As the living Father sent me, and I live because of the Father, so the one who eats me will live because of me.

This is the bread that came down from heaven, not like the manna your ancestors ate and died; whoever eats this bread will live forever.

He said these things in the Synagogue, teaching in Capernaum.

And many of his disciples, when they heard it, said, "This is a hard saying; who can accept it?"

But Jesus, knowing in himself that his disciples were murmuring about this, said to them: Does this offend you?

[What will it be] then if you see the Son of Man ascend to where he was first?

It is the spirit that gives life; the flesh profits nothing; the words that I speak to you are spirit and life.

But there are [many] among you who do not believe; for Jesus knew from the beginning who those would not believe, and who it would be who would betray him.

He said to them, "This is why I told you that no one can come to me unless they are given to them by my Father."

From that hour many of his disciples deserted him and no longer walked with him.

And Jesus said to the twelve, "Do you not also want to go?"

But Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life."

And we have believed, and have known that you are the Christ, the Son of the living God.

Jesus answered them, "Did I not choose you twelve? Yet one of you is a demon."
Now he was saying this about Judas Iscariot, [son] of Simon; for it was the one who was destined to betray him, although he was one of the twelve.
After these things Jesus remained in Galilee, for he did not want to remain in Judea, because the Jews were seeking to kill him.
Now the Jewish Feast of Tabernacles was near.
And his brothers said to him, "Leave here and go to Judea, so that your disciples also may see the works that you are doing."
For nothing can be done in secret when one seeks to act openly; if you do these things, show yourself to the world.
For even his brothers did not believe in him.
And Jesus said to them, "My time has not yet come, but your time is always ready." The world cannot hate you, but it hates me: because I testify against it that its works are evil.
Go up to this Feast, you others; but I do not go up to this Feast yet, because my time has not yet been fulfilled.
And having said these things to them, he remained in Galilee.
But when his brothers had gone up, then he also went up to the Feast, not publicly, but as if in secret.
But the Jews were looking for him at the Festival, and they were saying, "Where is he?"
And there was a great murmur among the troops about him. Some said: he is a good man; and others said: no, but he deceives the people.
However, no one spoke frankly about him, because of the fear of the Jews.
And as the Festival was already half over, Jesus went up to the Temple, and there he taught.
And the Jews were astonished, saying, "How does this man know the Scriptures, since he has not learned them?"
Jesus answered them, and said: My teaching is not my own, but it comes from him who sent me.
If anyone wants to do his will, he will know the doctrine, whether it is from God, or whether I speak on my own.
He who speaks of himself seeks his own glory; but he who seeks the glory of him who sent him is true, and there is no unrighteousness in him.
Did not Moses give you the Law? And yet none of you observes the Law? Why are you seeking to kill me?
The troops replied: You have a demon; who is trying to kill you?
Jesus answered, and said to them, "I did a work, and you were all amazed."
[And you], because Moses gave you circumcision, which is not from Moses, but from the fathers, you circumcise a man on the Sabbath day.
If [therefore] a man receives circumcision on the Sabbath day, so that the Law of Moses may not be violated, are you angry with me because I healed a whole man on the Sabbath day?
Do not judge by appearances, but judge according to equity.
Then some of those in Jerusalem said, "Isn't this the one they are trying to kill?"
And yet behold, he speaks freely, and they say nothing to him; would the Governors have known for certain that this one is truly the Christ?
Now we know where this one is from, but when Christ comes, no one will know where he is from.
Jesus then cried out in the Temple, teaching and saying, "You know me, and you know where I am from; and I have not come on my own, but he who sent me is true, and you do not know him."
But I know him: for I am [descended] from him, and it is he who sent me.
So they sought to seize him, but no one laid hands on him, because his time had not yet come.

And many among the troops believed in him, and they said, "When the Christ comes, will he perform more miracles than this man has done?" The Pharisees heard the crowd murmuring these things about him; and the Pharisees, together with the chief priests, sent officers to arrest him. And Jesus said to them, "I am with you for a little while longer, and then I am going to the one who sent me."

You will seek me, but you will not find me; and where I am, you cannot come. The Jews then said to one another, "Where should he go that we will not find him? Should he go to those who are scattered among the Greeks, and teach the Greeks?" What is this speech he gave: you will seek me, but you will not find me; and where I am, you cannot come?

And on the last and great day of the Feast, Jesus was there, crying out, and saying, if anyone is thirsty, let him come to me and drink.

Whoever believes in me, as Scripture says, rivers of living water will flow from within them.

(Now he was saying this about the Spirit, whom those who believed in him were later to receive; for the Holy Spirit had not yet been given, because Jesus had not yet been glorified.)

Many of the troops, having heard this speech, said: this man is truly the Prophet. Others said, "This is the Christ." And others said, "But will the Christ come from Galilee?"

Does not Scripture say that the Christ will come from the seed of David, and from the town of Bethlehem, where David lived?

Therefore, there was division among the people because of him.

And some of them wanted to seize him, but no one laid hands on him.

So the officers returned to the chief priests and the Pharisees, who said to them, "Why did you not bring him in?"

The bailiffs replied: never did a man speak like this man.

But the Pharisees answered them, "Were you not also deceived?"

Did none of the governors or Pharisees believe in him?

But this mob, which knows nothing about the Law, is more than detestable.

Nicodemus (the one who had come to Jesus by night, and who was one of them) said to them:

Does our law judge a man before it has heard him and known what he has done?

They answered him, and said, "Are you not also from Galilee? Find out, and know that no prophet has arisen from Galilee."

And each one went home.

But Jesus went away to the Mount of Olives.

And at daybreak he came again to the Temple, and all the people came to him, and he sat down and taught them.

And the scribes and the Pharisees brought to him a woman caught in adultery; and having placed her in the middle,

They told him: Master, this woman was caught in the act of committing adultery.

But Moses commanded us in the Law to stone those who are in her situation; so what do you say?

They said this to test him, so that they might have something to accuse him with. But Jesus bent down and wrote with his finger on the ground.

And as they continued to question him, he stood up and said to them: let he who is without sin among you be the first to throw a stone at her.

And bending down again, he wrote on the ground.

But when they heard this, being condemned by their conscience, they went out one by one, beginning with the oldest to the last; so that Jesus was left alone with the woman who was standing there in the middle.

Then Jesus stood up and, seeing no one except the woman, said to her, "Woman, where are those who accused you? Has no one condemned you?"

She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go, and sin no more."

And Jesus spoke again to them, saying: I am the light of the world; whoever follows me will not walk in darkness, but will have the light of life.

Then the Pharisees said to him, "You are testifying about yourself; your testimony is not trustworthy."

Jesus answered and said to them, "Although I testify about myself, my testimony is trustworthy; for 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."

You judge according to the flesh, [but] I judge no one.

Even if I do judge, my judgment is trustworthy; for I am not alone, but I am with the Father who sent me.

It is even written in your Law that the testimony of two men is trustworthy.

I bear witness about myself, and the Father who sent me also bears witness about me.

Then they said to him, "Where is your Father?" Jesus answered, "You do not know me or my Father. If you knew me, you would know my Father also."

Jesus spoke these words in the Treasury while teaching in the Temple; but no one arrested him, because his hour had not yet come.

And Jesus said to them again: I am going away, and you will look for me, but you will die in your sin; where I am going you cannot come.

The Jews then said, "Will he kill himself, and say, 'Where I am going, you cannot come?'"

Then he said to them: You are from below, [but] I am from above; you are of this world, [but] I am not of this world.

That is why I told you that you will die in your sins; for if you do not believe that I am [the messenger of God], you will die in your sins.

Then they said to him, "Who are you?" And Jesus said to them, "What I have been telling you from the beginning."

I have many things to say about you and to condemn in you, but he who sent me is true, and the things that I have heard from him I tell the world.

They did not know that he was speaking to them about the Father.

Jesus then said to them, "When you have lifted up the Son of Man, then you will know that I am [the one sent by God], and that I do nothing on my own authority, but I speak these things just as my Father taught me."

For he who sent me is with me; the Father has not left me alone, because I always do the things that please him.

Because he said these things, many believed in him.

And Jesus said to the Jews who had believed in him: if you persist in my word, you are truly my disciples.

And you will know the truth, and the truth will set you free.

They answered him, "We are Abraham's descendants, and we have never served anyone; how then can you say, 'You shall be set free?'"

Jesus answered them, "Truly, truly I say to you, everyone who sins is a slave to sin."

But a slave does not remain in the house forever; a son remains there forever.

So if the Son sets you free, you will be free indeed.

I know that you are Abraham's descendants, yet you are trying to kill me because my word has not been received in your hearts.

I am telling you what I saw in my Father's house; and you also do the things that you saw in your father's house.

They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do Abraham's works."

But now you are trying to kill me, a man who has told you the truth, which I heard from God; Abraham did not do that.

You are doing the deeds of your father. And they said to him, "We were not born of evil trade; we have a father who is God."

But Jesus said to them, "If God were your Father, you would surely love me, for I came from God and came from him; for I did not come on my own, but he sent me."

Why do you not understand my language? It is because you cannot listen to my words.

The father from whom you descend is the devil, and you want to carry out your father's desires. He was a murderer from the beginning, and he does not stand in the truth, for the truth is not in him. Every time he lies, he speaks his native language, for he is a liar and the father of lies.

But because I speak the truth, you do not believe me.

Who among you will rebuke me for my sin? And if I tell the truth, why do you not believe me?

He who is of God hears the words of God; but you do not hear them, because you are not of God.

Then the Jews answered him, and said to him, "Do we not know that you are a Samaritan and have a demon?"

Jesus answered: I do not have a demon, but I honor my Father, and you dishonor me.

But I do not seek my own glory; there is one who seeks it, and he is the judge of it.

Truly, truly I tell you, if anyone keeps my word, he will not die.

So the Jews said to him, "Now we know that you have a demon; Abraham died, and also the Prophets, and you say, 'If anyone keeps my word, he will not die.'"

Are you greater than our father Abraham, who died? The prophets also died; who do you claim to be?

Jesus answered: If I glorify myself, my glory is nothing; it is my Father who glorifies me, the one of whom you say is your God.

However, you have not known him, but I know him; and if I say that I do not know him, I would be a liar, like you; but I do know him, and I keep his word.

Abraham your father rejoiced to see this day of mine; and he saw it, and was glad.

At this the Jews said to him, "You are not yet fifty years old, and you have seen Abraham!"

[And] Jesus said to them: Truly, truly I say to you, before Abraham was, I am.

Then they raised stones to throw at him, but Jesus hid himself, and went out of the Temple, passing right through them; and so he went away.

And as [Jesus] passed by, he saw a man blind from birth.

And his disciples questioned him, saying, "Teacher, who sinned, this man, or his father, or his mother, that he was born blind?"

Jesus answered, "Neither this man nor his father nor his mother sinned, but this happened so that the works of God might be displayed in him."

I must do the works of him who sent me while it is day. Night is coming, when no one can work.

While I am in the world, I am the light of the world.

Having said these words, he spat on the ground, made mud with his saliva, and put some of this mud on the blind man's eyes.

And he said to him, "Go, and wash in the Pool of Siloam" (which means "sent"). So he went and washed, and came back seeing.

But the neighbors, and those who had previously seen that he was blind, said, "Isn't this the man who used to sit and beg?"

Some said: it is he; and others said: he looks like him; but he said: it is myself.

So they asked him, "How were your eyes opened?"

He answered, and said: This man who is called Jesus made mud, and put it on my eyes, and said to me: Go to the Pool of Siloam, and wash; so after I went and washed, I received my sight.

Then they said to him, "Where is that man?" He said, "I don't know."

They brought to the Pharisees the man who had previously been blind.

Now it was on a Sabbath day that Jesus had made the mud, and had opened the eyes of the blind man.

Therefore the Pharisees questioned him again, how he had received his sight; and he told them: he put mud on my eyes, and I washed, and I see.

Some of the Pharisees said, "This man is not sent from God, for he does not keep the Sabbath." But others said, "How can a wicked man perform such wonders?" And there was a division among them.

They said again to the blind man: what do you say about him, since he opened your eyes? He replied: he is a Prophet.

But the Jews did not believe that this man had been blind and had received his sight, until they had called for the father and mother of the one who had received his sight.

And they questioned them, saying: Is this your son, whom you say was born blind? How then can he see now?

His father and mother answered them, and said: we know that this is our son, and that he was born blind.

But how he sees now, or who opened his eyes, we do not know; he is old, ask him, he will speak about what concerns him.

His father and mother said these things because they feared the Jews; for the Jews had already decided that if anyone confessed to be the Christ, he would be put out of the synagogue.

For this reason his father and mother said: he is of advanced age, ask him himself.

So they called the man who had been blind a second time, and they said to him, "Give glory to God; we know that this man is a wicked man."

He answered, and said: I do not know if he is wicked; but one thing I do know, that I was blind, and now I see.

So they asked him again, "What did he do to you? How did he open your eyes?"

He answered them, "I have already told you, and you did not listen. Why do you want to hear it again? Do you also want to be his disciples?"

Then they insulted him, and said to him: you be his disciple; as for us, we are disciples of Moses.

We know that God spoke to Moses; but as for this man, we do not know where he is from.

The man replied, and said to them: indeed, it is a strange thing, that you do not know where he is from; and yet he has opened my eyes.

Now we know that God does not listen to the wicked, but if anyone is a servant of God and does his will, [God] listens to him.

We have never heard of anyone opening the eyes of a person born blind.

If he were not a messenger of God, he could not do anything [of the same kind].

They answered him, and said to him, "You were born entirely in sin, and you dare to teach us?" And they drove him out.

Jesus heard that they had driven him out; and having found him, he said to him, "Do you believe in the Son of God?"

[This man] answered him, and said: Who is he, Lord, that I may believe in him?

Jesus said to him, "You have seen him, and he is the one speaking to you."

Then he said, "I believe, Lord," and he worshipped him.

And Jesus said: I came into this world to execute judgment, so that those who do not see may see, and that those who see may become blind.

When some of the Pharisees who were with him heard this, they said to him, "Are we also blind?"

Jesus answered them, "If you were blind, you would have no sin; but now you say, 'We see,' and that is why your sin remains."

Truly, truly I tell you, anyone who does not enter the sheepfold by the gate, but climbs in by some other way, is a thief and a robber.

But the one who enters by the gate is the shepherd of the sheep.

The gatekeeper opens the gate to him, and the sheep hear his voice, and he calls his own sheep by name and leads them out.
And when he has put his sheep out, he goes before them, and the sheep follow him, because they know his voice.
But they will not follow a stranger; on the contrary, they will flee from him, because they do not know the voice of strangers.
Jesus told them this parable, but they did not understand what he was saying to them.

Jesus then said to them again, "Truly, truly I say to you, I am the gate [through which the sheep enter].
All who came before me are thieves and robbers; but the sheep did not listen to them.

I am the Gate: if anyone enters through me, he will be saved, and he will come in and go out, and find pasture.
The thief comes only to steal and to kill and destroy; I have come that they may have life, and have it to the full.
I am the good shepherd: the good shepherd lays down his life for his sheep.
But the hired hand, and he who is not a shepherd, to whom the sheep do not belong, seeing the wolf coming, abandons the sheep and runs away; and the wolf snatches and scatters the sheep.
So the mercenary runs away, because he is a mercenary, and does not care about the sheep.
I am the good shepherd, and I know my sheep, and my sheep know me.
As the Father knows me, I also know the Father, and I lay down my life for my sheep.

I have other sheep that are not of this sheep pen; I must bring them also, and they will listen to my voice, and there shall be one flock, [and] one shepherd.
This is why the Father loves me: that I lay down my life, so that I may take it up again.

No one takes it from me, but I leave it of my own accord; I have the power to leave it, and the power to take it up again; I received this commandment from my Father.
There was further division among the Jews because of these speeches.

For many were saying, "He has a demon and is out of his mind; why listen to him?"
And the others said, "These words are not from a demon-possessed person; can a demon open the eyes of the blind?"

Now the [Feast of] Dedication took place in Jerusalem, and it was winter.

And Jesus was walking in the Temple, in Solomon's Portico.

And the Jews surrounded him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

Jesus answered them, "I told you, and you do not believe; the works that I do in the name of my Father testify about me."

But you do not believe: because you are not of my sheep, as I told you.

My sheep hear my voice, and I know them, and they follow me.

And I give them eternal life, and they will never perish; and no one will snatch them out of my hand.

My Father, who gave them to me, is greater than all; and no one can snatch them out of my Father's hand.

I and the Father are one.

Then the Jews took up more stones to stone him.

[But] Jesus answered them, "I have shown you many good works from my Father; for which of these works are you going to stone me?"

The Jews replied, saying to him: we are not stoning you for any good work, but for blasphemy and because, being only a man, you make yourself God.

Jesus answered them, "Is it not written in your Law, 'I said, you are gods'?"

If she has [therefore] called gods those to whom the word of God is addressed; and

[however] Scripture cannot be broken;
Do you say that I blaspheme, I whom the Father sanctified and sent into the world,
because I said: I am the Son of God?
If I am not doing the works of my Father, do not believe me.
But if I do them, and you do not want to believe me, believe the works themselves, so
that you may know and believe that the Father is in me, and I in him.
Because of this they were still trying to seize him; but he escaped from their hands.

And he went again beyond the Jordan, to the place where John had baptized in the
beginning, and he stayed there.
And many came to him, and they said, "As for John, he performed no miracles; but all
the things that John said about this man were true."
And many believed in him.
Now there was a certain sick man, named Lazarus, who was from Bethany, the village of
Mary and her sister Martha.
And Mary was the one who anointed the Lord with fragrant oil, and who wiped his feet
with her hair; and Lazarus, who was sick, was her brother.
So his sisters sent word to him, saying, "Lord, the one you love is sick."
And when Jesus heard this, he said: This sickness is not unto death, but for the
glory of God, so that the Son of God may be glorified through it.
Now Jesus loved Martha and her sister and Lazarus.
And after he heard that [Lazarus] was sick, he stayed two days in the same place
where he was.
And after that he said to his disciples: let us return to Judea.
The disciples said to him, "Master, it was only a short time ago that the Jews sought
to stone you, and you are going there again!"
Jesus answered, "Are there not twelve hours in the day? If anyone walks in the
daytime, he does not stumble, for he sees the light of this world."
But if anyone walks at night, he stumbles; for there is no light with him.
He said these things, and then he told them, "Our friend Lazarus is asleep, but I am
going there to wake him up."
And his disciples said to him, "Lord, if he sleeps he will be healed."
Now Jesus had said this about his death; but they thought that he was speaking of
sleep.
So Jesus told them plainly, "Lazarus is dead,"
And I rejoice for your sake that I was not there, so that you may believe; but let us
go to him.
Then Thomas, called Didymus, said to his fellow students: let us go also, so that we
may die with him.
When Jesus arrived there, he found that Lazarus had already been in the tomb for four
days.
Now Bethany was only about fifteen stades from Jerusalem.
And many of the Jews had come to Martha and Mary to comfort them about their brother.

And when Martha heard that Jesus was coming, she went to meet him; but Mary stayed at
home.
And Martha said to Jesus, "Lord, if you had been here my brother would not have
died."
But now I know that whatever you ask of God, God will give it to you.
Jesus said to him, "Your brother will rise again."
Martha said to him, "I know that he will rise again in the resurrection on the last
day."
Jesus said to him, "I am the resurrection and the life. The one who believes in me,
though he die, yet shall he live."
And whoever lives and believes in me will never die; do you believe that?

She said to him: Yes, Lord, I believe that you are the Christ, the Son of God, who was to come into the world.

And when she had said this, she went and secretly called Mary her sister, saying to her, "The Teacher is here and is calling for you."

And as soon as she heard it, she quickly got up and went to him.

Now Jesus had not yet come to the village, but was at the place where Martha had met him.

Then the Jews who were with Mary at home, and who were consoling her, when they saw that she got up so quickly and went out, followed her, saying, "She is going to the tomb to weep there."

When Mary came to where Jesus was, she saw him and fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."

And when Jesus saw her weeping, as well as the Jews who had come there with her, he was deeply moved in spirit and troubled.

And he said, "Where have you put it?" They answered him, "Lord, come and see."

[And] Jesus wept.

To which the Jews said: See how he loved her.

And some of them said: Could not this man who opened the eyes of the blind man have also prevented this man from dying?

Then Jesus, still trembling within himself, came to the tomb, (now it was a cave, and there was a stone placed over it).

Jesus said, "Lord, by this time there is a stench, for he has been dead four days."

Jesus said to him, "Did I not tell you that if you believe you will see the glory of God?"

So they lifted the stone [from the place] where the dead man had been lying. And Jesus lifted his eyes to heaven and said, "Father, I thank you that you have heard me."

But I knew that you always answer me; but I said this because of the troops around me, so that they may believe that you sent me.

And having said these things, he cried out in a loud voice, "Lazarus, come out!"

Then the dead man came out, his hands and feet bound with strips of linen, and his face covered with a veil. Jesus said to them, "Take off the grave clothes and let him go."

That is why many of the Jews who had come to Mary, and who had seen what Jesus did, believed in him.

But some of them went to the Pharisees and told them the things that Jesus had done.

Then the chief priests and the Pharisees assembled the council and said, "What are we doing? This man is performing many miracles."

If we let him do it, everyone will believe in him, and the Romans will come, who will exterminate us, the place, and the nation.

Then one of them, called Caiaphas, who was the high priest that year, said to them: You understand nothing about it.

And you do not consider it to be in our interest that one man should die for the people, and that the whole nation should not perish.

But he did not say this of his own accord, but being High Priest that year, he prophesied that Jesus would die for the nation.

And not only for the Nation, but also to gather God's children, who were scattered.

From that day on, they conspired together to have him killed.

Therefore Jesus no longer walked openly among the Jews, but went from there to the region near the desert, to a town called Ephraim, and he stayed there with his disciples.

Now the Jewish Passover was near, and many from those countries went up to Jerusalem before Passover to purify themselves.

And they were looking for Jesus, and saying to one another in the Temple, "What do

you think? Do you believe that he will not come to the Festival?"

Now the chief priests and the Pharisees had given orders that if anyone knew where he was, they should report it, so that they could seize him.

Six days before Passover, Jesus came to Bethany, where Lazarus was, who had been dead and whom Jesus had raised from the dead.

And they gave a supper for him there, and Martha served, and Lazarus was one of those who were at the table with him.

Then Mary took a pound of very expensive pure nard, anointed Jesus' feet with it, and wiped them with her hair; and the house was filled with the fragrance of the perfume.

Then Judas Iscariot, son of Simon, one of his disciples, the one who was destined to betray him, said:

Why wasn't this perfume sold for three hundred denarii, and [that money] given to the poor?

But he said this, not because he cared about the poor, but because he was a thief, and he had the purse, and carried off what was put in it.

But Jesus said to her, "Leave her alone; she has kept it for the day of my burial."

For you will always have the poor with you; but you will not always have me.

And large groups of Jews, having learned that he was there, came, not only because of Jesus, but also to see Lazarus, whom he had raised from the dead.

Whereupon the chief priests resolved to kill Lazarus as well.

For many of the Jews were going away from them on account of him and believing in Jesus.

The next day, a large crowd of people who had come to the Festival, having heard that Jesus was coming to Jerusalem,

They took palm branches and went out to meet him, shouting: Hosanna! Blessed is the King of Israel who comes in the Name of the Lord!

And Jesus, having found a donkey, sat on it, according to what is written:

Do not be afraid, daughter of Zion; behold, your King is coming, seated on a donkey's colt.

Now his disciples did not at first hear these things; but when Jesus was glorified, they remembered that these things were written about him, and that they had done these things to him.

And the company that was with him testified that he had called Lazarus out of the tomb and raised him from the dead.

That is why the people also went to meet him; for they had heard that he had performed this miracle.

Then the Pharisees said to one another, "Don't you see that you are not accomplishing anything? Look, the world is going after him."

Now there were some Greeks among those who had gone up to worship [God] during the Festival,

They came to Philip, who was from Bethsaida in Galilee, and begged him, saying, "Lord, we want to see Jesus."

Philip came and told Andrew, and Andrew and Philip told Jesus.

And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified."

Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains only a single grain; but if it dies, it bears much fruit.

Whoever loves his life will lose it, and whoever hates his life in this world will keep it until eternal life.

If anyone serves me, he must follow me; and where I am, there will be the one who serves me; and if anyone serves me, my Father will honor him.

Now my soul is troubled; and what shall I say? O Father! deliver me from this hour; but it was for this reason that I came to this hour.

Father, glorify your Name: Then a voice came from heaven, [saying]: and I have

glorified it, and I will glorify it again.

And the group that was there, and that had heard [this voice], said that it was thunder that had been made; the others said: an angel spoke to him.

Jesus answered, and said: this voice did not come for me, but for you.

Now has come the judgment of this world; now the prince of this world will be cast out.

And I, when I am lifted up from the earth, will draw all men to myself.

But he said this, implying the kind of death he was destined to die.

The troops answered him: We have learned from the Law that Christ remains forever; how then can you say that the Son of Man must be lifted up? Who is this Son of Man?

Then Jesus said to them, "The light is with you for a little while longer. Walk while you have the light, lest darkness overtake you; for he who walks in the darkness does not know where he is going."

While you have the light, believe in the light, so that you may become children of light. Jesus said these things, and then he went away and hid himself from their sight.

And although he had performed so many miracles before them, they did not believe in him.

So that the word which was spoken by Isaiah the Prophet was fulfilled: Lord, who has believed our word, and to whom has the arm of the Lord been revealed?

That is why they could not believe, because Isaiah also says:

He has blinded their eyes and hardened their hearts, so that they cannot see with their eyes, nor hear with their hearts, nor be converted, and I heal them.

Isaiah said these things when he saw his glory, and spoke about him.

However, many of the leaders themselves believed in him; but they did not confess him because of the Pharisees, for fear of being put out of the Synagogue.

For they loved the glory of men more than the glory of God.

Then Jesus cried out, and said: Whoever believes in me does not believe in me only, but in the one who sent me.

And he who looks at me looks at him who sent me.

I came into the world to be its light, so that whoever believes in me may not remain in darkness.

And if anyone hears my words and does not believe them, I do not judge him; for I did not come to judge the world, but to save the world.

He who rejects me and does not receive my words has a judge: the word that I have spoken will be the one that judges him on the last day.

For I have not spoken of myself, but the Father who sent me has commanded me what to say and what to speak about.

And I know that his commandment is eternal life; therefore, the things that I say, I say just as my Father has told me.

Now before the Passover Festival, Jesus, knowing that his hour had come to pass from this world to the Father, just as he had loved his own who were in the world, he loved them to the end.

And after supper, the Devil having already put it into the heart of Judas Iscariot, [son] of Simon, to betray him;

[And] Jesus, knowing that the Father had given him all things into his hands, and that he had come from God, and was going to God;

He got up from supper, took off his robe, and having taken a cloth, he girded himself with it.

Then he put water in a basin, and began to wash the feet of his disciples, and to dry them with the towel that was wrapped around him.

Then he came to Simon Peter; but Peter said to him, "Lord, will you wash my feet?"

Jesus answered, and said to him, "You do not know now what I am doing, but you will know after this."

Peter said to him, "You will never wash my feet." Jesus answered him, "If I do not

wash you, you have no part with me."

Simon Peter said to him, "Lord, not only my feet, but also my hands and my head."

Jesus said to him: he who has washed needs only to have his feet washed, and [then] he is completely clean; and you are clean, but not all of you.

For he knew who it was who would betray him; that is why he said: you are not all clean.

After he had washed their feet, he put on his clothes, and sitting down again at the table, he said to them: Do you know what I have done to you?

You call me Master and Lord; and you are right: for that is what I am.

If I then, who am Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

For I have given you an example, so that as I have done to you, you should do likewise.

Truly, truly I say to you, a servant is not greater than his master, nor is an ambassador greater than the one who sent him.

If you know these things, you are blessed if you do them.

I am not speaking of all of you; I know those whom I have chosen, but this Scripture must be fulfilled, [which says]: He who eats bread with me has lifted up his heel against me.

I am telling you this now, before it happens, so that when it does happen you will believe that it is I [whom the Father has sent].

Truly, truly I say to you, if I send anyone, the one who receives him receives me; and the one who receives me receives the one who sent me.

When Jesus had said these things, he was troubled in his spirit, and he declared, and said: Truly, truly I say to you, one of you will betray me.

Then the disciples looked at one another, perplexed as to whom he was speaking.

Now one of Jesus' disciples, the one whom Jesus loved, was at table with him;

And Simon Peter motioned to him to ask who it was that [Jesus] was talking about.

So he, leaning back in Jesus' bosom, said to him, "Lord, who is it?"

Jesus answered, "It is the one to whom I will give the dipped piece." And having dipped the piece, he gave it to Judas Iscariot, [son] of Simon.

And after the song, Satan entered into him; so Jesus said to him, "Do quickly what you are doing."

But none of those at the table understood why he had said that to her.

For some thought that because Judas had the moneybag, Jesus had told him: buy what we need for the Festival; or that he should give something to the poor.

So after [Judas] had taken the piece, he left immediately; but it was night.

And when he had gone out, Jesus said: Now the Son of Man is glorified, and God is glorified in him.

If God is glorified in him, God will also glorify him in himself, and even soon he will glorify him.

My little children, I am with you for a little while longer; you will look for me, but as I told the Jews, that where I am going they could not come, I tell you the same now.

I give you a new commandment, that you love one another, [and] that as I have loved you, you also love one another.

By this everyone will know that you are my disciples, if you love one another.

Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow me hereafter."

Peter said to him, "Lord, why can't I follow you now? I will risk my life for you."

Jesus answered him, "Will you risk your life for me? Truly, truly, I say to you, the rooster will not crow until you have denied me three times."

Do not let your heart be afraid; you believe in God, believe also in me.

In my Father's house are many rooms; if it were otherwise, I would have told you; I am going there to prepare a place for you.

And when I have gone and prepared a place for you, I will return and take you to myself, so that where I am you may be also.
And you know where I'm going, and you know the way.
Thomas said to him, "Lord, we do not know where you are going, so how can we know the way?"

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father except through me."

If you knew me, you would know my Father also; [but] from now on you do know him and have seen him.

Philip said to him, "Lord, show us the Father, and that will be enough for us."

Jesus answered him, "Have I been with you so long, and you still do not know me?

Philip, whoever has seen me has seen my Father; and how can you say, 'Show us the Father'?"

Do you not believe that I am in [my] Father, and that the Father is in me? The words that I say to you I do not say on my own authority; but the Father who dwells in me is the one who does the works.

Believe me that I am in my Father, and that the Father is in me; if not, believe me because of the works themselves.

Truly, truly I say to you, whoever believes in me will do the works that I do, and even greater works than these, because I am going to my Father.

And whatever you ask in my name, I will do it, so that the Father may be glorified through the Son.

If you ask something in my name, I will do it.

If you love me, keep my commandments.

And I will ask the Father, and he will give you another Advocate to be with you forever.

[Know] the Spirit of truth, whom the world cannot receive, because it does not see him, nor does it know him; but you know him, for he dwells with you, and will be in you.

I will not leave you as orphans; I will come to you.

In a little while longer, the world will no longer see me, but you will see me; [and] because I live, you also will live.

On that day you will know that I am in my Father, and you in me, and I in you.

Whoever has my commandments and keeps them is the one who loves me; and the one who loves me will be loved by my Father, and I will love him and reveal myself to him.

Jude (not Iscariot) said to him: Lord! Why is it that you will reveal yourself to us, and not to the world?

Jesus answered, and said to him, if anyone loves me he will keep my word, and my Father will love him, and we will come to him and make our home with him.

He who does not love me does not keep my words. And the word that you hear is not my word, but the word of the Father who sent me.

I have told you these things while remaining with you.

But the Advocate, who is the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have told you.

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

You heard me say to you, 'I am going away, and I am coming back to you.' If you loved me, you would certainly be glad that I said, 'I am going to the Father,' for the Father is greater than I.

And now I have told you before it has happened, so that when it has happened, you may believe.

I will hardly speak with you anymore; for the Prince of this world is coming; but he has no power over me.

But so that the world may know that I love the Father, and that I do what the Father has commanded me. Rise, let us go from here.

I am the true Vine, and my Father is the Vintner.
He cuts off every branch in me that does not bear fruit, and he prunes every one that does bear fruit, so that it will bear more fruit.
You are already clean because of the word I have taught you.
Remain in me, and I in you; as the branch cannot bear fruit by itself, unless it remains on the vine, neither can you, unless you remain in me.
I am the vine, you are the branches; he who remains in me, and I in him, bears much fruit; for apart from me you can produce nothing.
If anyone does not remain in me, he is thrown away like a branch and withers; then it is gathered up, thrown into the fire, and burned.
If you remain in me, and my words remain in you, ask whatever you wish, and it will be done for you.
This is to my Father's glory, that you bear much fruit, and so you will be my disciples.
As the Father has loved me, so I have loved you; remain in my love.
If you keep my commandments, you will abide in my love; just as I have kept my Father's commandments, and abide in his love.
I have told you these things so that my joy may remain in you, and that your joy may be complete.
This is my commandment, that you love one another as I have loved you.
No one has a greater love than this, [knowing], when someone risks their life for their friends.
You will be my friends if you do everything I command.
I no longer call you servants, because a servant does not know his master's business; but I have called you friends, for everything that I heard from my Father I have made known to you.
You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you.
I command you these things, so that you may love one another.
If the world hates you, know that I was hated by it before you.
If you were of the world, the world would love what was its own; but because you are not of the world, and I chose you out of the world, therefore the world hates you.
Remember the word that I said to you, that a servant is not greater than his master; if they persecuted me, they will persecute you also; if they kept my word, they will keep yours also.
But they will do all these things to you because of my name, because they do not know the one who sent me.
If I had not come and spoken to them, they would not have sinned, but now they have no excuse for their sin.
He who hates me hates my Father also.
If I had not done among them the works which no one else has done, they would have no sin; but now they have seen them, and yet they have hated both me and my Father.
But this is so that the word written in their Law might be fulfilled: they hated me without cause.
But when the Advocate comes, whom I will send to you from my Father, the Spirit of truth, who proceeds from my Father, he will testify about me.
And you too will testify to this: for you have been with me from the beginning.
I have told you these things so that you will not be offended.
They will drive you out of the Synagogues; indeed, the time is coming when whoever kills you will think he is serving God.
And they will do these things to you because they have not known the Father or me.
But I have told you these things, so that when the time comes, you may remember that I told them to you; and I did not tell you these things from the beginning, because I was with you.

But now I am going to the one who sent me, and none of you asks me, "Where are you going?"

But because I told you these things, sadness filled your heart.

However, I tell you the truth, it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.

And when he comes, he will convict the world of sin, of righteousness, and of judgment.

Of sin, because they do not believe in me.

Of justice, because I am going to my Father, and you will see me no more.

Of judgment, because the Prince of this world has [already] been judged.

I still have several things to tell you, but they are still beyond your understanding.

But when he, the Spirit of truth, comes, he will guide you in all truth; for he will not speak on his own authority, but he will speak whatever he hears, and he will tell you the things that are to come.

He will glorify me; for he will receive from me, and he will declare it to you.

Everything that my Father has is mine; therefore I said, he will take what is mine and declare it to you.

In a little while you will not see me; and after a little while you will see me, because I am going to my Father.

And some of his disciples said to one another, "What does he mean by saying, 'In a little while you will not see me, and after a little while you will see me, because I am going to my Father?'"

So they were saying: what do these words mean: a little time? We don't understand what he's saying.

And Jesus, knowing that they wanted to question him, said to them: you ask among yourselves what I said: in a little while you will see me no more, and after a little while you will see me.

Truly, truly I tell you, you will weep and mourn, but the world will rejoice; you will be saddened, but your sadness will turn into joy.

When a woman gives birth, she feels pains because her time has come, but after she has had a little child, she no longer remembers her pains because of the joy she has in having brought a man into the world.

So now you also have sorrow; but I will see you again, and your heart will rejoice, and no one will take away your joy.

And on that day you will not ask me anything. Truly, truly, I tell you, whatever you ask the Father in my name, he will give it to you.

Until now you have asked for nothing in my name; ask, and you will receive, so that your joy may be complete.

I have told you these things by parables, but the hour is coming when I will no longer speak to you in parables, but I will speak to you plainly about [my] Father.

On that day you will ask [for graces] in my name, and I am not telling you that I will pray to the Father for you;

For the Father himself loves you, because you have loved me and have believed that I came from God.

I came from the Father, and I came into the world; [and] again, I am leaving the world, and I am going back to the Father.

His disciples said to him, "Now you speak plainly and no longer use parables."

Now we know that you know all things, and that you do not need anyone to question you; because of this we believe that you came from God.

Jesus answered them, "Do you now believe?"

Behold, the hour is coming, and is now here, when you will be scattered, each to his own home, and you will leave me alone; yet I am not alone, for the Father is with me.

I have told you these things so that in me you may have peace; in this world you will have anguish, but take heart! I have overcome the world.

Jesus said these things; then lifting his eyes to heaven, he said: Father, the hour has come, glorify your Son, so that your Son may glorify you;

As you have given him authority over all men, so that he may give eternal life to all those you have given him.

And this is eternal life, that they may know you, the only true God, and Jesus Christ, whom you have sent.

I have glorified you on earth, I have completed the work that you gave me to do. And now glorify me, Father, in your presence, with the glory that I had with you before the world was made.

I have revealed your Name to the men whom you gave me out of the world; they were yours, and you gave them to me; and they have kept your word.

Now they know that everything you gave me comes from you.

For I gave them the words that you gave me, and they received them, and they truly knew that I came from you, and they believed that you sent me.

I pray for them; I do not pray for the world, but for those whom you have given me, because they are yours.

And all that is mine is yours, and all that is yours is mine; and I am glorified in them.

And now I am no longer in the world, but these are in the world; and I am going to you, holy Father, keep them in your name, those, I say, whom you have given me, so that they may be one, as we [are one].

While I was with them in the world, I kept them in your name; I have kept those whom you gave me, and not one of them has perished except the son of perdition, so that the Scripture might be fulfilled.

And now I come to you, and I say these things [while still] in the world, so that they may have my joy made complete in themselves.

I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

I do not ask you to remove them from the world, but to preserve them from harm.

They are not of the world, just as I am not of the world.

Sanctify them by your truth; your word is truth.

As you sent me into the world, so I have sent them into the world.

And I sanctify myself for them, so that they too may be sanctified in the truth.

But I do not pray only for them, but also for those who will believe in me through their word.

That they may all be one, just as you, Father, are in me, and I in you; that they also may be one in us; and that the world may believe that it is you who sent me.

And I have given them the glory that you gave me, so that they may be one as we are one.

I am in them, and you in me, so that they may be made one, and that the world may know that it is you who sent me, and that you love them, even as you have loved me. Father, my desire is for those whom you have given me, that where I am, they may also be with me, so that they may behold my glory, which you have given me; because you loved me before the foundation of the world.

Righteous Father, the world has not known you; but I have known you, and these have known that you sent me.

And I have made your Name known to them, and will continue to make it known, so that the love with which you have loved me may be in them, and I in them.

After Jesus had said these things, he went away with his disciples beyond the Kidron Valley, where there was a garden, into which he entered with his disciples.

Now Judas, who betrayed him, also knew this place, because Jesus had often gathered there with his Disciples.

Judas, therefore, having taken a company of soldiers, and officers from the chief

priests and Pharisees, came there with lanterns and torches, and weapons. And Jesus, knowing all the things that were going to happen to him, came forward and said to them, "Whom are you looking for?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." And Judas, who betrayed him, was also with them. But after [Jesus] had said to them, "It is I," they drew back and fell to the ground.

He asked them a second time, "Who are you looking for?" And they replied, "Jesus of Nazareth."

Jesus answered, "I told you that I am he; so if you are looking for me, let these men go."

This was so that the word he had spoken might be fulfilled: I have not lost any of those you gave me.

Now Simon Peter having a sword, drew it, and struck a servant of the high priest, and cut off his right ear; and this servant was named Malchus.

But Jesus said to Peter, "Put your sword back into its sheath: shall I not drink the cup that the Father has given me?"

Then the company, the captain, and the Jewish officers seized Jesus and bound him. And they first brought him to Annas: for he was the father-in-law of Caiaphas, who was the high priest that year.

Now Caiaphas was the one who had given this advice to the Jews, that it was beneficial for a man to die for the people.

Now Simon Peter with another disciple followed Jesus, and this disciple was known to the high priest, and he went with Jesus into the courtyard of the high priest.

But Peter was outside at the gate, and the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, who brought Peter in.

And the servant girl who was at the door said to Peter, "Are you not also one of this man's disciples?" He said, "I am not."

Now the servants and the officers had made a fire, and were there, because it was cold, and they were warming themselves; Peter also was with them, and was warming himself.

And the high priest questioned Jesus concerning his disciples and concerning his teaching.

Jesus answered him: I have spoken openly to the world; I have always taught in the Synagogue and in the Temple, where the Jews always assemble, and I have said nothing in secret.

Why do you question me? Ask those who heard what I told them; look, they know what I said;

When he had said these things, one of the officers who was standing there struck Jesus with his rod, saying to him, "Is this how you answer the high priest?"

Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?"

But Annas had sent him bound to Caiaphas, the High Priest.

And Simon Peter was there, warming himself; and they said to him, "Are you not also one of his disciples?" He denied it, and said, "I am not."

And one of the servants of the high priest, a relative of the one whose ear Peter had cut off, said, "Did I not see you in the garden with him?"

But Peter denied it again, and immediately the rooster crowed.

Then they led Jesus from Caiaphas to the Praetorium (it was early morning), but they did not enter the Praetorium, lest they be defiled, and so that they might eat the Passover lamb.

Therefore Pilate went out to them and said, "What accusation do you bring against this man?"

They replied, and said to him: if he were not a criminal, we would not have handed him over to you.

Then Pilate said to them, "Take him yourselves and judge him according to your own law." But the Jews said to him, "We are not permitted to put anyone to death."

[And it happened so] so that the word which Jesus had spoken might be fulfilled, indicating the kind of death by which he was to die.

Pilate then entered the Praetorium again, and summoning Jesus, he said to him, "Are you the King of the Jews?"

Jesus answered him, "Do you say this of your own accord, or did others tell you this about me?"

Pilate replied: Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?

Jesus answered: My kingdom is not of this world; if my kingdom were of this world, my people would be fighting, that I might not be delivered over to the Jews; but now my kingdom is not from here.

Then Pilate said to him, "Are you then a king?" Jesus answered, "You say that I am a king; I was born for this purpose, and for this purpose I came into the world, to bear witness to the truth; everyone who is of the truth hears my voice."

Pilate said to him, "What is truth?" And when he had said this, he went out again to the Jews and said to them, "I find no guilt in him."

But you have a custom: that I release to you a prisoner at the Passover festival; do you then want me to release to you the King of the Jews?

And they all cried out again, saying: not this man, but Barabbas! Now Barabbas was a robber.

Pilate then had Jesus arrested and flogged.

And the soldiers made a crown of thorns and put it on his head, and clothed him in a purple robe.

Then they said to him, "King of the Jews, we salute you," and they struck him with their rods.

And Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no guilt in him."

Jesus then came out wearing the crown of thorns and the purple robe; and Pilate said to them, "Here is the man."

But when the chief priests and their officers saw him, they cried out, saying, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."

The Jews answered him: we have a law, and according to our law he must die, because he claimed to be the Son of God.

But when Pilate heard this, he was even more afraid.

And he went back into the Praetorium, and said to Jesus, "Where are you from?" But Jesus gave him no answer.

And Pilate said to him, "Do you not speak to me? Do you not know that I have the power to crucify you, and the power to set you free?"

Jesus answered him, "You would have no power over me if it were not given to you from above; therefore the one who handed me over to you has committed a greater sin."

From that time on, Pilate tried to free him; but the Jews shouted, saying, "If you release this man, you are no friend of Caesar; for whoever makes himself a king is contrary to Caesar."

When Pilate heard this, he brought Jesus out and sat down in the judicial seat at the place called [the Pavement], and in Hebrew Gabbatha.

Now it was the day of preparation for the Passover, and it was about six o'clock; and [Pilate] said to the Jews: Here is your King.

But they shouted: Take him down, take him down, crucify him! Pilate said to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar.

So he handed him over to them to be crucified. They took Jesus and led him away.

And [Jesus], carrying his cross, came to the place called Calvary, and in Hebrew Golgotha;

Where they crucified him, and two others with him, one on either side, and Jesus in the middle.

Pilate then made a sign and put it on the cross, on which were written these words: JESUS NAZARIAN THE KING OF THE JEWS.

And many of the Jews read this sign, because the place where Jesus was crucified was near the city; and this sign was in Hebrew, in Greek, [and] in Latin.

Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but that this man said, 'I am the King of the Jews.'"

Pilate replied: What I have written, I have written.

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier; they also took his tunic, which was seamless, woven from top to bottom.

And they said to one another, "Let us not tear it to pieces, but cast lots for it, to see whose it shall be." And this was so, that the Scripture might be fulfilled, saying, "They divided my garments among them, and for my robe they cast lots." So the soldiers did these things.

Now near the cross of Jesus were his mother, and his mother's sister, [namely] Mary [wife] of Cleopas, and Mary Magdalene.

And when Jesus saw his mother, and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold your son."

Then he said to the disciple: "Here is your mother"; and from that hour the disciple received her into his home.

After this Jesus, knowing that all things were now accomplished, said, in order that the Scripture might be fulfilled: I thirst.

And there was a vase full of vinegar there, so they filled a sponge with vinegar, and put it on the end of a hyssop branch, and presented it to his mouth.

And when Jesus had received the vinegar, he said, "It is finished," and bowing his head, he gave up his spirit.

So the Jews, in order that the bodies would not remain on the cross on the Sabbath day, because it was the day of preparation, (and it was a high Sabbath day) asked Pilate to break their legs and take them down.

So the soldiers came and broke the legs of the first man, and likewise those of the other who was crucified with him.

Then when they came to Jesus, and saw that he was already dead, they did not break his legs;

But one of the soldiers pierced his side with a spear, and at first blood and water came out.

And he who saw it has testified to it, and his testimony is trustworthy; and he knows that he speaks the truth, so that you may believe him.

For these things happened so that this Scripture might be fulfilled: not one of his bones will be broken.

And yet another Scripture, which says: they will see the one they have pierced.

Now after these things, Joseph of Arimathea, who was a disciple of Jesus, though secretly because he feared the Jews, asked Pilate to allow him to take away the body of Jesus; and Pilate gave him permission, and he came and took away the body of Jesus.

Nicodemus also, who had previously gone to Jesus by night, came bringing a mixture of myrrh and aloes worth about one hundred pounds.

And they took the body of Jesus and wrapped it in cloths with spices, as is the Jewish custom for burial.

Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

And they laid Jesus there, because of the Jewish preparation, since the tomb was nearby.

On the first day of the week, Mary Magdalene came early in the morning to the tomb,

while it was still dark, and saw that the stone had been removed from the tomb. And she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, but we do not know where they have laid him."

Then Peter and the other disciple left, and they went to the tomb.

And they both ran together; but the other disciple outran Peter and reached the tomb first.

And bending down, he saw the linen cloths on the ground; but he did not go in.

Then Simon Peter, who was following him, arrived and entered the tomb, and saw the linen cloths lying there.

And the shroud that had been on [Jesus'] head, which was not laid with the linen cloths, but was wrapped up in a separate place.

Then the other disciple, who had reached the tomb first, also went in, and saw, and believed.

For they did not yet know the Scripture, [which says] that he must rise from the dead.

And the disciples returned home.

But Mary stood outside the tomb, weeping; and as she wept, she stooped down into the tomb;

And he saw two angels clothed in white, sitting, one at the head and the other at the feet, where the body of Jesus had been lying.

And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him."

And when she had said this, she turned around and saw Jesus standing there; but she did not know that it was Jesus.

Jesus said to her, "Woman, why are you crying? Whom are you looking for?" She, thinking he was the gardener, said to him, "Sir, if you have carried him away, tell me where you have put him, and I will take him away."

Jesus said to her, "Mary!" And she turned around and said to him, "Rabboni!" (that is, my Master!)

Jesus said to her, "Do not cling to me, for I have not yet ascended to my Father; but go to my brothers and say to them, 'I am ascending to my Father and to your Father, to my God and to your God.'"

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

And when evening came to that first day of the week, and the doors of the place where the disciples were gathered together because of their fear of the Jews were shut, Jesus came and stood among them and said to them, "Peace be with you!"

And when he had said this to them, he showed them his hands and his side; and the disciples rejoiced greatly when they saw the Lord.

And Jesus said to them again, "Peace be with you! As my Father has sent me, so I send you."

And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit."

Whose sins you forgive, they are forgiven; and whose sins you retain, they are retained.

Now Thomas, called Didymus, who was one of the twelve, was not with them when Jesus came.

And the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were and put my hand into his side, I will not believe."

And eight days later, while his disciples were still in [the house], and Thomas with them, Jesus came, the doors being shut, and stood among them, and said to them, Peace be with you!

Then he said to Thomas, "Put your finger here, and see my hands; and put out your

hand, and put it into my side; and do not be unbelieving, but believe."

And Thomas answered, and said to him, My Lord, and my God!

Jesus said to him, "Because you have seen me, Thomas, you have believed; blessed are those who have not seen and yet have believed."

Jesus also performed many other miracles in the presence of his disciples, which are not written in this book.

But these things are 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.

After this Jesus appeared again to his disciples by the Sea of Tiberias, and he appeared there in this way.

Simon Peter and Thomas, called Didymus, and Nathanael, who was from Cana in Galilee, and the [sons] of Zebedee, and two other of his disciples were together.

Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." So they set out and got into the boat at first, but they caught nothing that night.

And when morning came, Jesus was found on the shore; but the disciples did not know that it was Jesus.

And Jesus said to them, "Children, do you have any small fish to eat?" They answered him, "No."

And he said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, but they could not haul it in because of the multitude of fish.

That is why the disciple whom Jesus loved said to Peter, "It is the Lord!" And when Simon Peter heard that it was the Lord, he girded on his tunic (for he was naked) and threw himself into the sea.

And the other disciples came in the boat, for they were not far from land, but only about two hundred cubits away, dragging the net of fish.

And when they went down to land, they saw embers, and fish placed on top of them, and bread.

Jesus said to them, "Bring some of the fish you have just caught."

Simon Peter went up and hauled the net ashore, full of one hundred and fifty-three large fish; and although there were so many, the net was not torn.

Jesus said to them, "Come and have dinner." And none of his disciples dared ask him, "Who are you?" because they knew it was the Lord.

Jesus then came, and took bread, and gave it to them, and fish as well.

This was already the third time that Jesus had appeared to his disciples after rising from the dead.

And after they had eaten, Jesus said to Simon Peter, "Simon [son] of John, do you love me more than these?" He answered him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs."

He said to him again, "Simon [son] of Jonah, do you love me?" He answered him, "Yes, Lord! You know that I love you." He said to him, "Feed my sheep."

He said to him a third time, "Simon [son] of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he answered him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

Truly, truly I say to you, when you were younger you girded yourself and went where you wanted; but when you are old you will stretch out your hands, and another will gird you and lead you where you do not want to go.

He said this to show by what kind of death he was to glorify God; and when he had said these things, he said to him: follow me.

And Peter turned around and saw the disciple whom Jesus loved coming after them, who during supper had leaned on Jesus' breast and said, "Lord, who is it that will happen to betray you?"

When Peter saw him, he said to Jesus, "Lord, what about this man?"

Jesus said to him, "If I want him to remain until I come, what is that to you? You

follow me.”

Now the word spread among the brothers that this disciple would not die. Yet Jesus did not say to him, “He will not die,” but, “If I want him to remain until I come, what is that to you?”

This is the disciple who testifies to these things, and who wrote these things, and we know that his testimony is trustworthy.

There are also several other things that Jesus did, which are written in detail; I do not think that the whole world could contain the books that would be written about them. AMEN!

We have filled the first treaty, Theophilus! with all the things that Jesus did and taught;

Until the day he was taken up [to heaven]; after giving instructions through the Holy Spirit to the Apostles whom he had chosen.

To whom also, after he had suffered, he presented himself alive, with many convincing proofs, being seen by them for forty days, and speaking to them about the things concerning the Kingdom of God.

And having gathered them together, he commanded them not to leave Jerusalem, but to wait there for the promise of the Father, which, he said, you have heard from me. For John baptized with water, but you will be baptized with the Holy Spirit in a few days.

So when they had gathered together, they questioned him, saying, “Lord, will you at this time restore the Kingdom of Israel?”

But he said to them, “It is not for you to know the times or the seasons, but those are in my Father’s hands.”

But you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. And when he had said these things, he was taken up [into heaven], while they watched him, and a cloud, supporting him, carried him out of their sight.

And as they were gazing up at the sky, as he was going away, behold, two men in white robes appeared before them;

They said to them, “Men of Galilee, why do you stand looking into the sky? This same Jesus, who was taken up from you into heaven, will come down in the same way you have seen him go into heaven.”

So they returned to Jerusalem from the mountain called [the Mount] of Olives, which is near Jerusalem on the way to a Sabbath.

And when they had entered [the city], they went up to an upper room; where Peter and James, John and Andrew, Philip and Thomas, Bartholomew and Matthew, James [son] of Alphaeus, and Simon the Zealots, and Judas, brother of James, were staying.

All of them were wholeheartedly persevering in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brothers.

And in those days Peter stood up among the disciples, who were gathered there, numbering about sixty men, and said to them:

Men brothers! It was necessary that what was written, [and] that the Holy Spirit foretold by the mouth of David concerning Judas, who was the guide of those who took Jesus, should be fulfilled.

For he was of our body, and he had received his share in this ministry.

But having acquired a field with the unjust wages that had been given him, and having rushed headlong, his body burst open in the middle, and all his entrails spilled out.

This became known to all the inhabitants of Jerusalem; so much so that that field was called in their own language, Haceldama, that is, the field of blood.

For it is written in the Book of Psalms: Let his dwelling be desolate, and let no one live in it. And let another take his place.

Therefore, it is necessary that from among these men who have gathered together with us during all the time that the Lord Jesus lived among us,

Beginning from the baptism of John until the day he was taken up from us, one of them may be a witness with us of his resurrection.
And they presented two, [namely] Joseph, called Barsabbas, who was surnamed Just; and Matthias.

And praying they said: you, Lord, who know the hearts of all, show which of these two you have chosen;

So that he may take [his] part in this ministry and this Apostleship, which Judas abandoned, to go to his place.

Then they cast lots for them; and the lot fell on Matthias, who by a common vote was added to the rank of the eleven Apostles.

And as the day of Pentecost had arrived, they were all together in one place.

And suddenly there was a sound from heaven, like the sound of a strong wind, and it filled the whole house where they were sitting.

And there appeared to them tongues as of fire, which separated and came to rest on each of them.

And they were all filled with the Holy Spirit, and began to speak in other tongues as the Spirit enabled them.

Now there were Jews residing in Jerusalem, devout men from every nation under heaven.

And this noise having been made, a multitude came together, who were all moved because each one heard them speaking in their own language.

They were therefore very surprised and astonished, saying to one another, "Look, are not all these who are speaking Galileans?"

How then do we each hear them speaking the very language of the country where we were born?

Parthians, Medes, Elamites, and we who live, some in Mesopotamia, others in Judea, Cappadocia, Pontus, and Asia,

In Phrygia, in Pamphylia, in Egypt, and in those parts of Libya near Cyrene, and we who live in Rome?

Both Jews and proselytes; Cretans and Arabs, we hear them each speaking in our own language of the wonders of God.

They were therefore quite astonished, and they did not know what to think, saying to each other: what does this mean?

But the others mocked them, saying: it's because they are full of sweet wine.

But Peter, standing up with the eleven, raised his voice and said to them, "Men of Israel, all of you who live in Jerusalem, learn this and pay attention to my words."

For these are not drunk, as you think, since it is only the third hour of the day.

But this is what the Prophet Joel said:

And in the last days, says God, I will pour out my Spirit on all people; your sons and daughters will prophesy, your young men will see visions, and your old men will dream dreams.

And even in those days I will pour out my Spirit on my servants, both men and women, and they will prophesy.

And I will do marvelous things in the heavens above, and wonders on the earth below, blood, and fire, and billows of smoke.

The sun will be turned into darkness, and the moon into blood, before the coming of that great and notable day of the Lord.

But it will come to pass that whoever calls upon the Name of the Lord will be saved.

Men of Israel, listen to these words! Jesus of Nazareth, a man approved by God among you by the signs, wonders, and miracles that God did through him in your midst, as you yourselves know;

Having been handed over by the definite counsel and providence of God, you took him, and put him on a cross, and you put him to death by the hands of the wicked;

[But] God raised him from the dead, breaking the bonds of death, because it was not possible for him to be held by it.

For David said of him: I always beheld the Lord in my presence: for he is at my right hand, that I shall not be shaken.

Therefore my heart rejoiced, and my tongue leaped for joy; and moreover, my flesh shall rest in hope.

For you will not abandon my soul to the grave, nor will you allow your Holy One to see corruption.

You have shown me the path of life, you will fill me with joy in your presence.

Brother men, I can freely tell you concerning the Patriarch David, that he died, and that he was buried, and that his tomb is among us to this day.

But since he was a prophet, and knew that God had promised him on oath, that from the fruit of his loins he would bring forth the Christ according to the flesh, to sit him on his throne;

He said of Christ's resurrection, in foreseeing it, that his soul was not left in the tomb, and that his flesh did not feel corruption.

God raised this Jesus from the dead; of which we are all witnesses.

Therefore, after he was taken up [into heaven] by the power of God, and received from his Father the promise of the Holy Spirit, he poured out what you now see and hear.

For David did not ascend into heaven; but he himself said, "The Lord said to my Lord, 'Sit at my right hand,'"

Until I have made your enemies a footstool for your feet.

Therefore let all the house of Israel know for certain that God has made him Lord and Christ, this Jesus, [I say], whom you crucified.

Having heard these things, they were cut to the heart, and they said to Peter and the other Apostles, "Brothers, what shall we do?"

And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit."

For to you and to your children is the promise, and to all who are far off, as many as the Lord our God will call to himself.

And with many other words he admonished them and exhorted them, saying: Separate yourselves from this perverse generation.

Those who willingly received his word were baptized; and on that day about three thousand souls were added [to the Church].

And they all devoted themselves to the teaching of the Apostles, and to communion and the breaking of bread, and to prayer.

Everyone was filled with fear, and many signs and wonders were being performed by the Apostles.

And all those who believed were together in one place, and they had all things in common;

And they sold their possessions and goods, and distributed them to all, according to each one's need.

And every day they continued together in the Temple; and breaking bread from house to house, they ate together with glad and sincere hearts;

Praising God and pleasing all the people, the Lord added to their number daily those who were being saved.

And as Peter and John went up together to the Temple at the hour of prayer, which was at nine o'clock,

A man lame from birth was brought there, who was placed every day at the gate of the Temple called the Beautiful, to ask for alms from those who entered the Temple.

This man, seeing Peter and John about to enter the Temple, begged them to give him alms.

But Peter, along with John, fixed his gaze upon him, and Peter said to him: look at us.

And he watched them intently, expecting to receive something from them.
But Peter said to him, "I have neither silver nor gold, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk."
And having taken him by the right hand, he lifted him up; and immediately the soles and ankles of his feet became firm.
And leaping, he stood up and walked; and he entered with them into the Temple, walking, leaping, and praising God.
And all the people saw him walking and praising God.
And recognizing that it was the very same man who sat at the Beautiful Gate of the Temple, begging for alms, they were filled with admiration and wonder at what had happened to him.
And as the lame man, who had been healed, held Peter and John by the hand, all the astonished people ran to them, to the Portico which is called Solomon's.
But Peter, seeing this, said to the people: Men of Israel, why are you astonished at this? Or why do you stare at us, as though by our power or holiness we had made this man walk?
The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his Son Jesus, whom you handed over and denied before Pilate, though he judged that he should be released.
But you have denied the Holy and the Just, and you have asked that a murderer be released to you.
You killed the Prince of life, whom God raised from the dead; of which we are witnesses.
And by faith in his name, his Name has strengthened [the feet of] this man whom you see and know; the faith, I say, that [we have] in him, has given this entire disposition of all his members, in the presence of all of you.
And now, my brothers, I know that you did it in ignorance, as did your governors.
But God thus fulfilled the things which he had foretold through the mouth of all his Prophets, that the Christ had to suffer.
Therefore, repent and turn to God, so that your sins may be wiped out:
When the times of refreshing have come through the presence of the Lord, and he has sent Jesus Christ, who was previously announced to you.
[And] which the heavens must contain until the time of the restoration of all things which God spoke by the mouth of all his holy Prophets from the [beginning] of the world.
For Moses himself said to our fathers: the Lord your God will raise up for you a prophet like me from among your brothers; you shall listen to him in all that he tells you.
And it will come to pass that anyone who did not listen to this Prophet will be exterminated from among the people.
And even all the Prophets since Samuel, and those who followed him, as many as there were who spoke, also foretold these days.
You are the children of the Prophets, and of the covenant that God made with our fathers, saying to Abraham: and in your offspring all the families of the earth shall be blessed.
It is for you first and foremost that God, having raised up his Son Jesus, sent him to bless you, by removing each of you from your wickedness.
But as they were speaking to the people, the priests, the captain of the temple, and the Sadducees arrived.
Being greatly distressed because they were teaching the people, and proclaiming the resurrection of the dead in the Name of Jesus.
And having arrested them, they put them in prison until the next day, because it was already late.
And many of those who had heard the word believed; and the number of people was about five thousand.

Now it happened that the next day their Governors, the Elders, and the Scribes assembled in Jerusalem;
With Annas the High Priest, and Caiaphas, and John, and Alexander, and all those who were of the priestly race.
And having brought Peter and John before them, they asked them, "By what power or in whose name did you perform this [healing]?"
Then Peter, filled with the Holy Spirit, said to them: "Rulers of the people, and you elders of Israel:
Since we are being sought today for a good that was done in the person of a cripple, to find out how he was healed;
Know this, all of you and all the people of Israel, that it was in the name of Jesus Christ the Nazarene, whom you crucified, [and] whom God raised from the dead; it is, [I say], in his name, that this man who appears here before you has been healed.
This is the stone that was rejected by you builders; it has become the cornerstone.
And there is no salvation in anyone else: for there is no other name under heaven given to mankind by which we must be saved.
Seeing the boldness of Peter and John, and knowing also that they were uneducated and foolish men, they were astonished, and they recognized that they had been with Jesus.

And seeing that the man who had been healed was present with them, they could not contradict him in any way.
Then, having ordered them to leave the Council, they conferred among themselves.
Saying: what shall we do to these people? For it is known to all the inhabitants of Jerusalem that a miracle was performed by them, and this is so evident that we cannot deny it.
But so that it may no longer be divulged among the people, let us forbid them with express threats, that they may no longer speak in this Name to anyone.
Having called them in, they commanded them to speak no more and to teach in any way in the name of Jesus.
But Peter and John answered them, "Judge for yourselves whether it is right in the sight of God to obey you rather than God."
Because we can only say the things we have seen and heard.
So they released them with threats, finding no way to punish them because of the people, since everyone was glorifying God for what had been done.
Because the man in whom this miraculous healing had taken place was over forty years old.
But after they had been let go, they came to their own people and told them everything that the chief priests and elders had told them.
Having heard this, they all raised their voices together to God, and said: Lord! You are the God who made the heavens and the earth, the sea, and all things that are in them;
And who said by the mouth of David your servant: Why did the nations rage, and the peoples plot in vain?
The kings of the earth met in person, and the princes joined together against the Lord and against his Christ.
Indeed, against your holy Son Jesus, whom you anointed, Herod and Pontius Pilate, along with the Gentiles and the people of Israel, have gathered together.
To do all the things that your hand and your council had previously determined would be done.
Now therefore, Lord, pay attention to their threats, and grant to your servants to proclaim your word with all boldness;
By extending your hand so that healings, and wonders, and marvels may be done, through the Name of your holy Son Jesus.
And when they had prayed, the place where they were assembled shook; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

Now the multitude of those who believed were of one heart and one soul; and no one said of any of the things which he possessed, that it was his own; but all things were held in common among them.

Also the Apostles bore witness with great power to the resurrection of the Lord Jesus; and great grace was upon them all.

For there was no one in need among them; because all those who owned fields or houses sold them, and brought the proceeds of what was sold;

And they placed it at the feet of the Apostles; and it was distributed to each one as he needed.

Now Joses, who by the Apostles was surnamed Barnabas, that is, son of consolation, a Levite, and a Cyprian by nation,

Having a possession, he sold it, and brought the proceeds, and laid them at the feet of the Apostles.

Now a man named Ananias, having sold a possession with his wife Sapphira, With his wife's consent, he kept back part of the prize money and brought some of it with him and laid it at the feet of the Apostles.

But Peter said to him, Ananias, how has Satan seized your heart to lie to the Holy Spirit and to keep back part of the price of the inheritance?

If you had kept it, would it not have remained with you? And being sold, would it not have been in your power? Why did you form such a plan in your heart? You have not lied to men but to God.

And when Ananias heard these words, he fell down and gave up his spirit; and this caused great fear to all who heard of it.

And some young men got up, took him out, and buried him.

And it happened about three hours later that his wife also, not knowing what had happened, came in;

And Peter, speaking up, said to her: tell me, did you sell the field for the same amount? and she said: yes, the same amount.

Then Peter said to him, "Why have you conspired among yourselves to test the Spirit of the Lord? Look, at the door are the feet of those who buried your husband, and they will carry you out."

And at that very moment she fell at his feet and breathed her last. And when the young men had entered, they found her dead, and they carried her out and buried her beside her husband.

And this caused great fear throughout the whole church and all who heard these things.

And many wonders and miracles were being performed among the people by the hands of the Apostles; and they were all together in Solomon's portico.

However, none of the others dared to join them; but the people praised them highly.

And the number of those who believed in the Lord, both men and women, increased more and more.

And they brought the sick into the streets, and put them on small beds and cots, so that when Peter came, at least his shadow might pass over some of them.

People from the surrounding towns also gathered in Jerusalem, bringing the sick and those tormented by unclean spirits; and all were healed.

Then the high priest stood up, he and all those who were with him, who were the sect of the Sadducees, and they were filled with envy;

And laying hands on the Apostles, they had them led into the public prison.

But the Angel of the Lord opened the prison doors by night, and having brought them out, he said to them:

Go, and stand in the Temple, and proclaim to the people all the words of this life.

Having heard this, they went into the Temple at daybreak and began to teach. But when the high priest and those with him came, they assembled the Council and all the elders of the Israelites, and sent them to prison to be brought in.

But when the officers came, they did not find them in the prison; so they returned

and reported,

Saying: we found the prison securely locked, and the guards also who were in front of the gates; but after opening it, we found no one inside.

And when the [high] priest, and the captain of the temple, and the chief priests heard these words, they were greatly troubled about this, not knowing what would happen.

But someone came and told them: look, the men you put in prison are in the Temple, and they are standing there teaching the people.

Then the Captain of the Temple, with the bailiffs, went away and brought them in without violence, for they feared being stoned by the people.

And having brought them, they presented them to the Council. And the high priest questioned them,

Saying: Have we not expressly forbidden you not to teach in this Name? And yet, behold, you have filled Jerusalem with your doctrine, and you want to bring upon us the blood of this man.

Then Peter and the [other] Apostles replied, saying: We must obey God rather than men.

The God of our fathers raised Jesus from the dead, whom you killed by hanging him on a tree.

And God exalted him by his power to be Prince and Savior, in order to give repentance to Israel and forgiveness of sins.

And we are witnesses to him of what we say, and the Holy Spirit, whom God has given to those who obey him, is also a witness.

But when they heard these things, they gnashed their teeth and consulted others to have them put to death.

But a Pharisee named Gamaliel, a teacher of the Law, honored by all the people, rose up in the Council and commanded that the Apostles withdraw outside for a little while.

Then he said to them: Men of Israel, be careful what you do concerning these people.

For before this time Theudas arose, claiming to be something, and was joined by a number of men about four hundred; but he was defeated, and all those who joined him were scattered and reduced to nothing.

After him came Judas the Galilean in the days of the census, and he drew to himself a great people; but he too perished, and all those who had joined him were scattered.

So now I tell you: stop pursuing these men and leave them alone, for if this enterprise or this work is of human origin, it will be destroyed;

But if it is from God, you cannot destroy it; and beware lest you even be found waging war against God. And they agreed with him.

Then, having called the Apostles in, they ordered them, after whipping them, not to speak in the name of Jesus; after which they let them go.

And [the Apostles] withdrew from before the Council, rejoicing that they had been made worthy to suffer disgrace for the Name of Jesus.

And they did not cease every day to teach and to proclaim Jesus Christ in the Temple and from house to house.

And in those days, as the disciples multiplied, a murmur arose among the Greeks against the Hebrews, because their widows were treated with contempt in the regular service.

Therefore the Twelve, having called together a multitude of disciples, said: it is not right that we should leave the word of God to wait on tables.

Therefore, my brothers, choose seven men from among you, of good reputation, full of the Holy Spirit and of wisdom, to whom we may entrust this matter.

And for us, we will continue to devote ourselves to prayer and to the administration of the word.

And this speech pleased all the assembly that was present; and they elected 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. And they presented them to the Apostles, who, after praying, laid their hands on them.

And the word of God increased, and the number of disciples multiplied greatly in Jerusalem; a great number of priests also became obedient to the faith.

Now Stephen, full of faith and power, performed great miracles and wonders among the people.

And some of the Synagogue called [the Synagogue] of the Libertines, and [of that] of the Cyrenians, and [of that] of the Alexandrians, and of those who [were] of Cilicia, and of Asia, rose up to dispute with Stephen.

But they could not resist the wisdom and the Spirit by which he spoke.

Then they bribed some men, who said: we have heard him utter blasphemous words against Moses and against God.

And they stirred up the people, and the Elders, and the Scribes, and throwing themselves upon him, they seized him, and brought him into the Council.

And they presented false witnesses, who said: this man does not cease to utter blasphemous words against this holy Place and [against] the Law.

For we have heard him say that this Jesus of Nazareth will destroy this place and change the ordinances that Moses gave us.

And as all those who were sitting in the Council had their eyes fixed on him, they saw his face like the face of an angel.

Then the high priest said to him, "Are these things so?"

And [Stephen] answered: Men, brothers and fathers, listen [to me]: the God of glory appeared to our father Abraham, while he was still in Mesopotamia, before he lived in Caran,

And he said to him, "Leave your country and your relatives and come to the land I will show you."

So he left the land of the Chaldeans and went to live in Carran; and from there, after his father had died, [God] brought him to this land where you now live.

And he gave him no inheritance in that country, not even a foot of land, although he had promised to give it to him as a possession, and to his posterity after him, at a time when he had no children yet.

And God spoke to him thus: your descendants will sojourn four hundred years in a foreign land, and there they will be enslaved and mistreated.

But I will judge the nation to which they were enslaved, says God; and after that they will come out and serve me in this place.

Then he gave him the Covenant of Circumcision; and after that [Abraham] begat Isaac, whom he circumcised on the eighth day; and Isaac begat Jacob, and Jacob the twelve Patriarchs.

And the Patriarchs, being full of envy, sold Joseph [to be taken] to Egypt; but God was with him;

Who delivered him from all his afflictions; and having filled him with wisdom, he made him pleasing to Pharaoh, King of Egypt, who appointed him Governor over Egypt, and over all his house.

Now there came throughout all the land of Egypt and Canaan a famine and great distress, so that our fathers could not find food.

But when Jacob heard that there was grain in Egypt, he sent our fathers there for the first time.

And [having returned] a second time, Joseph was recognized by his brothers, and the family of Joseph was declared to Pharaoh.

Then Joseph sent for Jacob his father, and all his family, who were seventy-five persons.

So Jacob went down to Egypt, and there he and our ancestors died;

They were transported to Shechem and placed in the tomb that Abraham had bought with

money from the sons of Emmor, [son] of Shechem.

But as the time of the promise that God had sworn to Abraham drew near, the people increased and multiplied in Egypt.

Until another king appeared in Egypt, who did not know Joseph;

And who, using cunning against our nation, mistreated our fathers, even causing them to expose their children to abandonment, in order to destroy their race.

At that time Moses was born, who was divinely beautiful; and he was nourished three months in his father's house.

But having been left to fend for himself, Pharaoh's daughter took him in and raised him as her own son.

And Moses was instructed in all the knowledge of the Egyptians; and he was powerful in speech and deed.

But when he reached the age of forty, he conceived the intention of going to visit his brothers, the children of Israel.

And seeing one of them being wronged, he defended him, and avenged the one who was outraged, by killing the Egyptian.

But he believed that his brothers would understand [by this] that God would deliver them through him; but they did not understand.

And the next day he found himself between them as they were quarreling, and he tried to reconcile them, [saying to them]: Men, you are brothers, why do you wrong one another?

But the one who wronged his neighbor rejected him, saying to him: who made you Prince and Judge over us?

Do you want to kill me, like you killed the Egyptian yesterday?

Then Moses fled after hearing this, and became a stranger in the land of Midian, where he had two sons.

And when forty years were completed, the Angel of the Lord appeared to him in the desert of Mount Sinai, in a flame of fire that was in a bush.

And when Moses saw it, he was astonished at the vision, and as he approached to see what it was, the voice of the Lord came to him,

[Saying]: I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses trembled and did not dare to consider what it was.

And the Lord said to him, "Take off your sandals, for the place where you are is holy ground."

I have seen, I have seen the affliction of my people who are in Egypt, and I have heard their groaning, and I have come down to deliver them: now therefore come; I will send you to Egypt.

This Moses, whom they had rejected, saying: who made you Prince and Judge? This is the one whom [God] sent as Prince and Deliverer by means of the Angel who appeared to him at the bush.

This is the one who brought them out, performing miracles and wonders in the Red Sea and in the desert for forty years.

This is the Moses who said to the children of Israel: the Lord your God will raise up for you a Prophet like me from among your brothers; listen to him.

This is the one who was in the assembly in the desert with the Angel who spoke to him on Mount Sinai, and who was with our fathers, and received the words of life to give to us.

Which our fathers refused to obey, but rejected it, and turned away in their hearts [to return] to Egypt,

Saying to Aaron: make us gods who will go before us; for we do not know what happened to this Moses who brought us out of the land of Egypt.

So in those days they made a calf, and they offered sacrifices to the idol, and rejoiced in the works of their hands.

That is why God turned away [from them] and abandoned them to serve the army of heaven, as it is written in the Book of the Prophets: House of Israel, did you offer

me sacrifices and offerings for forty years in the wilderness?

But you have carried the tabernacle of Molech, and the star of your god Remphan; which are images that you made to worship; therefore I will carry you away beyond Babylon.

The Tabernacle of the testimony was with our fathers in the desert, as commanded by the one who had told Moses to do it according to the pattern he had seen.

And our fathers having received [this Tabernacle], they carried it under the leadership of Joshua to the land which was possessed by the nations which God drove out from before our fathers, [where it remained] until the days of David; Who found favor with God and asked to be allowed to erect a Tabernacle to the God of Jacob.

And Solomon built him a house.

But the Sovereign does not dwell in temples made by hand, according to these words of the Prophet:

Heaven is my throne, and the earth is my footstool: what kind of house will you build me, says the Lord, or what could be the place of my rest?

Hasn't my hand done all these things?

You stiff-necked people, and uncircumcised in heart and ears, you always resist the Holy Spirit; you do as your fathers did.

Which of the prophets did your ancestors not persecute? They even killed those who foretold the coming of the Righteous One, whom you have now betrayed and murdered. You who received the Law through the angels, but did not keep it.

Upon hearing these things, their hearts were inflamed with anger and they gnashed their teeth at him.

But he, being filled with the Holy Spirit, and having fixed his eyes upon heaven, saw the glory of God, and Jesus being at the right hand of God.

And he said, "Look, I see the heavens opened, and the Son of Man standing at the right hand of God."

Then they cried out loudly, and covered their ears, and all together they rushed upon him.

And having brought him out of the city, they stoned him; and the witnesses laid their garments at the feet of a young man named Saul.

And they stoned Stephen, who was praying and saying, "Lord Jesus, receive my spirit."

And having knelt down, he cried out in a loud voice: Lord, do not hold this sin against them; and when he had said this, he fell asleep.

Now Saul consented to the death of Stephen, and at that time a great persecution arose against the church that was in Jerusalem, and all were scattered throughout the regions of Judea and Samaria, except the apostles.

And some God-fearing men took Stephen away to bury him, and mourned him greatly.

But Saul ravaged the church, entering every house, and dragging men and women away and putting them in prison.

Those who were scattered went about proclaiming the word of God.

And Philip went down to a city in Samaria and preached Christ to them.

And the troops were all together attentive to what Philip was saying, listening to him, and seeing the miracles he was performing.

For the unclean spirits, crying out with a loud voice, came out of many who were possessed by them, and many who were paralyzed and lame were healed.

This caused great joy in that city.

Now there was previously in the city a man named Simon who practiced the art of sorcery, and bewitched the people of Samaria, claiming to be some great personage. To which everyone was attentive, from the smallest to the greatest, saying: this is the great virtue of God.

And they were attached to him, because for a long time he had dazzled them with his magic.

But when they believed what Philip told them about the Kingdom of God and the Name of Jesus Christ, they were baptized, both men and women.

And Simon himself believed, and after being baptized, he did not move from Philip's side; and seeing the wonders and great miracles which were being done, he was as though he were caught up in it.

Now when the Apostles who were in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them;

Those who went down to them prayed for them, that they might receive the Holy Spirit:

For he had not yet come down on any of them, but they were only being baptized in the name of the Lord Jesus.

Then they laid their hands on them, and they received the Holy Spirit.

Then Simon, seeing that the Holy Spirit was given through the laying on of the apostles' hands, presented them with money,

Saying to them: give me also this power, that all upon whom I lay my hands may receive the Holy Spirit.

But Peter said to him, "May your money perish with you, because you thought that the gift of God could be obtained with money."

You have no part or inheritance in this matter, for your heart is not right before God.

Therefore, repent of this wickedness, and pray to God, so that if possible, the thought of your heart may be forgiven you.

For I see that you are in very bitter gall, and in a bond of iniquity.

Then Simon answered, and said, "You, pray to the Lord for me, that nothing may come upon me of the things that you have said."

So after they had preached and proclaimed the word of the Lord, they returned to Jerusalem and preached the gospel in many Samaritan villages.

Then the Angel of the Lord spoke to Philip, saying: Arise, and go toward the South, to the road which goes down from Jerusalem to Gaza, which is deserted.

So he got up and went away; and behold, an Ethiopian man, a eunuch, who was one of the chief lords of the court of Candace, Queen of the Ethiopians, in charge of all her riches, and who had come to worship in Jerusalem;

He returned, sitting in his chariot; and he read the Prophet Isaiah.

And the Spirit said to Philip, "Come near and join this chariot."

And Philip ran up to him and heard him reading the Prophet Isaiah; and he said to him, "Do you understand what you are reading?"

And he said to him, "But how can I understand it unless someone guides me?" And he asked Philip to come up and sit with him.

But the passage of Scripture that he was reading was this: He was led like a sheep to the slaughter, and as a lamb before its shearer is silent, so that he did not open his mouth.

In his humiliation his judgment was exalted; but who can describe his duration? For his life is taken from the earth.

And the eunuch, speaking up, said to Philip: I ask you, of whom is the Prophet saying this: of himself, or of someone else?

Then Philip opened his mouth, and beginning with this Scripture, he told him about Jesus.

And as they continued on their way, they came to [a place where there was] water; and the eunuch said, "Here is water, what can prevent me from being baptized?"

And Philip said, "If you believe with all your heart, it is permitted for you." And [the eunuch] answered, "I believe that Jesus Christ is the Son of God."

And having ordered that the chariot be stopped, they both went down into the water, Philip and the eunuch; and [Philip] baptized him.

And when they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again; and he went on his way rejoicing.

But Philip found himself in Azote, and as he went along he preached the Gospel in all the towns, until he came to Caesarea.

Now Saul, still breathing only threats and carnage against the disciples of the Lord, having addressed himself to the high priest,

He asked her for letters to take to the Synagogues in Damascus, so that if he found any of that sect, whether men or women, he would bring them bound to Jerusalem.

Now it happened that as he walked, he approached Damascus, and suddenly a light flashed from the sky like lightning all around him.

And having fallen to the ground, he heard a voice saying to him: Saul, Saul, why are you persecuting me?

And he answered: who are you, Lord? And the Lord said to him: I am Jesus, whom you are persecuting; it is hard for you to kick against the goads.

And he, trembling and afraid, said, "Lord, what do you want me to do?" And the Lord said to him, "Get up and go into the city, and there you will be told what you must do."

And the men who were walking with him stopped in terror, hearing the voice clearly, but seeing no one.

And Saul arose from the ground, and opened his eyes, and saw no one; therefore they led him by the hand, and brought him to Damascus;

Where he spent three days without seeing, without eating or drinking.

Now there was a disciple in Damascus, named Ananias, to whom the Lord said in a vision: Ananias! And he answered: Here I am, Lord.

And the Lord said to him, "Get up and go to the street called Straight, and look for a man named Saul, who is from Tarsus, at the house of Judas; for behold, he is praying."

Now [Saul] had seen in a vision a man named Ananias coming in and laying his hands on him so that he might regain his sight.

And Ananias answered, "Lord, I have heard from many about this man, and how much harm he has done to your saints in Jerusalem."

He even has the power here, from the chief priests, to bind all those who call upon your name.

But the Lord said to him, "Go; for I have chosen a vessel to carry my name before the Gentiles and kings and the children of Israel."

For I will show him how much he will have to suffer for my Name.

So Ananias went away and entered the house; and laying his hands on him, he said to him, "Brother Saul, the Lord Jesus, who appeared to you on the road as you were coming here, has sent me so that you may regain your sight and be filled with the Holy Spirit."

And immediately something like scales fell from his eyes; and at once he regained his sight; then he got up and was baptized.

And having eaten, he regained his strength. And Saul spent some days with the disciples who were in Damascus.

And he preached incessantly in the Synagogues that Christ was the Son of God.

And all who heard it were as though they were beside themselves, and they said: Is not this the one who destroyed those in Jerusalem who called on this Name, and who has come here expressly to bring them bound to the chief priests.

But Saul grew stronger and stronger, and confounded the Jews who remained in Damascus, proving that Jesus was the Christ.

But much later the Jews conspired together to kill him.

But their plots became known to Saul. Now they were guarding the gates day and night, in order to kill him.

But the disciples, taking him by night, lowered him down the wall in a basket.

And when Saul came to Jerusalem, he tried to join the disciples; but they all feared him, not believing that he was a disciple.

But Barnabas took him and brought him to the Apostles, and told them how on the way

he had seen the Lord, who had spoken to him, and how he had spoken frankly in Damascus in the name of Jesus.
And he was with them in Jerusalem, showing himself publicly.
And speaking openly in the name of the Lord Jesus, he argued with the Greeks, but they sought to kill him.
Having learned of this, the brothers brought him to Caesarea and sent him to Tarsus.

Therefore the churches throughout Judea, Galilee, and Samaria were at peace, being built up and walking in the fear of the Lord; and they multiplied through the encouragement of the Holy Spirit.
Now it happened that, as Peter was visiting them all, he also came to the Saints who lived in Lydda.
And he found there a man named Aeneas, who for eight years had been lying in a small bed; for he was paralyzed.
And Peter said to him, Aeneas, may Jesus Christ heal you! Get up and make your bed; and he got up at once.
And all who lived in Lydda and Sharon saw him; and they were converted to the Lord.
Now there was in Joppa a female disciple named Tabitha, which means [in Greek] Dorcas, who was full of good works and almsgiving which she gave.
And it happened in those days that she fell ill, and died; and when they had washed her, they put her in an upper room.
And because Lydda was near Joppa, the disciples, having heard that Peter was in Lydda, sent two men to him, begging him not to delay coming to them.
And Peter got up and went with them; and when he arrived, they brought him into the upper room; and all the widows came to him weeping, and showing how many robes and garments Dorcas made while she was with them.
But after Peter had put them all out, he knelt down and prayed; then turning toward the body, he said, "Tabitha, get up." And she opened her eyes, and seeing Peter, she sat down.
And he gave her his hand, and lifted her up; then having called the saints and the widows, he presented her alive to them.
And this became known throughout Joppa; and many believed in the Lord.
And it happened that he stayed several days in Joppa, at the home of a certain Simon, a tanner.
Now there was in Caesarea a man named Cornelius, Centurion of a cohort [of the Legion] called Italic;
[Man] devout and God-fearing, with all his family, also giving a lot of alms to the people, and praying to God continually;
Who clearly saw in a vision about nine o'clock in the day, an Angel of God who came to him, and who said to him: Cornelius!
And Cornelius, his eyes fixed upon him, and being greatly afraid, said to him: what is it, Lord? And he said to him: your prayers and your alms have ascended in remembrance before God.
Now therefore send people to Joppa, and bring back Simon, who is surnamed Peter. He is staying with a certain Simon the tanner, who has his house near the sea; he is the one who will tell you what you must do.
And when the angel who was speaking to Cornelius had gone away, he called two of his servants and a God-fearing soldier from among those who were standing around him.
Having told them everything, he sent them to Joppa.
The next day, as they were walking and approaching the city, Peter went up onto the house to pray, about six o'clock.
And it happened that, being hungry, he wanted to eat his meal; and as those of the house were preparing food for him, he experienced a rapture of the mind;
And he saw the heavens opened, and a ship descending upon him like a great shroud, bound at the four ends, and descending to earth;

In which there were all kinds of four-footed land animals, wild beasts, reptiles, and birds of the air.

And a voice came to him, saying, Peter, get up, kill, and eat.

But Peter replied, "I do not care, Lord! For I have never eaten anything unclean or defiled."

And the voice said to him a second time: "Do not consider the things that God has purified as defiled."

And this happened up to three times, and then the ship withdrew to the sky.

Now Peter was in anguish over the meaning of the vision which he had seen, when the men sent by Cornelius to inquire about Simon's house came to the gate.

And having called someone, they asked if Simon, who was surnamed Peter, was staying there.

And as Peter was thinking about the vision, the Spirit said to him: "Here are three men who are looking for you."

So get up, go downstairs, and go with them without causing any trouble, for I am the one who sent them.

So Peter went down to the people who had been sent to him by Cornelius and said to them, "Behold, I am the one you are looking for; what is the reason for which you have come?"

And they said: Cornelius the centurion, a righteous and God-fearing man, who had a good reputation among all the Jewish nation, was told by a holy angel of God to send for you to come to his house and hear you speak.

Then Peter brought them in and lodged them; and the next day he went with them, and some of the brothers from Joppa kept him company.

And the next day they entered Caesarea. Now Cornelius was waiting for them, having called his relatives and close friends.

And it came to pass that as Peter entered, Cornelius came to meet him, and threw himself at his feet, and worshipped him.

But Peter helped him up, saying to him, "Get up, I am also a man."

Then, while talking with him, he went in and found several people gathered there.

And he said to them, "You know how it is not lawful for a Jew to associate with a foreigner or to go to his house, but God has shown me that I should not consider any man to be unclean or defiled."

That is why, as soon as you sent for me, I came without hesitation. I therefore ask you what matter prompted you to send for me.

And Cornelius said to him: Four days at this time I have been fasting, and praying at nine o'clock in my house; and behold, a man stood before me in dazzling clothing.

And he said to me: Cornelius, your prayer has been heard, and God has remembered your alms.

Send therefore to Joppa, and bring from there Simon, called Peter, who is staying in the house of Simon the tanner, by the sea, who comes and will speak to you.

That is why I first sent to you, and you did well to come. Now we are all here before God to hear everything that God has commanded you to tell us.

Then Peter spoke up and said: I truly understand that God does not show partiality; But in every nation, he who fears him and does what is right is acceptable to him.

This is what he sent to signify to the children of Israel, announcing peace through Jesus Christ, who is Lord of all.

You know what happened throughout Judea, beginning with Galilee, after the baptism that John preached;

[Knowing], how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were under the power of the demon: for God was with Jesus.

And we are witnesses of all the things he did, both in the land of the Jews and in Jerusalem; and how they put him to death by hanging him on a tree.

[But] God raised him from the dead on the third day, and gave him up to be

manifested;

Not to all the people, but to us, [I say], to the witnesses formerly ordained by God, who ate and drank with him after he was raised from the dead.

And he commanded us to preach to the people, and to testify that he is the one appointed by God to be the Judge of the living and the dead.

All the Prophets bear witness to him, that whoever believes in him will receive forgiveness of his sins through his Name.

While Peter was still speaking these words, the Holy Spirit came upon all who heard the word.

But the Faithful of the Circumcision who had come with Peter were astonished that the gift of the Holy Spirit was also poured out on the Gentiles.

For they heard them speaking in various languages and glorifying God.

Then Peter spoke up and said, "What can prevent these people, who have received the Holy Spirit just as we have, from being baptized with water?"

He therefore commanded that they be baptized in the Name of the Lord. Then they begged him to stay there a few days.

Now the Apostles and the brothers who were in Judea heard that the Gentiles also had received the word of God.

And when Peter returned to Jerusalem, those of the Circumcision disputed with him, Saying: you went into the house of uncircumcised men, and you ate with them.

Then Peter began to explain everything to them in order, saying:

I was praying in the city of Joppa, and being in a state of rapture, I saw a vision, [namely] a vessel like a great shroud, which descended from heaven, bound at the four ends, and came to me.

In which, having cast my eyes, I perceived and saw four-footed earth animals, wild beasts, reptiles, and birds of the air.

I also heard a voice saying to me: Peter, get up, kill, and eat.

And I answered: I have no regard, Lord! for nothing filthy or defiled has ever entered my mouth.

And the voice answered me again from heaven: What God has purified, do not consider defiled.

And this happened three times; and then all these things were taken up into heaven.

And behold, at that very moment three men, who had been sent from Caesarea to me, appeared at the house where I was;

And the Spirit told me to go with them, without hesitation; and these six brothers also came with me, and we entered the house of this man.

And he told us how he had seen an angel in his house who appeared to him and said:

"Send people to Joppa, and bring back Simon who is surnamed Peter;

Who will tell you things by which you and all your household will be saved?

And when I began to speak, the Holy Spirit came upon them, as it had come upon us in the beginning.

Then I remembered the word of the Lord, and how he had said: John baptized with water, but you will be baptized with the Holy Spirit.

Since God has given them a gift like the one he gave us who believed in the Lord Jesus Christ, who was I to stand against God?

Then, having heard these things, they were calmed, and they glorified God, saying: So God has granted repentance to the Gentiles, leading to life.

But those who had been scattered by the persecution stirred up on account of Stephen traveled as far as Phoenicia, Cyprus, and Antioch, without proclaiming the word to anyone except the Jews.

But there were some of them, Cyprians and Cyrenians, who, having entered Antioch, spoke to the Greeks, announcing the Lord Jesus.

And the hand of the Lord was with them; so that a great number believed and were converted to the Lord.

And the news reached the ears of the church in Jerusalem, so they sent Barnabas to

cross over to Antioch.

When he had arrived there and seen the grace of God, he rejoiced; and he exhorted them all to remain faithful to the Lord with all their heart.

For he was a good man, full of the Holy Spirit and of faith; and a great number of people were joined to the Lord.

Then Barnabas went to Tarsus to look for Saul.

And having found him, he brought him to Antioch; and it came to pass that for a whole year they assembled with the Church, and taught a great people, so that it was first in Antioch that the disciples were called Christians.

Now in those days some prophets came down from Jerusalem to Antioch.

And one of them, named Agabus, stood up and declared by the Spirit that a great famine would come upon all the world; and indeed it came upon us in the days of Claudius Caesar.

And the disciples, each according to his ability, determined to send [something] to provide for the brothers who remained in Judea.

This they also did, sending it to the Elders by the hands of Barnabas and Saul.

At that same time King Herod began to mistreat some of those of the Church;

And he put James, the brother of John, to death with the sword.

And seeing that this pleased the Jews, he continued, and also had Peter arrested.

Now it was the days of Unleavened Bread. And when he had seized him, he put him in prison, and gave him to be guarded by four squads, each with four soldiers, intending to bring him out for torture before the people after the Passover festival.

So Peter was kept in prison; but the Church continually prayed to God for him.

Now at the time when Herod was about to send him to his execution, that very night Peter was sleeping between two soldiers, bound with two chains; and the guards who were outside the gate were guarding the prison.

And behold, an angel of the Lord appeared, and a light shone in the prison, and [the angel] struck Peter on the side, and woke him, saying to him, "Get up lightly." And the chains fell from his hands.

And the angel said to him, "Gird up and put on your sandals," which he did. Then he said to him, "Throw your robe over yourself and follow me."

So he went out and followed him; but he did not know that what was being done by the Angel was real, for he thought he was seeing some vision.

And when they had passed the first and second guards, they came to the iron gate, through which one goes into the city, and this gate opened to them of itself, and having gone out, they passed a street, and suddenly the Angel withdrew from him.

Then Peter came to his senses and said: I now know for certain that the Lord has sent his angel and has delivered me from the hand of Herod and from all the expectation of the Jewish people.

And having considered all things, he came to the house of Mary, the mother of John called Mark, where many were gathered, and praying.

And when he knocked on the door of the vestibule, a servant girl named Rhode came to listen;

When she heard Peter's voice, she did not open the vestibule for joy, but ran into the house and announced that Peter was at the door.

And they said to her, "You are crazy." But she insisted that what she said was true; and they said, "It is her Angel."

But Peter kept knocking; and when they opened the door, they saw him, and were as if taken out of their minds.

And he motioned to them with his hand to be silent, and told them how the Lord had brought him out of prison, and he said to them, "Tell these things to James and the brothers." Then he left there and went to another place.

But when the day came, there was great confusion among the soldiers, [as to] what had become of Peter.

And Herod, having searched for him and not finding him, after bringing charges

against the guards, ordered that they be led to their execution. Then he went down from Judea to Caesarea, where he stayed.

Now he intended to wage war against the Tyrians and the Sidonians; but they came to him with a common agreement; and having won over Blastus, who was Chamberlain to the King, they asked for peace, because their country was nourished by that of the King.

On an appointed day, Herod, dressed in royal robes, sat on his throne and addressed them.

At this the people cried out: The voice of a God, and not of a man!

And at once an angel of the Lord struck him down, because he had not given glory to God; and he was eaten by worms, and he gave up his spirit.

But the word of God was making progress and spreading.

Barnabas and Saul, having completed their mission, returned from Jerusalem, taking with them John, who was surnamed Mark.

Now there were in the church that was at Antioch some prophets and teachers, namely Barnabas, Simeon called Niger, Lucius the Cyrenian, Manahem, who had been brought up with Herod the Tetrarch, and Saul.

And as they were serving the Lord and fasting, the Holy Spirit said, "Separate Barnabas and Saul for me, from the work to which I have called them."

Then, having fasted and prayed, and having laid their hands on them, they let them go.

So they, being sent by the Holy Spirit, went down to Seleucia, and from there they sailed to Cyprus.

And when they were in Salamis, they proclaimed the word of God in the Jewish synagogues; and they also had John to help them.

Then, having crossed the island to Paphos, they found there a certain enchanter, a Jewish false prophet, named Bar-Jesus,

Who was with the Proconsul Sergius Paulus, a wise man, who summoned Barnabas and Saul, desiring to hear the word of God.

But Elymas, [that is], the enchanter, for that is what the name Elymas means, resisted them, trying to turn the Proconsul away from the faith.

But Saul, who is also called Paul, being filled with the Holy Spirit, and having his eyes fixed on him, said:

O man full of all fraud and all deceit, son of the Devil, enemy of all justice, will you not cease to overturn the ways of the Lord which are straight?

Therefore, behold, the hand of the Lord is going to be upon you, and you will be blind, unable to see the sun for a time. And at once darkness and gloom fell upon him, and turning about, he sought someone to lead him by the hand.

Then the Proconsul, seeing what had happened, believed, being filled with admiration for the teaching of the Lord.

And when Paul and those who were with him had left Paphos, they came to Perga, a city in Pamphylia; but John having withdrawn from them, returned to Jerusalem.

And they, having departed from Perga, came to Antioch, a city of Pisidia, and having entered the Synagogue on the Sabbath day, sat down.

And after the reading of the Law and the Prophets, the leaders of the Synagogue sent word to them: Men brothers! If you have any word of exhortation for the people, speak it.

Then Paul stood up and motioned with his hand so that silence was given, and said: Men of Israel, and you who fear God, listen.

The God of this people of Israel chose our fathers, and gloriously distinguished this people from the time they dwelt in the land of Egypt, and brought them out with an exalted arm.

And he endured them in the desert for about forty years.

And having destroyed seven nations in the land of Canaan, he distributed the land to them by lot.

And about four hundred and fifty years later, he gave them Judges, until Samuel the Prophet.

Then they asked for a king, and God gave them Saul son of Kish, a man of the tribe of Benjamin; and [thus] forty years passed.

And [God] having removed him, raised up David to be their King, of whom also he bore this testimony, and said: I have found David son of Jesse, a man after my own heart, [and] who will do all my will.

It was from his seed that God, according to his promise, raised up Jesus as Savior to Israel.

John had previously preached the Baptism of repentance to all the people of Israel, before the coming of Jesus.

And as John finished his course, he said, "Who do you suppose I am? I am not [the Christ], but behold, one is coming after me, whose sandal I am not worthy to untie from his feet."

Men, brothers! Children who descend from Abraham, and those of you who fear God, it is to you that the word of this salvation has been sent.

For the inhabitants of Jerusalem and their governors, not knowing him, even in condemning him fulfilled the words of the prophets, which are read every Sabbath.

And although they found nothing in him worthy of death, they begged Pilate to put him to death.

And after they had accomplished all the things which had been written of him, they took him down from the tree and laid him in a tomb.

But God raised him from the dead.

And he was seen for several days by those who had gone up with him from Galilee to Jerusalem, who are his witnesses before the people.

And we announce to you the promise that was made to our fathers,

That God has accomplished it towards us who are their children; having raised up Jesus, as it is written in the second Psalm: you are my Son, today I have begotten you.

And [to show] that he raised him from the dead, so that he would not have to return to the tomb, he said thus: I will give you the sure holiness of David.

That is why he also said in another place: you shall not allow your Holy One to smell of corruption.

For indeed David, after having served in his time in the counsel of God, fell asleep, and was placed with his fathers, and felt corruption.

But the one whom God raised from the dead did not experience corruption.

Therefore, brothers, know that through him the forgiveness of sins is proclaimed to you;

And that in everything from which you could not be justified by the Law of Moses, whoever believes is justified by it.

Therefore, beware lest what is said in the Prophets happen to you:

See, you scorners, and be astonished, and be scattered: for I am going to do a work in your time, a work that you will not believe, if someone tells you about it.

Then, having left the Jewish synagogue, the Gentiles begged them to announce these words to them on the following Sabbath.

And when the assembly was separated, many of the Jews and proselytes who worshiped God followed Paul and Barnabas, who spoke to them, urging them to continue in the grace of God.

And the following Sabbath, almost the whole city gathered to hear the word of God.

But the Jews, seeing all this multitude, were filled with envy, and contradicted what Paul was saying, contradicting and blaspheming.

Then Paul and Barnabas, having grown bolder, said to them, "It was indeed necessary to speak the word of God to you first, but since you reject it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles."

For the Lord has commanded us thus, [saying]: I have appointed you to be a light for

the Gentiles, that you may bring salvation to the ends of the earth.
And when the Gentiles heard this, they rejoiced and glorified the word of the Lord;
and all who were appointed to eternal life believed.
Thus the word of the Lord spread throughout the whole land.
But the Jews stirred up some devout and prominent women, and the leading men of the city, and they stirred up a persecution against Paul and Barnabas, and drove them out of their quarters.
But they shook the dust off their feet against them and came to Iconium.
And the disciples were filled with joy and with the Holy Spirit.
Now it happened that, while in Iconium, they entered together into the Jewish Synagogue, and they spoke in such a way that a great multitude of Jews and Greeks believed.
But those among the Jews who rebelled stirred up and angered the minds of the Gentiles against the brothers.
So they remained there for quite some time, speaking boldly for the Lord, who bore witness to the word of his grace, causing wonders and miracles to be done through them.
But the multitude of the city was divided in two, and some were on the side of the Jews, and others on the side of the Apostles.
And when a riot broke out among both the Gentiles and the Jews, and their rulers, to insult the Apostles and to stone them,
Having learned of this, they fled to the cities of Lycaonia, namely Lystra, Derbe, and the surrounding districts.
And they proclaimed the Gospel there.
Now there was a man in Lystra, crippled from birth, who had never walked, and who sat there.
This man heard Paul speak, and Paul, having fixed his eyes on him and seeing that he had faith to be healed,
He said to him in a loud voice, "Stand up straight on your feet." And he jumped up and walked.
And the people who were gathered there, having seen what Paul had done, raised their voices, saying in the Lycaonian language: the gods, having become like men, have come down to us.
And they called Barnabas Jupiter, and Paul Mercury, because it was he who spoke.
And even the Priest of Jupiter, who was before their city, having brought crowned bulls to the entrance of the gate, wanted to sacrifice to them with the crowd.
But when the Apostles Barnabas and Paul heard of this, they tore their clothes and fell into the crowd, shouting,
And saying, "Men, why do you do these things? We too are men, subject to the same passions as you, and we proclaim to you that you should turn from these vain things to the living God, who made the heavens and the earth, the sea, and all things that are in them."
Which, in past centuries, allowed all nations to walk in their own ways;
Although he did not leave himself without testimony, by doing good, and giving us rains from heaven, and fruitful seasons, and filling our hearts with food and joy.
And by saying these things, they scarcely prevented the troops from sacrificing to them.
Then some Jews from Antioch and Iconium came and won over the people, so that they stoned Paul and dragged him out of the city, thinking that he was dead.
But the disciples having gathered around him, he got up and went into the city; and the next day he went with Barnabas to Derbe.
And after they had proclaimed the Gospel in that city, and instructed many people, they returned to Lystra, Iconium, and Antioch;
Strengthening the spirit of the disciples, and exhorting them to persevere in the faith, and making them understand that it is through many afflictions that we must

enter the Kingdom of God.

And after, by the advice of the assemblies, they had appointed elders in each church, having prayed with fasting, they commended them to the Lord, in whom they had believed.

Then, having crossed Pisidia, they went to Pamphylia.

And having proclaimed the word at Perge, they went down to Attalie.

And from there they sailed to Antioch, where they had been commended to the grace of God for the work they had completed.

And when they arrived, and had assembled the Church, they recounted all the things that God had done through them, and how he had opened the door of faith to the Gentiles.

And they remained there a long time with the disciples.

Now some who had come down from Judea were teaching the brothers, [saying]: unless you are circumcised according to the custom of Moses, you cannot be saved.

Given this, a great dispute and disagreement arose between Paul and Barnabas and them, and it was decided that Paul and Barnabas, and some others of them, should go up to Jerusalem to the Apostles and Elders about this question.

So they, being sent from the Church, traveled through Phoenicia and Samaria, telling of the conversion of the Gentiles; and they caused great joy to all the brothers.

And when they arrived in Jerusalem, they were received by the Church, and by the Apostles, and by the Elders, and they recounted all the things that God had done through them.

But some, [they said], of the sect of the Pharisees who believed, stood up, saying that they must be circumcised and ordered to keep the Law of Moses.

Then the Apostles and the Elders gathered together to consider this matter.

And after much discussion Peter stood up and said to them, "Brothers, you know that long ago God chose me from among us, so that the Gentiles might hear the word of the gospel from my mouth and believe."

And God, who knows the hearts, bore witness to them by giving them the Holy Spirit, just as he did to us.

And he made no distinction between us and them, having purified their hearts by faith.

Now then, why are you testing God by wanting to impose on the disciples a yoke that neither our fathers nor we have been able to bear?

But we believe that we will be saved by the grace of the Lord Jesus Christ, just as they were.

Then the whole assembly fell silent, and listened to Barnabas and Paul, who were recounting what wonders and marvels God had done among the Gentiles through them.

And after they had fallen silent, James spoke up and said: Men brothers, listen to me!

Simon recounted how God first looked to the Gentiles to draw from them a people consecrated to his Name.

And this is what the words of the Prophets agree on, as it is written:

After that I will return and rebuild the Tabernacle of David, which has fallen; I will repair its ruins and raise it up.

So that the rest of mankind may seek the Lord, and all the nations also upon whom my name is claimed, says the Lord, who does all these things.

All his works have been known to God from all times.

That is why I am of the opinion that we should not disturb those Gentiles who convert to God;

But to write to them that they should abstain from the defilements of idols and from fornication and from strangled animals, and from blood.

For as for Moses, from ancient times there are people in every city who preach him, since he is read in the Synagogues every Sabbath day.

Then it seemed good to the Apostles and the Elders, with the whole Church, to send to

Antioch with Paul and Barnabas some men chosen from among themselves, namely Judas, surnamed Barsabbas, and Silas, who were leaders among the brothers. And they wrote through them, saying: The Apostles, and the Elders, and the brothers, to the brothers among the Gentiles in Antioch, and in Syria, and in Cilicia, greetings.

Because we have heard that some have gone out from among us and troubled you with certain words, stirring up your souls, commanding you to be circumcised and to keep the Law, without having given them any order; We have decided, having all come together with one accord, to send to you, along with our dear Barnabas and Paul, men whom we have chosen; And who are men who have given up their lives for the Name of our Lord Jesus Christ.

So we have sent Judas and Silas, who will tell you the same things by word of mouth.

For it seemed good to the Holy Spirit and to us not to place a greater burden on you than these things which are necessary;

[Know] that you abstain from things sacrificed to idols, and from blood, and from strangled animals, and from fornication; from which things, if you keep yourselves, you will do well. So be it!

After taking leave, they came to Antioch, and having assembled the Church, they delivered the Letters.

And when [those of Antioch] had read them, they were gladdened by the consolation [they gave them].

Likewise, Judas and Silas, who were also prophets, exhorted the brothers with many speeches and strengthened them.

And after remaining there for some time, they were sent back in peace by the brothers to the Apostles.

But it seemed good to Silas to remain there.

And Paul and Barnabas also remained in Antioch, teaching and proclaiming the word of the Lord, along with many others.

And a few days later, Paul said to Barnabas: let us return and visit our brothers in all the towns where we proclaimed the word of the Lord, to see how they are doing.

But Barnabas advised that they take John, surnamed Mark, with them.

But it did not seem reasonable to Paul that someone who had separated himself from them in Pamphylia, and who had not gone with them for that work, should be added to them.

There was a dispute between them, and they parted ways, and Barnabas took Mark and sailed to Cyprus.

But Paul, having chosen Silas to accompany him, left there, having been commended to the grace of God by the brothers.

And he crossed Syria and Cilicia, strengthening the churches.

And he came to Derbe and Lystra, and behold, there was there a disciple named Timothy, son of a Jewish woman, a believer; but of a Greek father;

He had a good testimony from the brothers who were in Lystra and Iconium.

[Therefore] Paul wanted him to go with him; and taking him with him, he circumcised him, because of the Jews who were in those places: for they all knew that his father was a Greek.

So they, going from town to town, instructed them to keep the ordinances decreed by the Apostles and by the Elders of Jerusalem.

So the churches were strengthened in the faith and grew in number daily.

Then, having passed through Phrygia and the country of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia.

And having come to Mysia, they tried to go to Bithynia; but the Spirit of Jesus would not allow them.

Therefore, having crossed Mysia, they went down to Troas.

And Paul had a vision at night of a Macedonian man who stood before him and begged him, saying, "Come over to Macedonia and help us."

When he had seen this vision, we immediately set out for Macedonia, concluding from this that the Lord had called us to preach the gospel to them.

Having thus departed from Troas, we headed straight for Samothrace, and the next day for Neapolis.

And from there to Philippi, which is the first city of the district of Macedonia, and is a colony; and we stayed some time in the city.

And on the Sabbath day we went out of the city, [and went] to the place where it was customary to pray, near the river, and there we sat and spoke to the women who were gathered there.

And a woman named Lydia, a dealer in purple cloth, who was from the city of Thyatira, and who worshiped God [us], heard, and the Lord opened her heart to pay attention to the things that Paul was saying.

And after she and her family had been baptized, she begged us, saying, "If you consider me faithful to the Lord, come into my house and stay." And she compelled us.

Now it happened that as we were going to prayer, we were met by a servant girl who had a spirit of Python, and who brought great profit to her masters by divining.

And she began to follow Paul and us, shouting and saying, "These men are servants of the Most High God, and they are telling you the way to salvation."

And she did this for several days; but Paul, being bothered, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her"; and it came out.

But when his masters saw that their hope of gain was lost, they seized Paul and Silas and dragged them into the public square before the magistrates.

And they presented them to the Governors, saying: these men, who are Jews, are disturbing our city:

Because they proclaim maxims that we are not permitted to receive, nor to keep, since we are Romans.

The people also rose up together against them, and the Governors, having torn their robes, ordered that they be whipped.

And after giving them several lashes, they put them in prison, ordering the jailer to guard them securely.

And the [jailer], having received this order, put them at the back of the prison, and fastened their feet in stocks.

At midnight Paul and Silas were praying, singing hymns to God, so that the prisoners could hear them.

And suddenly there was such a great earthquake that the foundations of the prison collapsed; and immediately all the doors opened, and everyone's chains were loosed.

Whereupon the jailer awoke, and seeing the prison doors open, drew his sword, and wanted to kill himself, believing that the prisoners had fled.

Paul cried out in a loud voice, saying, "Do not harm yourself, for we are all here."

Then, having asked for light, he ran into [the dungeon], and trembling, fell [at the feet] of Paul and Silas.

And having led them out, he said to them, "Sirs, what must I do to be saved?"

They said, "Believe in the Lord Jesus Christ, and you will be saved—you and your household."

And they spoke the word of the Lord to him and to all who were in his house.

After that, taking them at that same hour of the night, he washed their wounds, and immediately afterwards he was baptized, along with all those of his household.

And having brought them into his house, he served them food, and rejoiced, because he and all his household had believed in God.

And when day came, the Governors sent bailiffs to tell him: release these people.

And the jailer reported these words to Paul, [saying]: The governors have sent word that you should be released; so come out now, and go in peace.
But Paul said to the officers: After publicly flogging us, Roman citizens, they put us in prison; and now they want to release us secretly? No, let them come themselves and put us out.
And the bailiffs reported these words to the Governors, who were afraid, having heard that they were Romans.
That is why they came to them and begged them; then, having opened their doors to them, they implored them to leave the city.
Then, having left the prison, they went to Lydia's house, and having seen the brothers, they comforted them, and [then] they left.
Then, having passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish Synagogue.
And Paul, as was his custom, went there, and for three Sabbaths he disputed with them from the Scriptures;
Explaining and proving that it was necessary for Christ to suffer and to rise from the dead, and that this Jesus, whom [he said], I proclaim to you, was the Christ.
And some of them believed, and joined Paul and Silas, and a great multitude of Greeks who worshipped God, and a considerable number of prominent women.
But the rebellious Jews, being full of envy, took some lazy men filled with malice, who, having made a mass of people, caused an uproar in the city, and having forced Jason's house, sought out [Paul and Silas] to bring them to the people.
But not finding them, they dragged Jason and some brothers before the Governors of the city, shouting: these men who have stirred everyone up have also come here.
And Jason took them into his house; and they all disobeyed Caesar's orders, saying that there is another king, [whom they call] Jesus.
So they stirred up the people and the city's governors, who were hearing these things.
But after receiving assurances from Jason and the others, they let them go.
And first the brothers put Paul and Silas out of [the city] by night, to go to Berea, where, having arrived, they entered the Jewish Synagogue.
But these were more generous than the Jews of Thessalonica, for they received the word with all promptness, consulting the Scriptures daily to find out whether things were as they were told.
Many of them believed, including distinguished Greek women and men, in fairly large numbers.
But when the Jews of Thessalonica learned that the word of God was also being proclaimed by Paul in Berea, they came there and stirred up the people.
But then the brothers immediately brought Paul out of the city, as if to go toward the sea; but Silas and Timothy remained there.
And those who had taken charge of bringing Paul to safety brought him as far as Athens, and they left after receiving orders from [Paul] to tell Silas and Timothy to come and join him soon.
And as Paul waited for them in Athens, his spirit grew sour within him, considering that city entirely given over to idolatry.
He therefore argued in the Synagogue with the Jews and with the devout, and every day in the public square with those who met there.
And some of the Epicurean and Stoic philosophers began to speak with him, and some said: what does this speaker mean? and others said: he seems to be announcing foreign gods; because he was announcing Jesus and the resurrection to them.
And having taken him, they brought him into the Areopagus, [and said to him]: shall we not know what this new teaching is that you speak of?
Because you fill our ears with certain strange things; therefore we want to know what these things mean.
Now all the Athenians and the foreigners who lived in [Athens] were occupied with

nothing but saying or hearing some news.

Paul, then, being in the midst of the Areopagus, said to them: Men of Athens, I perceive you to be overly devout in all things.

For as I passed by and observed your devotions, I even found an altar on which was written: TO THE UNKNOWN GOD; therefore, the one whom you honor without knowing him is the one I am announcing to you.

The God who made the world and all things in it, being Lord of Heaven and earth, does not dwell in temples made with hands;

And he is not served by the hands of men, [as] if he needed anything, since it is he who gives to all life, breath, and all things;

And he made from one blood all mankind, to inhabit all the earth, having determined the seasons he established, and the boundaries of their habitation:

So that they may seek the Lord, to see if they might somehow touch him by groping, and find him; although he is not far from any one of us.

For in him we live and move and have our being; as even some of your own poets have said; for we are his offspring.

Since we are the race of God, we should not consider divinity to be like gold, or silver, or stone cut by the art and industry of men.

But God, passing over those times of ignorance, now announces to all men everywhere that they should repent.

Because he has set a day on which he will judge the whole world with justice, by the man whom he has appointed [for this purpose]; of which he has given certain proof to all, by having raised him from the dead.

But when they heard this word about the resurrection of the dead, some of them scoffed, while others said, "We will hear you again on this."

And so Paul went out from among them.

Some, however, joined him and believed; among them were Dionysius the Areopagite, and a woman named Damaris, and some others with them.

After that, Paul left Athens and came to Corinth.

And having found there a Jew, named Aquile, originally from the country of Pontus, who a little while before had come from Italy, with Priscilla his wife, because Claudius had ordered that all the Jews leave Rome, he addressed them.

And because he was of the same trade, he stayed with them and worked. Now their trade was making tents.

And every Sabbath he debated in the Synagogue, and persuaded both Jews and Greeks.

And when Silas and Timothy came from Macedonia, Paul, moved by the Spirit, testified to the Jews that Jesus was the Christ.

And when they contradicted him and blasphemed, he shook out his clothes and said to them: May your blood be on your own heads, I am clear about it! I am going now to the Gentiles.

And leaving there, he entered the house of a man called Just, who served God, and whose house was attached to the Synagogue.

But Crispus, the leader of the synagogue, believed in the Lord with all his household; and many others of the Corinthians, when they heard it, believed and were baptized.

But the Lord said to Paul in a vision at night: do not be afraid, but speak, and do not be silent;

Because I am with you, and no one will lay hands on you to harm you; and I have a great many people in this city.

So he remained there for a year and six months, teaching the word of God among them.

But during the time when Gallio was Proconsul of Achaia, the Jews [all] unanimously rose up against Paul and brought him before the judicial seat,

By saying: this man persuades people to serve God against the Law.

And when Paul wanted to open his mouth, Gallio said to the Jews: O Jews! if there

were a question of any injustice, or of any crime, I would bear with you as much as would be reasonable;

But if it concerns words and speech, and your Law, you yourselves shall set them in order: for I do not wish to be a judge of these things.

And he had them removed from in front of the courthouse.

Then all the Greeks, having seized Sosthenes, who was the Principal of the Synagogue, beat him in front of the judicial seat, without Gallio taking any trouble about it.

And when Paul had stayed there a while longer, he took leave of the brothers and sailed to Syria, and with him Priscilla and Aquile, after he had his head shaved at Cenchreae, because he had taken a vow.

Then he arrived at Ephesus and left them there; but having entered the synagogue, he reasoned with the Jews,

They begged him to stay with them even longer; but he refused to grant their request.

And he took leave of them, saying, "I must by all means attend the coming Feast in Jerusalem, but I will return to you again, God willing." So he sailed out of Ephesus.

And when he had gone down to Caesarea, he went up [to Jerusalem], and after greeting the Church, he went down to Antioch.

And having stayed there for some time, he departed, and immediately crossed the region of Galatia and Phrygia, strengthening all the disciples.

But there came to Ephesus a Jew named Apollos, an Alexandrian by birth, an eloquent man, and learned in the Scriptures;

He was in some way instructed in the way of the Lord; and as he had great zeal, he explained and taught very accurately the things which concern the Lord, although he knew only the Baptism of John.

So he began to speak boldly in the Synagogue; and when Priscilla and Aquile heard him, they took him with them and explained to him more specifically the way of God.

And when he wanted to go to Achaia, the brothers who had urged him to do so wrote to the disciples to receive him, and when he arrived there, he greatly benefited those who had believed by grace.

For he publicly convinced the Jews with great vehemence, demonstrating from the Scriptures that Jesus was the Christ.

Now it happened, while Apollos was in Corinth, that Paul, having passed through all the upper districts, came to Ephesus, where, having found some disciples, he said to them:

Did you receive the Holy Spirit when you believed? And they answered him, "We have not even heard that there is a Holy Spirit."

And he said to them, "Into what [Baptism] were you baptized?" They answered, "Into the Baptism of John."

Then Paul said: it is true that John baptized with the baptism of repentance, telling the people to believe in the one who was coming after him, that is, in Jesus Christ.

And having heard these things, they were baptized in the name of the Lord Jesus.

And after Paul had laid his hands on them, the Holy Spirit came upon them, and so they spoke in various tongues and prophesied.

And all these men were about twelve.

Then, having entered the Synagogue, he spoke boldly for three months, disputing and persuading about the things of the Kingdom of God.

But when some hardened their hearts and rebelled, speaking evil of the way [of the Lord] before the multitude, he withdrew from them and separated the disciples; and he disputed daily in the school of a man named Tyrannus.

And this continued for two years; so that all who remained in Asia, both Jews and Greeks, heard the word of the Lord Jesus.

And God was doing extraordinary wonders through Paul:

So that even handkerchiefs and cloths were carried over the sick from their own bodies, and they were cured of their illnesses, and the evil spirits came out of the [possessed].

Then some of the Jewish exorcists, who were running around, tried to invoke the Name of the Lord Jesus over those who were possessed by evil spirits, saying: we adjure you by this Jesus whom Paul preaches.

And those who did this were seven sons of Sceva the Jew, the chief priest.

But the evil spirit answered, "I know Jesus, and I know who Paul is; but who are you?"

And the man in whom the evil spirit was leaped upon them, and having gained control of them, treated them so badly that they fled from that house naked and wounded.

This became known to all the Jews and Greeks living in Ephesus, and they were all filled with awe, and the name of the Lord Jesus was glorified.

And many of those who had believed came, confessing and declaring what they had done.

Several of those who had engaged in curious practices brought their books and burned them in front of everyone; when their value was calculated, it was found to amount to fifty thousand pieces of silver.

Thus the word of the Lord spread noticeably and produced great effects.

Now after these things were done, Paul resolved by [a movement] of the Spirit to go through Macedonia and Achaia, and to Jerusalem, saying, after I have been there I must see Rome also.

And having sent two of those who assisted him, namely Timothy and Erastus, to Macedonia, he remained for some time in Asia.

But at that time a great disturbance arose because of the doctrine.

For a certain man, named Demetrius, who worked in silversmithing, and made small silver temples of Diana, and who brought much profit to the craftsmen,

He gathered them together, along with others who were working on similar projects, and said to them: O men! You know that all our gain comes from this work.

But you see and hear how not only in Ephesus, but almost throughout all Asia, this Paul has, by his persuasion, turned many people away, saying that those who are made by hand are not gods.

And there is not only a danger for us that our profession will come to be disparaged, but also that the Temple of the great goddess Diana will no longer be esteemed, and that it will happen that her majesty, which all of Asia and the universal world reveres, will be annihilated.

And when they heard these things, they were all filled with anger, and cried out, saying: Great is Artemis of the Ephesians!

And the whole city was filled with confusion; and they rushed into the Theatre, and seized Gaius and Aristarchus of Macedonia, Paul's traveling companions.

And when Paul wanted to go out to the people, the disciples did not allow him to.

Some of the Asiarchs, who were his friends, also sent word to him, begging him not to appear at the Theatre.

Some shouted one way, and others another, for the assembly was confused, and many did not even know why they had been assembled.

Then Alexander was forced to come out of the crowd, the Jews pushing him [to speak]; and Alexander, waving his hand, wanted to offer some excuse to the people.

But when they learned that he was a Jew, a voice arose from all of them, for almost two hours, shouting: Great is Artemis of the Ephesians!

But the City Secretary, having calmed this multitude [of people], said: Men of Ephesians, and who is there among men who does not know that the city of the Ephesians is dedicated to the service of the great goddess Diana, and to [her] image, descended from Jupiter?

Since these things are such without contradiction, you must calm down and not do anything imprudently.

For these people whom you have brought are neither sacrilegious nor blasphemers of your goddess.
But if Demetrius and the workers who are with him have something to say against someone, the court is held, and there are Proconsuls; let them call each other there.

And if you have anything else to ask, that can be decided in a duly convened assembly.

For we are in danger of being accused of sedition for what happened today; since there is no cause we can cite to justify this riot. And when he had said these things, he dismissed the assembly.

After the disturbance had ceased, Paul called the disciples to him, and having embraced them, he left for Macedonia.

And when he had passed through those parts, and had given many exhortations there, he came to Greece.

And after staying there for three months, the Jews having set traps for him in case he went to embark for Syria, it was decided to return via Macedonia.

And Sopater Berean was to accompany him as far as Asia; and from among the Thessalonians Aristarchus and Second, with Gaius Derbrianus, and Timothy; and from those of Asia, Tychicus and Trophimus.

So they went ahead and waited for us at Troas.

And we, having set sail from Philippi, after the days of unleavened bread, arrived at Troas after five days among them, and stayed there seven days.

And on the first week, when the disciples were gathered together to break bread, Paul, who was to leave the next day, gave them a speech, which he extended until midnight.

But there were many lamps in the upper room where they were assembled.

And a young man named Eutychus, who was sitting on a window, having fallen into a deep sleep during Paul's long discourse, was overcome by sleep and fell down from the third story, and was found dead.

But Paul came down, bent over him, and kissed him, and said: Do not be troubled, for his soul is in him.

And after he had gone up, and had broken the bread, and eaten, and had spoken for a long time until the dawn of day, he departed.

And they brought the young man there alive, which greatly comforted them.

Having entered the ship, we were taken to Assos, where we were to pick up Paul: for he had so ordered, having resolved to make that journey on foot.

And when he had joined us at Assos, we took him with us, and we went to Mytilene.

Then, having left there, the next day we landed opposite Chios; the following day we arrived at Samos; and having stopped at Trogyte, we came the next day to Miletus.

For Paul had intended to pass beyond Ephesus, so as not to stay in Asia; because he was eager to be in Jerusalem on the day of Pentecost, if possible.

So he sent from Miletus to Ephesus to bring the elders of the church;

When they came to him, he said to them: You know how I have always conducted myself with you from the first day I entered Asia;

Serving the Lord with all humility, and with many tears, and through many trials, which came to me through the plots of the Jews.

And how I spared myself nothing that was beneficial to you, having preached to you, and having taught publicly, and from house to house.

Urging the Jews and Greeks to convert to God, and to believe in Jesus Christ our Lord.

And now, behold, being bound by the Spirit, I am going to Jerusalem, not knowing what will happen to me there;

Otherwise, the Holy Spirit warns me from city to city, saying that bonds and tribulations await me.

But I consider nothing of value, and my life is not precious to me, if only I may

joyfully finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.

And now, behold, I know that none of you among whom I have gone about preaching the Kingdom of God will see me again.

That is why I call upon you today as witnesses that I am clean of everyone's blood.

For I have not spared myself from declaring to you the whole counsel of God.

Therefore, take heed to yourselves and to all the flock over which the Holy Spirit has made you overseers, to shepherd the church of God, which he purchased with his own blood.

For I know that after my departure very dangerous wolves will enter among you, who will not spare the flock.

And that men will arise from among yourselves, speaking corrupt doctrines in order to attract disciples after them.

Therefore, be vigilant, remembering that for three years I have not ceased night and day to warn each and every one of you.

And now, my brothers, I commend you to God and to the word of his grace, which is able to complete you and to give you the inheritance among all the saints.

I have not coveted anyone's silver, gold, or robe.

And you yourselves know that these hands supplied me with the things that were needed, and those who were with me.

I have shown you in all things that in working like this we must bear with the infirm, and remember the words of the Lord Jesus, who said that it is happier to be able to give than to be called upon to receive.

And when [Paul] had said these words, he knelt down and prayed with them all.

Then they all burst into tears, and throwing themselves on Paul's neck, they kissed him;

Being sad mainly because of the word he had spoken to them, that they would never see him again, they led him to the ship.

So, having left them and gone away from them, we sailed straight to Coos, and the next day to Rhodes, and from there to Patara.

And having found a ship there that was crossing to Phoenicia, we boarded it and set sail.

Then, having discovered Cyprus, we left it to our left, and heading towards Syria, we arrived at Tyre: for the ship had to leave its cargo there.

And having found disciples there, we stayed there seven days. Now they were telling Paul through the Spirit not to go up to Jerusalem.

But when those days had passed, we departed and set out on our journey, being led by all with their wives and children, until we were outside the city, and having knelt on the ground on the shore, we offered prayer.

And after we had kissed each other, we boarded the ship, and the others returned home.

And thus completing our voyage, we came from Tyre to Ptolemais; and after greeting the brothers, we stayed with them for a day.

And the next day Paul and his company left there, and we came to Caesarea; and having entered the house of Philip the Evangelist, who was one of the seven, we stayed with him.

But he had four virgin daughters who prophesied.

And as we were there several days, a prophet named Agabus arrived from Judea;

When he came to see us, he took Paul's belt and tied his hands and feet together with it, saying: "The Holy Spirit says this: The Jews will bind the owner of this belt in Jerusalem and hand him over to the Gentiles."

When we and those who were from the place heard these things, we begged him not to go up to Jerusalem.

But Paul replied: What are you doing, weeping and afflicting my heart? For my part, I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord

Jesus.

So, because he could not be persuaded, we remained silent on the matter, saying: the Lord's will be done!

A few days later, having loaded our belongings, we went up to Jerusalem.

And some of the disciples also came with us from Caesarea, bringing with them a man [called] Mnason, Cyprian, who was a former disciple, with whom we were to stay.

And when we arrived in Jerusalem, the brothers received us with joy.

And the next day, Paul came with us to James's house, and all the elders came there.

And after he had embraced them, he recounted in detail the things that God had done among the Gentiles through his ministry.

Having heard this, they glorified the Lord, and said to [Paul]: Brother, you see how many thousands of Jews have believed; and they are all zealous for the Law.

Now they have heard from you that you teach all the Jews who are among the Gentiles to renounce Moses, telling them that they must not circumcise their children, nor live according to the ordinances [of the Law].

So what must be done? The multitude [of the Faithful] must be gathered together, for they will hear that you have arrived.

Do what we tell you: we have four men who have made a vow;

Take them with you, and purify yourself with them, and contribute with them, so that they may shave their heads, and that all may know that there is nothing of the things which they have heard about you, but that you also continue to keep the Law.

But as for those among the Gentiles who have believed, We have written concerning them, having commanded that they observe nothing of the sort, but only that they abstain from that which is sacrificed to idols, from blood, from strangled animals, and from fornication.

Paul therefore took these men with him, and the next day purified himself with them, and entered the Temple, declaring on what day their purification should be completed, [and continuing in this way] until the offering was presented for each of them.

And when the seven days were completed, some Jews from Asia, seeing Paul in the Temple, stirred up all the people and laid hands on him,

Shouting: Men of Israel, help us! Here is this man who everywhere teaches everyone against the people, against the Law, and against this Place; and who also brought Greeks into the Temple, and profaned this holy Place.

For before this they had seen Trophimus the Ephesian with him in the city, and they believed that Paul had brought him into the Temple.

And the whole city was stirred, and the people rushed there; and having seized Paul, they dragged him out of the Temple; and the gates were immediately shut.

But as they were trying to kill him, word reached the captain of the company [of the garrison] that all Jerusalem was in turmoil;

And immediately he took soldiers and centurions, and ran towards them; but when they saw the captain and the soldiers, they stopped beating Paul.

And the captain approached, seized him, and ordered that he be bound with two chains; then he asked who he was, and what he had done.

But some were shouting one way, and others another, in the crowd; and because he could not learn anything for certain because of the noise, he commanded that [Paul] be taken into the fortress.

And when he came to the steps, it happened that he was carried by the soldiers, because of the violence of the crowd;

For the multitude of the people followed him, shouting: kill him.

And as they were about to bring Paul into the fortress, he said to the captain: May I say something to you? And [the captain] asked him: Do you know how to speak Greek?

Are you not the Egyptian who in recent days stirred up a sedition and led four thousand brigands into the desert?

And Paul said to him: indeed I am a Jew, a citizen, a native of Tarsus, a renowned

city of Cilicia; but I beg you, allow me to speak to the people.

And when he had given him permission, Paul, standing on the steps, motioned with his hand to the people, and after a great silence had fallen, he spoke to them in the Hebrew language, saying:

Men, brothers and fathers, listen now to my defense.

And when they heard him speaking to them in the Hebrew language, they became even more silent; and he said:

Indeed, I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, having been strictly instructed in the Law of our fathers, and being zealous [for the Law] of God, as you all are today;

[And] I persecuted this doctrine to the point of death, binding and putting into prisons both men and women;

As the high priest himself and the whole assembly of the elders are witnesses to me; from whom also, having received letters [addressed] to the brothers, I went to Damascus, in order to bring bound to Jerusalem those who were there, to punish them.

Now it happened as I was walking, and as I approached Damascus, about to the south, that all at once a great light from heaven flashed like lightning around me.

And I fell in the square; and I heard a voice saying to me, "Saul, Saul, why are you persecuting me?"

And I answered: who are you, Lord? And he said to me: I am Jesus of Nazareth, whom you are persecuting.

Those who were with me saw the light and were terrified, but they did not hear the voice of the one who was speaking to me.

And I said, Lord, what shall I do? And the Lord said to me, "Get up and go to Damascus, and there you will be told everything you must do."

But because I could see nothing, because of the splendor of that light, those who were with me led me by the hand, and I came to Damascus.

And a man [named] Ananias, who feared God according to the Law, and who had a good testimony from all the Jews who lived there, came to me.

And being near me, he said to me, Saul [my] brother, receive your sight: and at that very moment I turned my eyes toward him, [and I saw him].

And he said to me: the God of our fathers has appointed you to know his will, to see the Righteous One, and to hear the voice of his mouth.

For you will be a witness to him before all men of the things that you have seen and heard.

And now what are you waiting for? Get up, and be baptized and cleansed of your sins, calling on the Name of the Lord.

Now it happened that after I had returned to Jerusalem, as I was praying in the Temple, I was rapt in ecstasy;

And I saw the [Lord] who said to me: Hurry, and depart quickly from Jerusalem: for they will not accept the testimony that you will give them about me.

And I said, "Lord! They themselves know that I imprisoned and flogged in the synagogues those who believed in you."

And when the blood of Stephen your martyr was shed, I was also present, I consented to his death, and I guarded the clothes of those who put him to death.

But he said to me, "Go, for I will send you far away to the Gentiles."

And they listened to him until that word; but then they raised their voices, saying: remove such a man from the earth, for it is not fitting that he should live.

And as they shouted aloud, and shook out their clothes, and threw dust into the air,

The Tribune ordered that he be taken into the fortress, and he ordered that he be examined by whipping, in order to find out why they were shouting against him in this way.

And when they had bound him with straps, Paul said to the centurion who was near him,

"Is it lawful for you to flog a Roman citizen who is not even condemned?"

Having heard this, the centurion went to the Tribune to warn him, saying: look at what you have to do: for this man is a Roman.

And the Tribune came to Paul and said to him, "Tell me, are you a Roman?" And he answered, "Yes, certainly."

And the Tribune said to him: I acquired this citizenship at a great price of money; and Paul said: but I have it by birth.

That is why those who were to examine him withdrew immediately from him; and when the Tribune learned that he was a citizen of Rome, he was afraid, because he had him bound.

And the next day, wanting to know for certain what reason he was accused of by the Jews, he had him released, and having commanded that the chief priests and the whole council assemble, he brought Paul in, and presented him before them.

And Paul, looking intently at the Council, said: Men brothers, I have conducted myself in all good conscience before God to this day.

Then the high priest Ananias commanded those who were near him to strike him on the face.

Then Paul said to him, "God will strike you, whitewashed wall; for you sit to judge me according to the Law, yet you command, in violation of the Law, that I be struck."

And those who were present said to him: "Do you insult the high priest of God?"

And Paul said: [My] brothers, I did not know that he was high priest: for it is written: you shall not speak ill of the prince of your people.

And Paul, knowing that some of them were Sadducees and others Pharisees, cried out in the council: "Brothers, I am a Pharisee, a son of a Pharisee, charged with the hope of the resurrection of the dead."

And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided.

For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees maintain both.

And there was a great cry. Then the scribes of the party of the Pharisees stood up and argued, saying: We find no fault in this man; but if a spirit or an angel has spoken to him, let us not fight against God.

And when a great division arose, the Tribune, fearing that Paul would be torn to pieces by them, commanded that the soldiers go down, and take him away from among them, and bring him into the fortress.

And the following night the Lord appeared to him and said, "Paul, take courage: for as you have testified about me in Jerusalem, so you must also testify about me in Rome."

And when the day came, some Jews conspired and took an oath with execration, saying that they would neither eat nor drink until they had killed Paul.

And there were more than forty of them who had made this conspiracy.

And they addressed themselves to the chief priests and elders, and said to them, "We have made a vow, with an abhorrent oath, that we will not taste anything until we have killed Paul."

You therefore now inform the Tribune by the advice of the Council, that he should bring him to you tomorrow, as if you wished to know something more precisely about him, and we shall all be ready to kill him before he approaches.

But when Paul's sister's son heard about this conspiracy, he came and entered the stronghold and reported it to Paul.

And Paul called one of the centurions and said to him, "Take this young man to the Tribune, for he has something to report to him."

So he took him and brought him to the Tribune, and said to him: Paul, who is in prison, called me and begged me to bring you this young man who has something to tell you.

And the Tribune, taking him by the hand, withdrew to a side, and asked him: what do you have to tell me?

And he said to him: the Jews have conspired to ask you to send Paul to the Council tomorrow, as if they wanted to inquire of him more precisely about something.

But do not consent: for more than forty of them are lying in wait for him, who have taken a vow with an oath of abhorrence, not to eat or drink until they have killed him; and they are now all ready, waiting for what you will allow them.

The Tribune therefore sent the young man away, ordering him not to tell anyone that he had said these things to him.

Then, having summoned two centurions, he told them: have ready at three o'clock in the night two hundred soldiers, and seventy horsemen, and two hundred archers, to go to Caesarea.

And make sure that there are mounts ready, so that having put Paul on, they can safely take him to Governor Felix.

And he wrote her a letter in these terms:

Claude Lysias to the very excellent Governor Félix, Greetings.

As this man, who had been seized by the Jews, was about to be killed by them, I came with the garrison and took him away from them, after learning that he was a Roman citizen.

And wanting to know what they were accusing him of, I took him to their Council.

Where I found that he was accused concerning matters of their Law, having committed no crime worthy of death, or imprisonment.

And having been warned of the plots the Jews had set against him, I sent him to you without delay; having also commanded the accusers to tell you what they have against him. May you be well.

So the soldiers, as they were instructed, took Paul and brought him by night to Antipatris.

And the next day they returned to the fortress, leaving Paul in the care of the horsemen;

When they arrived in Caesarea, they returned the letter to the Governor and also presented Paul to him.

And when the Governor had read the letter, and had asked Paul which province he was from, having heard that he was from Cilicia:

"I will hear you more fully," he told him, "when your accusers have also arrived."

And he ordered that he be kept in Herod's palace.

Now five days after Ananias the high priest came down with the elders, and a certain orator, [named] Tertullus, who appeared before the governor against Paul.

And when Paul was summoned, Tertullus began to accuse him, saying:

Most excellent Felix, we know in all things and with all kinds of thanks, that we have obtained great tranquility through you, and through the good regulations that you have made for this people, according to your prudence.

But so that you do not have to stop for long, I ask you to listen to us, according to your fairness, [in what we are going to tell you] in a few words.

We have found that this is a very dangerous man, who stirs up sedition among all the Jews throughout the world, and who is the leader of the sect of the Nazarenes.

He even attempted to desecrate the Temple; and we seized him, and wanted to judge him according to our Law.

But when Tribune Lysias arrived, he violently snatched it from our hands.

Commander, let his accusers come to you; and you yourself will be able to find out from him, by questioning him, all these things of which we accuse him.

The Jews agreed to this and said that things were as they were.

And after the Governor had signaled to Paul to speak, he replied: Knowing that for many years now you have been the Judge of this nation, I answer for myself with all more courage.

Since you can know that it has not been more than twelve days since I went up to

Jerusalem to worship [God].

But they did not find me in the Temple disputing with anyone, nor gathering in a crowd, either in the Synagogues or in the city.

And they cannot substantiate the things they are currently accusing me of.

But I confess to you this point, that according to the way they call sect, I thus serve the God of my fathers, believing all things which are written in the Law and in the Prophets.

And having hope in God, that the resurrection of the dead, both of the righteous and of the unrighteous, which the latter also await, will come.

That is why I also strive to always have a clear conscience before God and before men.

But after several years, I came to give alms and offerings in my nation.

And while I was occupied with this, they found me purified in the Temple, without a crowd or commotion.

And [they were] some Jews from Asia,

Those who should have appeared before you and accused me, if they had anything against me.

Or let them themselves say, if they found any injustice in me, when I was presented to the Council;

Otherwise, this one word that I spoke aloud before them: today I am being called to account by you for the resurrection of the dead.

And Felix, having heard these things, put it off until another time, saying: after I have known more exactly what this sect is about, when Tribune Lysias has come down, I will know your affairs entirely.

And he commanded a centurion that Paul be kept under guard, but that he also have some respite, and that none of his people be prevented from serving him, or from coming to him.

A few days later, Felix came with his wife Drusilla, who was Jewish, and sent for Paul, and heard him speak about the faith that is in Christ.

And as he spoke of justice, and temperance, and of the judgment to come, Felix, quite frightened, replied: for the present, go away, and when I have the opportunity, I will call you back;

Hoping at the same time that Paul would give him some money to free him, he often sent for him and spoke with him.

But after two years had passed, Felix was succeeded by Porcius Festus, who, wanting to please the Jews, left Paul in prison.

Festus, having arrived in the Province, went up three days later from Caesarea to Jerusalem.

And the high priest and the leaders of the Jews appeared before him against Paul, and they prayed [Festus];

And they asked him for this favor against Paul, that he bring him to Jerusalem; for they had set ambushes to kill him on the way.

But Festus replied that Paul was well guarded in Caesarea, where he himself was soon to return.

Therefore, he said, let those of you who can go down with me; and if there is any crime in this man, let them accuse him.

And having not remained among them more than ten days, he went down to Caesarea; and the next day he sat in the judicial seat, and commanded that Paul be brought in.

And when he came there, the Jews who had come down from Jerusalem surrounded him, accusing him of many serious crimes, which they could not prove.

Paul replied that he had sinned in no way, neither against the Law of the Jews, nor against the Temple, nor against Caesar.

But Festus, wanting to please the Jews, answered Paul, and said, "Do you want to go up to Jerusalem, and be judged there before me for these things?"

And Paul said: I stand before Caesar's judicial seat, where I must be judged: I have

done no wrong to the Jews, as you yourself very well know.

If I have wronged them, or done anything deserving of death, I do not refuse to die; but if there is nothing of what they accuse me of, no one can hand me over to them: I appeal to Caesar.

Then Festus, having conferred with the Council, replied: "Have you appealed to Caesar? You will go to Caesar."

A few days later, King Agrippa and Berenice arrived in Caesarea to greet Festus.

And after staying there for several days, Festus mentioned to the King the matter of Paul, saying: a certain man has been left prisoner by Felix.

On the matter of which, while I was in Jerusalem, the chief priests and elders of the Jews appeared, seeking his condemnation;

But I replied to them that it is not the custom of the Romans to hand someone over to death before the accused has his accusers present and has had a chance to defend himself against the crime.

So when they had come here, without my using any delay, the next day, sitting in the judicial seat, I commanded that this man be brought in;

And since his accusers were present, they did not allege any of the crimes I thought [they would accuse him of].

But they had some disputes with him concerning their superstitions, and concerning a certain dead Jesus, whom Paul claimed was alive.

But since I was very perplexed as to what it was, I asked [this man] if he would go to Jerusalem and be judged there for these things.

But because he appealed, asking to be kept for the knowledge of Augustus, I ordered that it be kept until I sent it to Caesar.

Then Agrippa said to Festus: I would also like to hear this man. Tomorrow, he said, you will hear him.

The next day, Agrippa and Berenice arrived with great pomp, and entered the Audience Chamber with the Tribunes and the leading men of the city, and Paul was brought in by order of Festus.

And Festus said: King Agrippa, and all of you who are here with us, you see this man against whom the whole multitude of Jews has come to plead with me, both in Jerusalem and here, crying out that he should no longer be allowed to live.

But I, having found that he had done nothing worthy of death, and he himself having appealed to Augustus, resolved to send him [to him].

But because I have nothing certain to write to the Emperor about it, I have presented it to you, and especially to you, King Agrippa, so that after examining it, I may have something to write about.

Because it seems to me that it is not reasonable to send a prisoner without stating the facts of which he is accused.

And Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out his hand and spoke thus in his defense.

King Agrippa! I consider myself fortunate that I must answer before you today for all the things of which I am accused by the Jews.

And especially because I know that you have a complete knowledge of all the customs and issues that are among the Jews: that is why I ask you to listen to me patiently.

As for the way I lived from my youth, as it was from the beginning among my nation in Jerusalem, all the Jews know what it was.

For they have known for a long time, if they wish to bear witness, that from my ancestors I lived as a Pharisee, according to the most accurate sect of our Religion.

And now I stand in judgment for the hope of the promise that God made to our fathers;

To which our twelve Tribes, who serve God continually night and day, hope to attain; and it is for this hope, O King Agrippa! that I am accused by the Jews.

What, do you consider it an incredible thing that God raises the dead?

It is true that for me, I believed that I had to make great efforts against the Name of Jesus the Nazarene.

This is what I also did in Jerusalem, for I took many of the saints prisoner, after receiving authority from the chief priests, and when they were put to death I gave my vote.

And often by all the Synagogues, by punishing them, I forced them to blaspheme, and being carried away with fury against them, I persecuted them even in foreign cities.

And being occupied with this, as I was also going to Damascus with authority and commission from the chief priests,

I saw, O King! as I walked along the road at midday, a light from heaven, greater than the brightness of the sun, which shone around me and around those who were walking with me.

And when they all fell to the ground, I heard a voice speaking to me, saying in the Hebrew language: Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.

So I said, "Who are you, Lord?" and he answered, "I am Jesus, whom you are persecuting."

But get up and stand on your feet: for I have appeared to you for this purpose, to appoint you as a minister and a witness of both the things which you have seen and of those in which I will appear to you;

By delivering you from the people and the Gentiles, to whom I am now sending you, To open their eyes so that they may be converted from darkness to light, and from the power of Satan to God; and that they may receive forgiveness of their sins, and a place with those who are sanctified by the faith they have in me.

Thus, O King Agrippa! I have not been rebellious to the heavenly vision.

But I first preached to those in Damascus, then to those in Jerusalem, and throughout all the land of Judea, and to the Gentiles, that they should repent and turn to God, doing works appropriate to repentance.

That is why the Jews who took me into the Temple tried to kill me;

But having been rescued by God's help, I am alive to this day, bearing witness to small and great alike, and saying nothing except what the Prophets and Moses foretold would come to pass.

[Knowing], that Christ had to suffer, and that he was the first of the resurrected to bring light to the people and to the Gentiles.

And as he spoke thus in his defense, Festus said aloud: you are out of your mind, Paul! your great knowledge in letters puts you out of your mind.

And Paul said: I am not out of my mind, most excellent Festus; but I speak words of truth and sound judgment.

For the King is aware of these things; and I speak boldly before him, because I believe that he is not ignorant of these things: for this was not done in secret.

O King Agrippa! Do you believe in the Prophets? I know that you do.

And Agrippa replied to Paul: you almost persuade me to be a Christian.

And Paul said to him: I would wish before God that not only you, but also all who are listening to me today, might become not only almost, but perfectly, like me, apart from these chains.

After Paul had said these things, the King stood up, along with the Governor and Bernice, and those who were sitting with them.

And when they had withdrawn to a private place, they conferred among themselves, and they said: this man has committed nothing deserving of death or imprisonment.

And Agrippa said to Festus: this man could have been released if he had not appealed to Caesar.

But after it had been decided that we would sail to Italy, they handed Paul and some other prisoners over to a man named Julius, a centurion of a cohort [of the Legion]

called Augustus.

And having boarded a ship of Adramite, we set out to sail towards the quarters of Asia, and Aristarchus Macedonian [of the city] of Thessalonica, was with us.

The following day we arrived in Sidon; and Julius, treating Paul humanely, allowed him to go to his friends, so that they would take care of him.

Then, having left that place, we held our course below Cyprus, because the winds were contrary.

And after crossing the sea opposite Cilicia and Pamphylia, we came to Myra, [city] of Lycia,

Where the centurion found a ship from Alexandria going to Italy, on which he put us aboard.

And as we sailed heavily for several days, so that with great difficulty we could come into sight of Guide, because the wind was not pushing us, we passed below Crete, towards Salmone.

And walking alongside it with difficulty, we came to a place which is called Beaux-ports, near which was the town of Lasée.

And because much time had passed, and the voyage was already perilous, since even the fast was over, Paul exhorted them,

When I told them: men, I see that the voyage will be perilous and that we will be exposed not only to the loss of the ship's cargo, but even to the loss of our own lives.

But the centurion believed the Pilot, and the master of the ship, more than what Paul said.

And because the port was not suitable for spending the winter, most were of the opinion that they should leave there, to try to land at Phoenix, which is a port of Crete, situated against the wind from Africa and the northern west, in order to spend the winter there.

And as the south wind began to blow gently, they thought they had achieved their goal, and having set off, they sailed closer to Crete.

But a little while later a stormy wind [from the northeast], which is called Euroclydon, arose on the side of the island.

And the ship being carried away by the wind, in such a way that it could not resist, we were carried away, having abandoned [the ship to the wind].

And having passed under a small island, called Claudia, we were only with great difficulty able to gain control of the skiff;

But having pulled her towards us, the [sailors] sought every possible remedy, tying the ship underneath; and as they feared falling on sandbanks, they lowered the sails, and they were carried in this manner.

But because we were in the midst of a great storm, the next day they threw the goods into the sea.

Then on the third day we threw the ship's rigging with our own hands.

And as for several days neither sun nor stars appeared to us, and a great storm violently shook us, all hope of being able to save ourselves in the future was taken from us.

But after they had gone a long time without eating, Paul stood among them and said, "Men, you should have believed me and not left Crete, in order to avoid this storm and this loss."

But now I urge you to be courageous: for none of you will lose your life, but only the ship will perish.

For on this very night an angel of the God to whom I belong and whom I serve appeared to me,

[He] said to me, "Paul, do not be afraid; you must be presented to Caesar. And behold, God has given you all those who sail with you."

Therefore, O men! take courage, for I have this confidence in God that it will happen as it has been told me.

But we must be cast upon some island.

When the fourteenth night came, as we were being carried here and there on the Adriatic Sea, the sailors had an opinion about midnight that they were approaching some country.

And having cast the sounding line, they found twenty fathoms; then having passed a little further, and having cast the sounding line again, they found fifteen fathoms.

But fearing to run aground on some reef, they dropped four anchors from the stern, hoping that day would come.

And as the sailors sought to flee the ship, having lowered the skiff into the sea, under the pretext of carrying the anchors far out to sea towards the bow, Paul said to the centurion and the soldiers: unless these men remain in the ship, you cannot save yourselves.

Then the soldiers cut the ropes of the skiff and let it fall.

And until day came, Paul urged them all to eat something, saying to them: this is the fourteenth day that you have remained fasting, and have taken nothing;

I therefore urge you to take some food, since this is necessary for your preservation: for not a hair will fall from the head of any of you.

And when he had said these things, he took bread, and gave thanks to God in the presence of all, and having broken it, he began to eat.

Then, having all taken courage, they also began to eat.

But there were two hundred and seventy-six people in total on the ship.

And when they had eaten until they were satisfied, they lightened the ship by throwing the wheat into the sea.

And when day came they did not recognize the land; but they saw a gulf with a shore, and they resolved to run the ship aground there, if it were possible for them.

Therefore, having removed the anchors, they abandoned the ship to the sea, releasing at the same time the fastenings of the rudders; and having set the mizzen sail, they pulled towards the shore.

But having fallen into a place where two currents met, they struck the ship there, and the bow having sunk into it remained firm, but the stern broke by the violence of the waves.

So the soldiers' advice was to kill the prisoners, for fear that someone who had escaped by swimming might flee.

But the centurion, wanting to save Paul, prevented them from carrying out this advice, and he commanded that those who could swim should jump out first and save themselves on land;

And the rest, some on planks, and others on some [pieces] of the ship; and so it came to pass that all were saved on land.

Having thus escaped, they then recognized that the island was called Malta.

And the Barbarians showed us singular humanity, for they lit a great fire, and received us all, because of the rain that pressed upon us, and because of the cold.

And Paul, having gathered some branches, as he put them on the fire, a viper came out because of the heat, and seized his hand.

And when the Barbarians saw this beast hanging from his hand, they said to one another: surely this man is a murderer; since after escaping from the sea, vengeance does not allow him to live.

But Paul shook the beast off in the fire and suffered no harm;

Instead of expecting him to swell up or suddenly fall dead, when they had waited a long time and seen that no harm came to him, they changed their tune and said he was a god.

Now in that place were the possessions of the principal of the island, named Publius, who received us and lodged us for three days with great kindness.

And it happened that Publius' father was in bed sick with fever and dysentery, and Paul went to see him, prayed, laid his hands on him, and healed him.

When this happened, all the other sick people on the island came to him, and they were healed.

They also paid us great honors, and upon our departure provided us with what we needed.

Three months later we set sail on a ship from Alexandria which had wintered on the island, and which had as its ensign Castor and Pollux.

And having arrived in Syracuse, we stayed there for three days.

From there, sailing along the coast, we arrived at Rhege; and one day later, the south wind having risen, we came on the second day to Pozzuoli;

Where we found some brothers, we were asked to stay with them for seven days; and then we arrived in Rome.

And when the brothers who were there received news of us, they came to meet us as far as the Market of Appius and the Three Shops; and Paul, seeing them, gave thanks to God and took courage.

And when we arrived in Rome, the centurion handed the prisoners over to the Praetorian Prefect; but as for Paul, he was allowed to remain apart with a soldier who guarded him.

Now three days later, Paul summoned the Jewish leaders; and when they came, he said to them, "Brothers, although I have done nothing against the people or against the customs of the Fathers, nevertheless I was arrested in Jerusalem and handed over to the Romans,

Those who, after examining me, wanted to release me, because there was no crime in me worthy of death.

But the Jews opposed it, so I was forced to appeal to Caesar; though I had no intention of accusing my own nation.

This, then, is the reason why I have called you, to see you and to speak with you; for it is for the hope of Israel that I am entrusted with this chain.

But they answered him: we have received no letters from Judea that mention you; nor has any of the brothers come who has reported or spoken ill of you.

However, we would gladly hear from you what your opinion is; for as for this sect, it is known to us that it is contradicted everywhere.

And after he had assigned him a day, many came to him at his lodging, to whom he explained by many testimonies the Kingdom of God, and from morning until evening he led them to believe concerning Jesus, both by the Law of Moses and by the Prophets. Some were persuaded by what he said, while others did not believe it.

Therefore, disagreeing among themselves, they withdrew after Paul had said to them, "The Holy Spirit spoke indeed to our ancestors through Isaiah the Prophet."

Saying: Go to this people, and tell them: You will listen with your ears, but you will not hear; and you will see, but you will not perceive.

For the heart of this people is fattened; and they have heard hard with their ears, and closed their eyes; lest they should see with their eyes, hear with their ears, understand with their heart, and turn, and I should heal them.

Therefore, know that this salvation of God is sent to the Gentiles, and they will hear it.

When he had said these things, the Jews withdrew from him, and there was much dispute among them.

But Paul remained for two whole years in a house he had rented for himself, where he received all those who came to see him,

Preaching the Kingdom of God, and teaching about the things concerning the Lord Jesus Christ with all boldness of speech, [and] without any hindrance.

Paul, a servant of Jesus Christ, called [to be] an Apostle, set apart for [proclaiming] the Gospel of God.

Which he had previously promised through his Prophets in the holy Scriptures;

Concerning his Son, who was born of the family of David, according to the flesh;

And who was fully declared to be the Son of God in power, according to the spirit of

sanctification by his resurrection from the dead, that is, our Lord Jesus Christ, Through whom we received grace and the commission of Apostle, to bring all the Gentiles to believe in his Name.

Among them you also are, you who are called by Jesus Christ.

To all of you in Rome, beloved of God, called to be saints: Grace and peace to you from God our Father and the Lord Jesus Christ.

First, I give thanks to my God through Jesus Christ for all of you, because your faith is being reported everywhere.

For God, whom I serve in my spirit in the gospel of his Son, is my witness that I constantly remember you;

I continually ask in my prayers that I may finally find, by the will of God, some favorable way to come to you.

For I earnestly desire to see you, to impart to you some spiritual gift, so that you may be strengthened.

That is, so that, being among you, I may be comforted with you by the faith that we have in common.

Now, my brothers, I do not want you to be unaware that I have often intended to come to you, in order to have some fruit both among you and among the other nations; but I have been prevented from doing so until now.

I am indebted to both the Greeks and the Barbarians, to both the wise and the ignorant.

Therefore, since I am in him, I am ready to proclaim the Gospel also to you who are in Rome.

For I am not ashamed of the gospel of Christ, because it is the power of God for salvation to everyone who believes: first to the Jew, then also to the Greek.

For the righteousness of God is revealed in him [fully] from faith to faith; as it is written: "The righteous shall live by faith."

For the wrath of God is revealed [fully] from Heaven upon all the impiety and injustice of men who unjustly hold the truth captive.

Because what can be known about God is manifested in them; for God has manifested it to them.

For the invisible things of God, namely, his eternal power and divine nature, are clearly seen, being understood from what has been made, so that they are without excuse.

Because although they knew God, they did not glorify him as God, nor did they give thanks, but their words became futile, and their hearts, deprived of understanding, were filled with darkness.

Claiming to be wise, they have become mad.

And they exchanged the glory of the incorruptible God for the likeness of the image of corruptible man, and of birds, and of four-footed beasts, and of reptiles.

That is why God also gave them over to the lusts of their own hearts, so that they gave themselves over to impurity, dishonoring their own bodies among themselves:

They have changed the truth of God into falsehood, and have worshiped and served the creature, abandoning the Creator, who is blessed forever: Amen.

That is why God gave them over to their shameful affections; for even the women among them exchanged natural relations for those which are contrary to nature.

And yet men, leaving the natural use of women, were inflamed in their lust for one another, committing infamous things man with man, and receiving in themselves the reward for their error, as was due.

For since they did not think it worthwhile to retain the knowledge of God, God also gave them over to a depraved mind, to do things which are not fitting.

Being filled with all injustice, impurity, wickedness, avarice, malignancy, full of envy, murder, quarreling, fraud, and bad morals.

Slanderers, gossips, God-haters, outrageous, proud, vain, inventors of evils, disobedient to fathers and mothers.

Without understanding, not keeping what they have promised, without natural affection, people who never repent, without mercy.
And who, although they knew God's right, [namely], that those who commit such things deserve death, not only do they commit them, but they also favor those who commit them.

Therefore, O man! whoever you are who judges [others], you have no excuse; for in that you judge others, you condemn yourself, since you who judge do the same things.

But we know that God's judgment on those who do such things is according to truth. And do you think, O man! You who judge those who commit such things, and who commit them, that you should escape the judgment of God?
Or do you despise the riches of his gentleness, and of his patience, and of his long waiting; not knowing that the goodness of God invites you to repentance.
But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of wrath, when God's righteous judgment will be revealed.

Who will repay each person according to their deeds;
[Knowing] eternal life to those who persevere in doing good, seeking glory, honor, and immortality.
But there will be indignation and anger against those who are contentious, who rebel against the truth, and obey injustice.
There will be tribulation and anguish on every human soul that does evil, first on the Jew, then also on the Greek;
But glory, honor, and peace to everyone who does good; to the Jew first, then also to the Greek.

Because God does not regard people's appearance.
For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.
(Because it is not those who hear the Law who are righteous in God's sight, but it is those who keep the Law who will be justified.
But when the Gentiles, who do not have the Law, do by nature the things which are of the Law, not having the Law, they are a Law to themselves.
And by this they show that the work of the Law is written on their hearts; their conscience bearing witness to them, and their thoughts accusing one another, or also excusing one another.)

[All, I say, will therefore be judged] on the day when God will judge the secrets of men through Jesus Christ, according to my Gospel.
Behold, you bear the name of Jew, you rely entirely on the Law, and you boast in God;

You know his will, and you know how to discern what is contrary to it, being instructed by the Law;
And you think you are the guide of the blind, the light of those who are in darkness;

The doctor of the ignorant, the master of the fools, having the model of knowledge and truth in the Law.
You who teach others, do you not teach yourself? You who preach against stealing, do you steal?
You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you commit sacrilege?
You who boast in the Law, you dishonor God by transgressing the Law.
For the name of God is blasphemed among the Gentiles because of you, as it is written.

Now it is true that circumcision is beneficial, if you keep the law; but if you transgress the law, your circumcision becomes a foreskin.
But if [the one who has] the foreskin keeps the ordinances of the Law, will not his

foreskin be considered to him as Circumcision?

And if he who by nature has a foreskin fulfills the Law, will he not judge you who in the letter and in circumcision are a transgressor of the Law?

For that one is not a Jew who is one only outwardly, and that is not [true] circumcision, which is done outwardly in the flesh.

But he is a Jew who is one inwardly; and circumcision is that which is of the heart in spirit, not in the letter; and the praise of this [Jew] is not of men, but of God.

What advantage is there in being a Jew, or what benefit is there in circumcision?

[He is] great in every way; especially in that the oracles of God were entrusted to them.

For what if some have not believed? Will their unbelief nullify God's faithfulness?

No doubt! But let God be true, and every man a liar; according to what is written: so that you may be found righteous in your words, and prevail when you are judged.

But if our injustice recommends the justice of God, what shall we say? Is God unjust when he punishes? (I speak as a man.)

No doubt! Otherwise, how will God judge the world?

And if God's truth is made more abundant for his glory by my lie, why am I still condemned as a sinner?

But rather, according to the fact that we are blamed, and some say that we say, 'Why do we not do evil, so that good may come of it?' in which the condemnation is just. What then! Are we more excellent? Not at all. For we have previously convicted that all, both Jews and Greeks, are subject to sin.

As it is written: there is no one righteous, not even one.

There is no one who has intelligence, there is no one who seeks God.

They have all gone astray, they have all together made themselves useless: there is not one who does good, not even one.

Their throats are open sepulchers; they have fraudulently used their tongues, there is asp venom under their lips.

Their mouths are full of curses and bitterness.

Their feet are light to spread the blood.

Destruction and misery are in their path.

And they did not know the way of peace.

The fear of God is not before their eyes.

Now we know that whatever the Law says, it says to those who are under the Law, so that every mouth may be silenced and the whole world held accountable to God.

Therefore no one will be justified in his sight by the works of the Law: for through the Law [is given] knowledge of sin.

But now God's righteousness has been manifested apart from the Law, being testified to him by the Law and the Prophets.

The righteousness of God, I say, through faith in Jesus Christ, extends to all and to all who believe; for there is no difference, since all have sinned, and all fall short of the glory of God.

Being justified freely by his grace, through the redemption that is in Christ Jesus;

Which God appointed from time immemorial to be a sacrifice of atonement by faith, in his blood, to show his righteousness, by the forgiveness of previous sins, according to God's forbearance;

To show, [I say], his righteousness in the present time, so that he may be [found] righteous, and justifying the one who is of the faith of Jesus.

Where, then, is boasting? It is excluded. By what law? [Is it by the law] of works?

No, but by the law of faith.

We therefore conclude that man is justified by faith apart from the works of the Law.

Is [God] only the God of the Jews? Is he not also the God of the Gentiles? Certainly

he is also the God of the Gentiles.

For there is only one God who will justify circumcision by faith, and the foreskin [also] by faith.

Do we then nullify the Law by this faith? Certainly not! On the contrary, we uphold the Law.

What then shall we say that Abraham our father found according to the flesh?

Certainly, if Abraham was justified by works, he has something to boast about, but not before God.

For what does the Scripture say? That Abraham believed God, and it was credited to him as righteousness.

But to the one who does the works, the wage is not credited as a gift, but as something owed.

But to him who does not do works, but believes in him who justifies the wicked, his faith is credited as righteousness.

As David also expresses the blessedness of the man to whom God imputes righteousness apart from works, [saying]:

Blessed are those whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord has not imputed [his] sin.

Is this declaration of beatitude [only] for Circumcision, or also for the Foreskin?

For we say that faith was credited to Abraham as righteousness.

How then was it attributed to him? Was it when he was already circumcised, or when he was still in the foreskin? It was not in the circumcision, but in the foreskin.

Then he received the sign of circumcision as a seal of the righteousness of faith, which [he had received while] in the foreskin, so that he might be the father of all who believe [while] in the foreskin, and that righteousness might also be credited to them.

And [that he was also] the father of Circumcision, [that is], of those who are not only of Circumcision, but who also follow in the footsteps of the faith of our father Abraham, which [he had] in the foreskin.

For the promise to be heir of the world was not made to Abraham, or to his offspring, through the Law, but through the righteousness of faith.

But if those who belong to the Law are heirs, then faith is nullified and the promise is broken.

Because the law produces wrath; for where there is no law, there is no transgression.

Therefore, it is by faith, so that it may be by grace, [and] so that the promise may be assured 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.

As it is written: I have made you a father of many nations in the sight of God, in whom he believed; who gives life to the dead, and calls into being things that were not.

And [Abraham], having hoped against hope, believed that he would become the father of many nations, according to what had been said to him: so shall your offspring be.

And not being weak in faith, he did not consider his own body, which was already worn out, since he was about a hundred years old, nor Sarah's advanced age, since she was no longer able to bear children.

And he did not doubt God's promise through distrust, but was strengthened in faith, giving glory to God;

Being fully convinced that the one who had made him the promise was also powerful enough to fulfill it.

That is why this was attributed to him as a matter of justice.

Although this [justice] was credited to him, it was not written solely for him.

But also for us, to whom it will be imputed, to us, I say, who believe in him who raised Jesus our Lord from the dead;

He was delivered up for our sins, and was raised for our justification.

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

Through which also we have been brought by faith into this grace in which we stand; and we boast in the hope of the glory of God.

And not only that, but we also glory in our afflictions, knowing that affliction produces perseverance;

And patience is testing; and testing is hope.

But hope does not confound, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

For when we were still powerless, Christ died at the proper time for us who were ungodly.

It is very rare for someone to die for a righteous person; but it could also be that someone would be willing to die for a benefactor.

But God shows his love for us in this: While we were still sinners, Christ died for us.

Rather, since we are now justified by his blood, many more will be saved from wrath by him.

For if, while we were enemies, we were reconciled to God through the death of his Son, how much sooner, having already been reconciled, shall we be saved by his life.

And not only that, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Therefore, just as sin entered the world through one man, death also entered through sin; and in this way death came to all men, because all sinned.

For before the Law, sin was in the world; but sin is not imputed where there is no Law.

But death reigned from Adam to Moses, even over those who had not sinned in the way Adam sinned, who is a type of the one who was to come.

But the gift is not like the trespass; for if by the trespass of the one man many died, much more so the grace of God and the gift by grace, which came from the one man, Jesus Christ, abounded to many.

And the gift is not like that which came through one man who sinned; for condemnation comes from one trespass, but the gift of justification extends to many sins.

For if, by the trespass of the one man, death reigned by that one man, how much more will many who receive God's abundant provision of grace and of the gift of righteousness reign in life by one man, who is Jesus Christ.

Just as through one sin men are subject to condemnation, so through one righteousness [the gift came] on all men for the justification of life.

For as by the disobedience of one man many were made sinners, so by the obedience of one man many will be made righteous.

But the Law was brought in so that the trespass might increase; but where sin increased, grace increased all the more;

So that, as sin reigned in death, so grace might reign through righteousness [leading to] eternal life, through Jesus Christ our Lord.

What shall we say then? Shall we continue in sin, so that grace may abound?

God forbid! [For] we who died to sin, how can we live in it any longer?

Do you not know that all of us who were baptized into Christ Jesus were baptized into his death?

We were therefore buried with him in baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, we too might walk in newness of life.

For if we have been united with him in the likeness of his death, we shall certainly also be united with him in the likeness of his resurrection.

Knowing this, that our old self was crucified with him, so that the body of sin might be destroyed, so that we might no longer serve sin.

For he who has died is free from sin.

But if we died with Christ, we believe that we will also live with him; Knowing that Christ, having been raised from the dead, dies no more, [and that] death no longer has dominion over him.

For that which he died, he died once because of sin; but that which he lives, he lives to God.

You too, however, must realize that you are dead to sin, but alive to God in Jesus Christ our Lord.

Therefore, do not let sin reign in your mortal body, so that you obey its desires. And do not apply your members to be instruments of unrighteousness to sin, but apply yourselves to God as those who have been brought from the dead to life, and apply your members to be instruments of righteousness to God.

For sin will have no dominion over you, because you are not under the law, but under grace.

What then? Shall we sin because we are not under the Law, but under Grace? God forbid!

Do you not know that to whomever you become slaves to obey, you are slaves of the one whom you obey, whether of sin [which leads] to death; or of obedience [which leads] to righteousness?

But thanks be to God that, having been slaves to sin, you have obeyed from your heart the express form of the doctrine in which you were brought up.

Therefore, having been set free from sin, you have become slaves to righteousness. (I am speaking in human terms because of the weakness of your flesh.) Just as you have applied your members to serve in defilement and iniquity, to commit iniquity, so now apply your members to serve in righteousness in holiness.

For when you were slaves to sin, you were free in regard to righteousness.

What fruit did you then have of the things of which you are now ashamed? Indeed, their end is death.

But now that you have been set free from sin and are serving God, you reap the fruit of holiness, and the end is eternal life.

For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Do you not know, my brothers (for I am speaking to those who understand what the Law is) that the Law has authority over a person as long as they live?

For a woman who is under the authority of a husband is bound to her husband by the law as long as he is alive; but if her husband dies, she is released from the law of the husband.

Therefore, if her husband is alive and she marries another husband, she will be called an adulteress; but since her husband is dead, she is free from the law; so she will not be an adulteress if she marries another husband.

So, my brothers, you also died to the Law through the body of Christ, to belong to another, to him who was raised from the dead, in order that we might bear fruit for God.

For when we were in the flesh, the desires for sins, aroused by the law, were strong in our members to bear fruit in death.

But now we are freed from the Law, which held us captive, because it was dead; so that we may serve God in newness of mind, and not in old age of letters.

What shall we say then? Is the Law sin? God forbid! On the contrary, I have not known sin except through the Law: for I would not have known covetousness, if the Law had not said, 'You shall not covet'.

But sin, having taken its opportunity through the commandment, produced in me every kind of covetous desire; because apart from the law sin is dead.

For I was once alive apart from the Law; but when the commandment came, sin began to live again.

And I died; and the commandment which was ordained for my life was found to be my

death.

For sin, taking the opportunity of the commandment, deceived me, and through it put me to death.

Therefore the Law is holy, and the commandment is holy, just, and good.

Has what is good become deadly to me? Not at all! But sin, in order that it might appear sin, caused me death through good; so that sin might be made to be exceedingly sinful through the commandment.

For we know that the law is spiritual; but I am carnal, sold under sin.

For I do not approve of what I do, since I do not do what I want, but I do what I hate.

But if what I do I do not want to do, I acknowledge [by that very fact] that the Law is good.

So now it is no longer I who do these things, but it is sin that dwells in me.

For I know that nothing good dwells in me, that is, in my flesh; because the will is certainly there in me, but I cannot find a way to accomplish what is good.

For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing.

But if I do what I do not want to do, it is no longer I who do it, but sin that dwells in me.

I therefore find this Law within me, that when I want to do good, evil is attached to me.

For I take great pleasure in God's law concerning the inner man;

But I see another law at work in my members, which wages war against the law of my mind and makes me a prisoner of the law of sin which is in my members.

[Ha!] Wretched man that I am! Who will deliver me from the body of this death?

I give thanks to God through Jesus Christ our Lord. Therefore, with my mind I obey the law of God, but with my flesh I obey the law of sin.

Therefore, there is now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh but according to the Spirit.

Because the Law of the Spirit of life [which is] in Jesus Christ, has set me free from the Law of sin and death.

Because what was impossible for the Law, because it was weak in the flesh, God sent his own Son in the form of sinful flesh, and for sin, and condemned sin in the flesh;

So that the righteous requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

For those who are according to the flesh have their minds set on the things of the flesh, but those who are according to the Spirit have their minds set on the things of the Spirit.

For to be carnally minded is death, but to be spiritually minded is life and peace.

Because the mind set on the flesh is hostile to God; for it does not submit to God's law, nor can it do so.

That is why those who are in the flesh cannot please God.

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, that person does not belong to him.

And if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness.

But 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 because of his Spirit who dwells in you.

Therefore, my brothers, we are debtors, not to the flesh, to live according to the flesh.

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.

For all who are led by the Spirit of God are children of God.
For you did not receive a spirit of slavery to fall back into fear, but you received the Spirit of adoption, by whom we cry out, Abba, [that is,] Father.
It is this same Spirit who testifies with our spirit that we are children of God.
And if we are children, then we are heirs: heirs, I say, of God, and co-heirs with Christ; if we suffer with him, that we may also be glorified with him.
For all things considered, I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us.
For the great and ardent desire of creatures is that they wait for the children of God to be revealed;
(Because creatures are subject to futility, not of their own volition, but because of him who subjected them) [they await it, I say,] in the hope that they too will be delivered from the bondage of corruption, to be in the freedom of the glory of the children of God.
For we know that all creatures groan and are in labor together until now.
And not only they, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies.
For in hope we are saved; but hope which is seen is not hope; for why should anyone hope for what he sees?
But if we hope for what we do not see, it is because we wait for it through patience.

Likewise, the Spirit also relieves our weaknesses. For we do not know what we ought to pray for, but the Spirit himself intercedes for us with groanings too deep for words.
But he who searches hearts knows what the mind of the Spirit is, because he prays for the saints in accordance with God's will.
Now we know that in all things God works for the good of those who love him, who have been called according to his purpose.
For those whom he foreknew, he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.
And those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified.
What then shall we say to these things? If God is for us, who can be against us?
He who did not spare his own Son, but gave him up for us all, how will he not also, along with him, graciously give us all things?
Who will bring an accusation against God's chosen ones? God is the one who justifies.

Who will condemn? Christ is the one who died, and moreover, who rose again, who is also at the right hand of God, and who even prays for us.
Who shall separate us from the love of Christ? Shall oppression, or distress, or persecution, or famine, or nakedness, or danger, or sword?
As it is written: we are given over to death for your sake all day long, and we are valued as sheep to be slaughtered.
On the contrary, in all these things we are more than conquerors through him who loved us.
For I am convinced that neither death nor life, neither angels nor principalities nor powers, neither things present nor things to come,
Neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God, which he has shown us in Christ Jesus our Lord.
I speak the truth in Christ; I am not lying, my conscience bearing me witness through the Holy Spirit.
I have great sadness and continual torment in my heart.
For I myself would wish to be separated from Christ for the sake of my brothers, who are my kinsmen according to the flesh;

Who are the Israelites, from whom come the adoption, the glory, the covenants, the ordinance of the Law, the divine service, and the promises.
Of whom [are] the fathers, and from whom, according to the flesh, [came] Christ, who is God over all, blessed forever; Amen!
However, it is not possible for the word of God to be destroyed; but not all who are of Israel are Israel.
For though they are of Abraham's seed, not all are his children; but it is in Isaac that his posterity must be considered.
That is to say, it is not those who are children of the flesh who are children of God; but it is the children of the promise who are considered to be seed.
For this is the word of the promise: I will come in this same season, and Sarah will have a son.
And not only that; but also Rebecca, when she conceived by one, [namely] our father Isaac.
For before the children were born and had done neither good nor evil, so that the purpose determined according to God's election might stand, not by works but by him who calls;
He was told: the greatest will be subservient to the least;
As it is written: I loved Jacob, and I hated Esau.
What shall we say then: Is there iniquity in God? God forbid!
For he said to Moses, "I will have compassion on whom I have compassion, and I will show mercy on whom I show mercy."
Therefore, it is not from the will, nor from the current: but from God who shows mercy.
For the Scripture says to Pharaoh: I have raised you up for this very purpose, to demonstrate my power in you, and to make my name known in all the earth.
Therefore, he has compassion on whomever he wants, and he hardens whomever he wants.

But you will ask me: why does he still complain? For who can resist his will?
But rather, O man, who are you to contend with God? Will the thing formed say to the one who formed it, "Why have you made me thus?"
Does not the potter have the power to make from the same mass of clay one vessel of honor, and another of dishonor?
And [what if], in wanting to show his wrath, and to make known his power, he has with great patience endured the vessels of wrath, prepared for destruction?
And in order to make known the riches of his glory in the vessels of mercy, which he has prepared for glory;
And whom he called, [that is to say] us, not only from among the Jews, but also from among the Gentiles.
According to what he says in Hosea: I will call my people those who were not my people; and the beloved, she who was not the beloved;
And it will come to pass, in the place where it was said to them, 'You are not my people,' there they shall be called children of the living God.
Isaiah also cries out concerning Israel: though the number of the children of Israel be like the sand of the sea, there will be only a [small] remnant saved.
For the Lord brings the matter to a close and makes it short in justice: he will make, I say, a shortened matter on earth.
And as Isaiah had said before: if the Lord of hosts had not left us some seed, we would have been made like Sodom, and would have been like Gomorrah.
What shall we say then? That the Gentiles, who did not seek righteousness, have attained righteousness, which is by faith.
But Israel, seeking the Law of justice, did not attain the Law of justice.
Why? Because it was not by faith, but only by works of the law; for they stumbled over the stumbling stone.
According to what is written: "See, I lay in Zion a stone that causes people to

stumble, and a stone that makes them fall; and whoever believes in him will not be put to shame."

My brothers, as for the good affection of my heart, and the prayer that I make to God for Israel, it is that they may be saved.

For I can testify about them that they are zealous for God, but without knowledge.

Because they did not know the righteousness of God, and sought to establish their own righteousness, they did not submit to the righteousness of God.

For Christ is the end of the Law, in righteousness to every believer.

Now Moses describes [thus] the righteousness which is by the Law, [namely], that the man who does these things, shall live by them.

But the righteousness that comes by faith says this: Do not say in your heart, "Who will ascend into heaven?" This means to bring Christ back from on high.

Or: who will descend into the abyss? This is to bring Christ back from the dead.

But what does it say? The word is near you, in your mouth and in your heart. [Now] this is the word of faith, which we preach.

Therefore, if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

For with the heart one believes in justice, and with the mouth one confesses to salvation.

For the Scripture says: whoever believes in him will not be put to shame.

Because there is no difference between Jew and Greek; for there is one Lord of all, who is rich to all who call on him.

For whoever calls on the name of the Lord will be saved.

But how will they call upon 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 of him unless someone preaches to them?

And how can anyone preach except by sending those who are sent? As it is written: "How beautiful are the feet of those who bring good tidings!"

But not all have obeyed the Gospel; for Isaiah says: Lord, who has believed our message.

Faith, therefore, is hearing; and hearing through the word of God.

But I ask: have they not heard? On the contrary, their voice has gone out into all the earth, and their word to the ends of the world.

But I ask: Did Israel not know? Moses first said: I will make you jealous by him who is not a people; I will make you angry by a nation devoid of understanding.

And Isaiah became very bold, and said: I was found by those who did not seek me, and I clearly revealed myself to those who did not inquire about me.

But as for Israel, he says: I have stretched out my hands all day long to a rebellious and contrary people.

I ask then: Has God rejected his people? God forbid! For I too am an Israelite, a descendant of Abraham, a member of the Tribe of Benjamin.

God has not rejected his people, whom he knew before. And do you not know what the Scripture says about Elijah, how he pleaded with God against Israel, saying:

Lord, they have killed your Prophets, and they have demolished your altars, and I alone am left; and they seek to take my life.

But what was God's answer to him? I have reserved for myself seven thousand men, who have not bowed the knee before Baal.

Thus, there is now also a residue according to the election of grace.

But if it is by grace, it is no longer by works; otherwise grace would no longer be grace. But if it is by works, it is no longer by grace; otherwise work would no longer be work.

What then? It is that what Israel sought, it did not obtain; but the elect obtained it, and the others were hardened;

As it is written: God gave them a drowsy spirit, [and] eyes that did not see, and ears that did not hear, until this day.

And David said: May their table be a snare for them, a trap, an occasion for stumbling, and this for their reward.

Let their eyes be darkened so they cannot see; and let their backs be bent continually.

But I ask: did they stumble to fall? Not at all! But by their fall salvation is granted to the Gentiles, to incite them to jealousy.

But if their fall means wealth for the world, and their decrease means wealth for the Gentiles, how much greater will their increase be?

For I am speaking to you, Gentiles; indeed, insofar as I am the Apostle to the Gentiles, I make my ministry honorable;

[To see] if in any way I can stir up those of my nation to jealousy, and save some of them.

For if their rejection is the reconciliation of the world, what will their reception be if not a life among the dead?

But if the firstfruits are holy, so is the whole; and if the root is holy, so are the branches.

If some of the branches were cut off, and you, who were a wild olive tree, were grafted in their place, and made a partaker of the root and fatness of the olive tree;

Do not boast against the branches; for if you boast, it is not you who support the root, but the root that supports you.

But you will say: the branches were cut off so that I could be grafted onto them.

That is well said, they were cut off because of their unbelief, and you stand by faith: do not be proud, but fear.

For if God has not spared the natural branches, [beware] lest he spare you also.

Consider therefore the kindness and severity of God: severity on those who fell, but kindness toward you, if you continue in his kindness: for otherwise you also will be cut off.

And they themselves, if they do not persist in their unbelief, will be grafted in, for God is able to graft them in again.

For if you were cut from the olive tree, which by nature was wild, and were grafted against nature into a cultivated olive tree, how much more will those who are natural be grafted into their own olive tree?

For my brothers, I do not want you to be ignorant of this mystery, so that you may not delude yourselves: that a hardening has come upon Israel in a part, until the fullness of the Gentiles has come in;

And so all Israel will be saved; according to what is written: The Deliverer will come from Zion, and he will turn away unfaithfulness from Jacob;

And this is the covenant I will make with them when I take away their sins.

They are certainly enemies with regard to the Gospel, for your sake; but they are beloved for election, for the sake of the fathers.

For the gifts and the calling of God are irrevocable.

But just as you yourselves were once disobedient to God, and now you have received mercy through their disobedience.

These people, however, have now become rebellious, so that they too may receive mercy through the mercy shown to you.

For God has confined them all under rebellion, in order to have mercy on them all.

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments, and his ways impossible to discover!

For who has known the mind of the Lord? Or who has been his counselor?

Or who gave it to him first, and it will be repaid to him?

For from him and through him and to him are all things. To him be glory forever:

Amen!

Therefore, I urge you, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, which is your true and proper service.

Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

But by the grace given to me I say to every one of you, that no one should think that he is wiser than he ought, but that each one should think with sober judgment, according to the measure of faith that God has assigned to each one.

For just as we have many members in one body, and all the members do not have the same function;

So [we, who are] many, are one body in Christ; and each one is a member of one another.

Now we have different gifts, according to the grace given to us: either of prophecy, [let us prophesy] according to the analogy of faith;

Whether it is a ministry, [let us apply ourselves] to the ministry; or if someone is called to teach, let him teach.

Whether someone is called upon to exhort, let them exhort; whether someone distributes, let them do so simply; whether someone presides, let them do so carefully; whether someone exercises mercy, let them do so joyfully.

Let charity be sincere. Abhor evil, clinging to good.

Being moved by brotherly charity to love one another; looking out for one another out of honor.

Not being lazy in employing yourselves for others; being fervent in spirit; serving the Lord.

Be joyful in hope; patient in tribulation; persevering in prayer.

Communicating to the needs of the Saints; practicing hospitality.

Bless those who persecute you; bless them, and do not curse them.

Rejoice with those who rejoice; and weep with those who weep.

Having the same feelings towards one another, not affecting high things, but accommodating yourselves to lowly things. Do not be wise in your own judgment.

Do not repay evil with evil. Seek honesty in the presence of all.

If it is possible, [and] as far as it depends on you, be at peace with all men.

Do not take revenge yourselves, my beloved, but leave room for the wrath of God, for it is written: Vengeance is mine; I will repay, says the Lord.

Therefore, if your enemy is hungry, feed him; if he is thirsty, give him something to drink: for in doing this you will take away the burning coals that are on his head.

Do not be overcome by evil, but overcome evil with good.

Let every person be subject to the governing authorities: for there is no authority except that which God has established, and the authorities that exist have been ordained by God.

Therefore, whoever resists the power resists the ordinance of God; and those who resist it will bring condemnation upon themselves.

For princes are not to be feared for good deeds, but for bad ones. Now, do you wish to have no fear of the powerful? Do good, and you will receive praise.

For [the Prince] is God's servant for your good; but if you do wrong, be afraid; because he does not bear the sword in vain, for he is God's servant, ordained to do justice by punishing the wrongdoer.

That is why one must be submissive, not only because of punishment, but also because of conscience.

For this is also why you pay taxes to them, because they are God's ministers, doing justice.

Therefore, give to all what is due to them: to whom the tribute, the tribute; to whom the toll, the toll; to whom fear, fear; to whom honor, honor.

Owe no one anything, except to love one another; for he who loves another has fulfilled the Law.

Because what [is said]: You shall not commit adultery, You shall not kill, You shall not steal, You shall not bear false witness, You shall not covet, and such other

commandment, is summarily included in this saying: You shall love your neighbor as yourself.

Charity does no harm to one's neighbor: therefore, the fulfillment of the Law is charity.

Even considering the season, because it is already time for us to wake up from sleep; for now salvation is nearer to us than when we first believed.

The night is past and the day is at hand; therefore let us cast off the works of darkness, and let us put on the armor of light.

Let us conduct ourselves honestly [and] as in the daytime; not in gluttony, nor in drunkenness; not in childbearing, nor in insolence; not in quarreling, nor in envy. But be clothed with the Lord Jesus Christ; and do not think about the flesh to [fulfill] its desires.

But as for the one who is weak in faith, receive him, and have no quarrels or disputes with him.

One believes that one can eat anything, and the other, who is weak, eats herbs.

Let him who eats [of all things] not despise him who does not eat of it; and let him who does not eat of it not judge him who does eat of it: for God has taken him for himself.

Who are you, to judge another's servant? If he stands firm or if he stumbles, it is for his own master; and indeed [this weak Christian] will be strengthened; for God is powerful to strengthen him.

One esteems one day more than the other, and the other esteems every day [equally, but] let each be fully persuaded in his mind.

He who observes the day, observes it because of the Lord; and he who does not observe the day, there is no observance because of the Lord; he who eats [of all things], eats of it because of the Lord, and gives thanks to God; and he who does not eat of it, does not eat of it because of the Lord, and gives thanks to God.

For none of us lives for himself, and none of us dies for himself.

But whether we live, we live in the Lord; or whether we die, we die in the Lord; therefore, whether we live or die, we belong to the Lord.

For this is why Christ died, and rose again, and took up a new life, so that he might have dominion over both the dead and the living.

But why do you judge your brother? Or why do you despise your brother? Surely we will all appear before the judgment seat of Christ.

For it is written: As surely as I live, says the Lord, every knee will bow before me, and every tongue will praise God.

Therefore, each of us will give an account of ourselves to God.

Therefore let us not judge one another any longer, but rather be discerning in this matter, [which is] not to put any stumbling block or offense in the sight of [your] brother.

I know and am convinced by the Lord Jesus that nothing is defiled in itself; but if anyone believes that something is defiled, it is defiled to him.

But if your brother is distressed because you eat meat, you are not acting out of love; do not destroy by eating meat the one for whom Christ died.

The advantage you enjoy should not be open to criticism.

For the Kingdom of God is not a matter of food and drink, but of righteousness, peace and joy in the Holy Spirit.

And he who serves Christ in these things is pleasing to God and approved by men.

Let us therefore seek things which lead to peace and are of mutual edification.

Do not ruin God's work by eating. It is true that all things are clean, but it is wrong for someone to eat in order to cause a stumbling block.

It is good not to eat meat, not to drink wine, and not to do anything else that might cause your brother to stumble, or to be scandalized, or to be hurt.

Do you have faith? Have it within yourself before God. [For] blessed is he who does not condemn himself in what he approves.

But whoever scruples about eating it is condemned, because he does not eat it with faith; and everything that is not from faith is sin.

But we who are strong must bear with the infirmities of the weak, and not please ourselves.

Therefore, let each of us please our neighbor for his good, for [his] edification.

For even Jesus Christ did not want to please himself, but according to what is written [about him]: the insults of those who insult you have fallen on me.

For all the things which were written before were written for our instruction, so that through endurance and through the encouragement of the Scriptures we might have hope.

May the God of patience and comfort grant you all to be of one mind, in accord with Christ Jesus;

So that all of you with one heart and one mouth may glorify God, who is the Father of our Lord Jesus Christ.

Therefore, receive one another, just as Christ has received us, for the glory of God.

But I say that Jesus Christ was a minister of circumcision, for the truth of God, in order to ratify the promises made to the Fathers.

And so that the Gentiles may honor God for his mercy; according to what is written: I will therefore praise you among the Gentiles, and I will sing psalms to your Name.

And it is also said: Gentiles, rejoice with his people.

And again: all nations, praise the Lord; and all you peoples, extol him.

Isaiah also said: There will be a Root of Jesse, and a shoot will arise to rule the Gentiles, and the Gentiles will put their hope in him.

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

My brothers, I am also convinced that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.

But my brothers, I have written to you somewhat more freely, as a reminder [of these things], because of the grace given to me by God.

So that I may be a minister of Jesus Christ to the Gentiles, working for the sacrifice of the Gospel of God; so that the offering of the Gentiles may be acceptable, being sanctified by the Holy Spirit.

Therefore, I have reason to boast in Christ Jesus in matters pertaining to God.

For I cannot say anything that Christ has not done through me to bring the Gentiles to obedience by word and deed.

With the power of wonders and miracles, by the power of the Spirit of God; so that from Jerusalem, and the surrounding places, even to Illyricum, I have filled all with the gospel of Christ.

So I devoted myself wholeheartedly to proclaiming the Gospel where Christ had not yet been preached, so that I would not be building on a foundation that another had already laid.

But, as it is written: those who have not been told about him will see him, and those who have not heard of him will hear him.

And that's also what has often prevented me from coming to see you.

But now that I have no reason to stop in this country, and that for several years I have had a great desire to go to you;

I will come to you when I leave to go to Spain; and I hope that I will see you on passing through your country, and that you will lead me there, after I have first been partly satisfied by having been with you.

But for now I am going to Jerusalem to assist the Saints.

For it seemed good to the Macedonians and Achaians to make a contribution for the poor among the saints who are in Jerusalem.

It seemed good to them, I say, and they are also obliged to do so: for if the Gentiles have shared in their spiritual goods, they must also share in their carnal

goods.

After I have finished this, and recorded this fruit, I will go to Spain, passing through your quarters.

And I know that when I come to you, I will come with an abundance of blessings from the Gospel of Christ.

But I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to contend with me in your prayers to God for me.

So that I may be delivered from the rebels who are in Judea, and that my administration which I have to do in Jerusalem may be acceptable to the Saints.

So that I may come to you with joy by the will of God, and be entertained with you.

And the God of peace be with you all: Amen!

I recommend our sister Phoebe, who is a Deaconess of the Church of Cenchreae:

So that you may receive her as the Lord should receive the saints; and that you may assist her in all that she may need; for she has shown hospitality to many, and even to me.

Greet Priscilla and Aquila, my fellow workers in Jesus Christ.

Who submitted their necks for my life, [and] to whom I give thanks not only I, but also all the Gentile churches.

Greet also the church that is in their house. Greet Epaphroditus, my beloved, who is the firstfruits of Achaia in Christ.

Greet Marie, who has worked hard for us.

Greet Andronicus and Junias, my cousins, who were prisoners with me, and who are distinguished among the Apostles, and who were even before me in Christ.

Greet Amplias, my beloved, in the Lord.

Greet Urbain, our Fellow Worker in Christ, and Stachys, my beloved.

Greet Apelles, approved in Christ. Greet those from Aristobulus.

Greet Herodion, my cousin. Greet those of Narcissus who are in [our] Lord.

Greet Tryphena and Thryphosa, who work hard in [our] Lord. Greet Persis, the beloved, who has worked hard in our Lord.

Greet Rufus, chosen in the Lord, and his mother, [whom I regard as] my own.

Greet Asyncrite, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.

Greet Philologus, and Julia, Nereus, and his sister, and Olympia, and all the Saints who are with them.

Greet one another with a holy kiss. The Churches of Christ greet you.

But I urge you, my brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned, and to keep away from them.

For these kinds of people do not serve our Lord Jesus Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the simple.

For your obedience has become known to all. Therefore I rejoice in you; but I desire that you be prudent in what is good, and innocent in what is evil.

But the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you, Amen!

Timothy, my fellow worker, sends you greetings, as do Lucius, Jason, and Sosipater, my cousins.

I, Tertius, who wrote this Epistle, greet you in [our] Lord.

Gaius, my host, and host of the whole Church, greets you. Erastus, the Procurator of the city, greets you, and Quartus [our] brother.

The grace of our Lord Jesus Christ be with you all, Amen!

Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, in accordance with the revelation of the mystery that was kept secret in former times,

But who is now revealed through the Scriptures of the Prophets, according to the commandment of the eternal God, and who is preached among all peoples to bring them

to faith.

To God, [I say], the only wise one, be glory forever through Jesus Christ, Amen!
Paul, called to be an Apostle of Jesus Christ by the will of God, and his brother
Sosthenes,

To the church of God which is in Corinth, to the sanctified in Christ Jesus, who are
called to be saints, together with all those who in any place call upon the name of
our Lord Jesus Christ, their [Lord] and ours;

Grace and peace be given to you from God our Father and the Lord Jesus Christ.

I always thank my God for you, for the grace of God that was given to you in Christ
Jesus;

For in him you have been enriched in every way, with every gift of speech and of
every kind of knowledge;

According to the testimony of Jesus Christ has been confirmed in you;

So much so that you lack no spiritual gift as you await the manifestation of our Lord
Jesus Christ,

Who also will strengthen you to the end, so that you will be blameless on the day of
our Lord Jesus Christ.

[And] God, by whom you were called into fellowship with his Son Jesus Christ our
Lord, is faithful.

Now I beseech you, my brothers, in the Name of our Lord Jesus Christ, that you all
speak with one voice, and that there be no divisions among you, but that you be
perfectly united in the same mind and in the same opinion.

For, my brothers, it has been told to me about you by those [who are from] Chloe,
that there are dissensions among you.

So here is what I say, that each of you says: I follow Paul; and I follow Apollos;
and I follow Cephas; and I follow Christ.

Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of
Paul?

I thank God that I baptized none of you except Crispus and Gaius;

So that no one can say that I baptized in my own name.

I also baptized Stephanas' family; besides, I don't know if I baptized anyone else.
For Christ did not send me to baptize, but to evangelize, not with words of [human]
wisdom, so that the cross of Christ would not be nullified.

For the message of the cross is foolishness to those who are perishing, but to us who
are being saved it is the power of God.

For it is written: I will abolish the wisdom of the wise, and I will destroy the
understanding of the intelligent.

Where is the wise man? Where is the Scribe? Where is the Disputant of this Age? Has
not God revealed the folly of the wisdom of this world?

For since in the wisdom of God the world did not know him through wisdom, it was
God's good pleasure to save those who believe through the foolishness of what was
preached.

For the Jews demand miracles, and the Greeks seek wisdom.

But we preach Christ crucified, a stumbling block to Jews and folly to Greeks.

To those, I say, who are called both Jews and Greeks, [we preach to them] Christ, the
power of God, and the wisdom of God.

Because the foolishness of God is wiser than men, and the weakness of God is stronger
than men.

For, my brothers, you see your calling, that not many of you are wise according to
the flesh, nor many are powerful, nor many are noble.

But God chose the foolish things of this world to shame the wise; and God chose the
weak things of this world to shame the strong;

And God chose the lowly things of this world, and the despised things, even the
things that are not, to abolish the things that are.

So that no flesh may boast before him.

But it is because of him that you are in Christ Jesus, who has become for you wisdom from God, and righteousness, sanctification, and redemption; So that, as it is written, he who boasts, boasts to the Lord. Therefore, my brothers, when I came to you, I did not come with pompous speeches, full of [human] wisdom, proclaiming to you the testimony of God. Because I have set out to know nothing while I am with you except Jesus Christ and him crucified.

And I was even among you in weakness, in fear, and in great trembling. And my word and my preaching were not in persuasive words of human wisdom, but in evidence of the Spirit and of power;

So that your faith may not be based on human wisdom, but on God's power.

But we propose a wisdom among the perfect, a wisdom, I say, that is not of this world, nor of the princes of this age, who are about to be destroyed.

But we offer the wisdom of God, which is in mystery, that is, hidden, which God had determined before the ages for our glory.

[And] which none of the princes of this age knew; for if they had known it, they would never have crucified the Lord of glory.

But as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him."

But God has revealed them to us through his Spirit. For the Spirit searches all things, even the deep things of God.

For who among men knows the things of man except the spirit of man which is in him?

In the same way no one has known the things of God except the Spirit of God.

Now we have received not the spirit of this world, but the Spirit who is from God, so that we may know the things which have been given us from God;

These also we propose, not with words taught by human wisdom, but with those taught by the Holy Spirit, adapting spiritual things to those who are spiritual.

Now the natural man does not understand the things which are of the Spirit of God, for they are foolishness to him; and he cannot even understand them, because they are discerned spiritually.

But the spiritual person discerns all things, and is not judged by anyone.

For who has known the mind of the Lord so as to be able to instruct him? But we have the mind of Christ.

And for my part, my brothers, I could not speak to you as to spiritual people, but as to carnal people, that is, as to children in Christ.

I gave you milk to drink, and not meat, because you were not yet able [to bear it]; even now you are not yet able; because you are still carnal.

For since there is envy, dissensions, and divisions among you, are you not carnal, and do you not behave in the manner of men?

For when one says, "I follow Paul," and another, "I follow Apollos," are you not carnal?

Who then is Paul, and who is Apollos, except ministers, through whom you believed, as the Lord assigned to each?

I planted; Apollos watered; but it was God who gave the growth.

Neither the one who plants nor the one who waters is anything, but only God, who gives the increase.

And the one who plants and the one who waters are one and the same; but each will receive his reward according to his labor.

For we are God's fellow workers; [and] you are God's plowing, [and] God's building.

According to the grace of God given to me, I laid the foundation like a wise master builder, and another is building on it; but let each one examine how he is building on it.

For no one can lay any other foundation than the one that is laid, which is Jesus Christ.

If anyone builds on this foundation, with gold, silver, precious stones, wood, hay,

straw;

Each person's work will be revealed; for the day will make it known, because it will be revealed by fire; and the fire will test what each person's work will be.

If the work of someone who has built upon it remains, he will receive a reward.

If anyone's work is burned up, it will be lost; but he himself will be saved, yet only as by fire.

Do you not know that you are the Temple of God, and that the Spirit of God dwells in you?

If anyone destroys the Temple of God, God will destroy him; for the Temple of God is holy, and you are that [Temple].

Let no one deceive himself; if any of you thinks he is wise in this world, let him become a fool, so that he may become wise.

Because the wisdom of this world is foolishness in God's sight; for it is written: He catches the wise in their craftiness.

And again: the Lord knows that the words of the wise are vain.

Therefore, let no one boast in men; for all things are yours;

Whether Paul, Apollos, Cephas, the world, life, death, the present, or the future, all things are yours.

And you to Christ, and Christ to God.

Let each one regard us as ministers of Christ, and as stewards of the mysteries of God.

But, moreover, it is required of the providers that each one be found faithful.

For my part, I care very little about being judged by you, or by human judgment; and I do not even judge myself.

For I feel guilty of nothing; but for that I am not justified; but the one who judges me is the Lord.

Therefore do not judge anything before the appointed time, until the Lord comes, who will also bring to light the things hidden in darkness, and who will expose the motives of the heart; and then God will render to each one [his] praise.

Now, my brothers, I have turned [figuratively speaking] this discourse about myself and Apollos for your sake; so that you may learn from us not to presume beyond what is written, lest you pride yourselves on one another against another.

For who makes a difference between you and another? And what do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

You are already full, you are already rich, you have become kings without us; and would that you reigned, so that we might also reign with you!

For I think that God has publicly exposed us, [we] who are the last Apostles, as people condemned to death, since we have been made a spectacle to the world, to angels and to men.

We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are held in esteem, but we are held in contempt.

To this very hour we suffer hunger and thirst, and we are naked; we are beaten, and we wander about.

And we labor with our own hands; we are slandered, and we bless; we are persecuted, and we suffer it.

We are blamed, and we pray; we are made like the world's scum, and like everyone's refuse, until now.

I am not writing these things to shame you; but I am giving you advice as I would to my dear children.

For though you have ten thousand teachers in Christ, you do not have many fathers; for I became your father in Christ Jesus through the gospel.

I therefore urge you to imitate me.

That is why I have sent you Timothy, who is my beloved son, and who is faithful in [our] Lord; so that he may remind you of my ways in Christ, and how I teach everywhere in every church.

But some have boasted as though I were not going to come to you.
But I will come to you soon, if the Lord wills; and I will know not the word of those who boast, but the effective one.
For the Kingdom of God is not a matter of talk, but of action.
What do you want? Shall I come to you with the rod, or with love and a spirit of gentleness?
It is being reported everywhere that there is sexual immorality among you, and even such sexual immorality as is not reported among the Gentiles; for a man is keeping his father's wife.
And yet you are puffed up [with pride], and you have not rather mourned, so that he who committed this act might be cut off from among you.
But I, being absent in body but present in spirit, have already given orders as though I were present, concerning the one who has thus committed such an action. You and my spirit being assembled in the Name of our Lord Jesus Christ, [I have, I say, commanded], by the power of our Lord Jesus Christ,
Let such a man be handed over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord Jesus.
Your vanity is unfounded; do you not know that a little leaven makes the whole batch of dough leaven?
Therefore, get rid of the old yeast, so that you may be a new batch, as you are unleavened; for Christ, our Passover lamb, has been sacrificed for us.
Therefore let us celebrate, not with the old leaven, nor with the leaven of wickedness and malice, but with the unleavened bread of sincerity and truth.
I wrote to you in [my] Letter, that you should not associate with fornicators. But not at all with the fornicators of this world, or with the greedy, or the swindlers, or the idolaters; for otherwise you would certainly have to go out of the world.
But now I am writing to you not to associate with them; that is, if anyone who calls himself a brother is a fornicator, or a miser, or an idolater, or a slanderer, or a drunkard, or a swindler, you should not eat even with such a person.
For what business is it of mine to judge those who are outside? Do you not judge those who are inside?
But God judges those who are outside. Therefore, expel the wicked person from among yourselves.
When one of you has a case against another, does he dare to go to court before the wicked, and not before the saints?
Do you not know that the Saints will judge the world? And if the world is to be judged by you, are you unworthy to judge even the smallest things?
Do you not know that we will judge the Angels? How much more then [must we judge] things which pertain to this life?
Therefore, if you have legal disputes concerning matters of this life, appoint as judges those who are less esteemed in the church.
I say this to your shame: are there no wise men among you, not even one who can judge between his brothers?
But a brother has lawsuits against his brother, and this before the infidels.
It is already a great flaw in you that you have lawsuits among yourselves. Why not simply endure being wronged? Why not suffer the harm instead?
But, on the contrary, you are doing wrong, and you are causing harm, even to your brothers.
Do you not know that the unrighteous will not inherit the Kingdom of God?
Do not deceive yourselves: neither fornicators, nor idolaters, nor adulterers, nor effeminate men, nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God.
And some of you were like that; 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.

All things are permissible for me, but not all things are fitting; all things are permissible for me, but I will not be subjected to the power of anything. Meat belongs to the stomach, and the stomach to meat; but God will destroy both. Now the body is not meant for sexual immorality, but for the Lord, and the Lord for the body.

And God, who raised the Lord from the dead, will also raise us up by his power.

Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? God forbid!

Do you not know that he who unites himself with a prostitute becomes one body with her? For, it is said, the two shall become one flesh.

But he who is united with the Lord is one spirit [with him].

Flee from fornication; every other sin a person commits is outside the body, but the fornicator sins against his own body.

Do you not know that your body is the temple of the Holy Spirit, who is in you, whom you have from God? And you are not your own;

For you were bought with a price; therefore glorify God in your body and in your spirit, which belong to God.

Now concerning the things about which you wrote to me: [I tell you] that it is good for a man not to marry.

However, to avoid impurity, each man should have his own wife, and each woman her own husband.

The husband should show his wife the kindness that is due to her, and likewise the wife should show it to her husband.

For the wife does not have her own body in her own power, but [it is in that of] the husband; and the husband likewise does not have his own body in his own power, but [it is in that of] the wife.

Do not deprive one another except by mutual consent for a time, so that you may devote yourselves to fasting and prayer, but after that come together again, lest Satan tempt you through your lack of self-control.

But I say this by permission, not by command.

For I would that all men were as I am; but each has his own gift from God, one in one way and another in another.

But I say to the unmarried and the widows, it is good for them to remain unmarried, as I am.

But if they cannot control their sexual relations, let them marry; for it is better to marry than to burn with passion.

And to those who are married, I command them, not I, but the Lord, that a wife must not separate from her husband.

And if she separates from him, let her remain unmarried, or else be reconciled to her husband; and let the husband not leave his wife.

But to the others I say, [and] not the Lord: If any brother has an unfaithful wife, and she is willing to live with him, he must not leave her.

And if any woman has an unfaithful husband, and he consents to live with her, she should not leave him.

For the unfaithful husband is sanctified in the wife, and the unfaithful wife is sanctified in the husband; otherwise your children would be unclean, but now they are holy.

If the unbeliever separates, let him separate; the brother or the sister are not enslaved in that case; but God has called us to peace.

For how do you know, wife, that you will not save your husband? Or how do you know, husband, that you will not save your wife?

However, each one should live according to the gift he has received from God, each one as the Lord has called him to; and this is the order I give in all the churches.

Is someone called while circumcised? Let him not retract his foreskin. Is someone

called while still in the foreskin? Let him not be circumcised. Circumcision is nothing, and the foreskin is nothing either, but the observance of God's commandments. Let each one remain in the condition in which he was called. Are you being called upon as a slave? Do not trouble yourself about it; but also, if you can be set free, make use of it instead: For he who is a slave and is called to our Lord is the Lord's freed person; and likewise he who is called and is free is Christ's slave. You were bought with a price; do not become slaves to men. [My] brothers, let each one remain with God in the state he was in when he was called. As for virgins, I have no commandment from the Lord, but I give advice as having obtained mercy from the Lord, to be faithful. I therefore consider this to be good for the present necessity, insofar as it is good for man to be so. Are you bound to a wife? Do not seek to be separated from her. Are you detached from your wife? Do not seek another wife. If you marry, you do not sin; and if a virgin marries, she also does not sin; but those who marry will have troubles in the flesh; but I spare you. But I tell you this, my brothers, that the time is short; and those who have wives should live as though they had none; And those who are weeping, as if they were not weeping; and those who are joyful, as if they were not joyful; and those who buy, as if they did not own. And those who use this world, as if not abusing it: for the form of this world is passing away. But I would like you to be free from anxiety. An unmarried man is responsible for the things that belong to the Lord, how he may please the Lord. But a married man is concerned about the things of this world, and how to please his wife, [and thus] he is divided. The unmarried woman and the virgin are concerned about the things that are of the Lord, to be holy in body and spirit; but the married woman is concerned about the things that are of the world, how she will please her husband. But I say this with regard to what is useful to you, not to set a trap for you, but to lead you to what is proper, and suitable [to unite you] with the Lord without any distraction. But if anyone thinks it is a disgrace for his daughter to pass the bloom of her youth and to marry her off, let him do as he pleases; he does not sin; let her be married. But he who remains firm in his heart, having no necessity [that he marry his daughter], but being master of his own will, has resolved in his heart to keep his daughter, he does well. Therefore, the one who marries her does well, but the one who does not marry her does better. The wife is bound by the Law as long as her husband is alive, but if her husband dies, she is free to marry whomever she wants; only [let it be] in [our] Lord. Nevertheless, she is happier if she remains so, in my opinion; and I believe that I also have the Spirit of God. As for things sacrificed to idols: we know that we all possess knowledge. Knowledge puffs up, but love builds up. And if anyone thinks he knows something, he has not yet known anything as he ought to know; But if anyone loves God, he is known by him. As for eating things sacrificed to idols, we know that the idol is nothing in the world, and that there is no other God but one; For although there are some who are called gods, whether in heaven or on earth (as

there are many gods, and many Lords),
Yet we have only one God, the Father, from whom are all things, and in him we are;
and only one Lord Jesus Christ, through whom are all things, and through him we are.

But not everyone has the same knowledge; for some, who until now are conscious because of the idol, of eating things that have been sacrificed to the idol, still eat them; therefore, their conscience being weak, it is defiled.

But meat does not make us pleasing to God; for if we eat, we have no more; and if we do not eat, we have no less.

But beware that this freedom you have should not somehow be a scandal to the weak.

For if someone sees you, who have knowledge, eating at the temple of idols, will not the conscience of the weak be led to eat things sacrificed to the idol?

And so your brother, who is weak, for whom Christ died, will perish by your knowledge.

But when you sin in this way against your brothers and wound their weak conscience, you sin against Christ.

Therefore, if meat offends my brother, I will never eat meat, so as not to offend my brother.

Am I not an Apostle? Am I not free? Have I not seen our Lord Jesus Christ? Are you not my workmanship to the Lord?

If I am not an Apostle to others, I am at least one to you; for you are the seal of my Apostleship to the Lord.

This is my defense of those who condemn me.

Don't we have the power to eat and drink?

Do we not have the power to bring along with us a sister woman, as well as the other Apostles, and the brothers of the Lord, and Cephas?

Are Barnabas and I the only ones who lack the power to stop working?

Who ever goes to war at their own expense? Who plants a vine and does not eat its fruit? Who tends a flock and does not drink the milk of the flock?

Do I say these things according to man? Does not the law say the same thing?

For it is written in the Law of Moses: You shall not muzzle an ox while it is treading out the grain. [But] does God care for oxen?

And did he not say these things entirely for us? Indeed, they are written for us; for he who plows should plow in hope, and he who threshes should thresh in hope of sharing in the harvest.

If we have sown spiritual gifts, is it much that we reap from your earthly gifts?

And if others use this power against you, why should we not use it rather than them?

Yet we have not used this power, but on the contrary we endure all kinds of hardships, so as not to hinder the gospel of Christ in any way.

Do you not know that those who do sacred things eat of what is sacred, and those who serve at the altar partake of what is offered at the altar?

The Lord has nevertheless ordained that those who proclaim the Gospel should live by the Gospel.

However, I have not taken advantage of any of these things, and I am not even writing this so that it may be treated in this way towards me, for I would rather die than see someone destroy my glory.

For although I preach the gospel, I have no reason to boast; because necessity is laid upon me; and woe to me if I do not preach the gospel!

But if I do it willingly, I will have the reward; but if it is reluctantly, I am only fulfilling the commission that was given to me.

What reward do I have for this? It is that in preaching the gospel, I preach the gospel of Christ without incurring any expense, so that I may not abuse my power in the gospel.

For although I am free from all, I have nevertheless become a slave to all, in order to gain more people.

And I became like a Jew to the Jews, in order to win the Jews; like a Jew to those under the Law, in order to win those under the Law; To those who are without the Law, as though I were without the Law (though I am not without the Law of God, but am under the Law of Christ), in order to win those who are without the Law.

I became weak to the weak, in order to win the weak; I became all things to all people, so that I might absolutely save some.

And I do this for the sake of the Gospel, so that I too may share in its blessings with others.

Don't you know that when people run in a race, everyone runs well, but only one wins the prize? Run so hard that you win it.

But everyone who strives lives entirely by the regime; and they do it to have a crown that will not last, but we do it to have an imperishable one.

So I run, [but] not without knowing how; I fight, [but] not as if beating the air.

But I mortify my body and submit it to myself, lest after preaching to others I myself should somehow be found inadmissible.

But my brothers, I do not want you to be unaware that our fathers were all under the cloud, and that they all passed through the sea;

And that they were all baptized by Moses in the cloud and in the sea;

And that they all ate of the same spiritual meat;

And they all drank of the same spiritual drink: for they drank [water] from the spiritual stone that followed them; and the stone was Christ.

But God did not take pleasure in many of them, for they were overwhelmed in the wilderness.

But these things were examples for you, so that we would not covet evil things, as they coveted them;

And that you do not become idolaters, as some of them were; as it is written: The people sat down to eat and drink, and then rose up to play.

And so that we would not give in to fornication, as some of them did, and in one day twenty-three thousand of them fell.

And that we should not test Christ, as some of them did, and were destroyed by serpents.

And do not murmur, as some of them murmured, and were destroyed by the destroyer.

All these things happened to them as examples, and they are written for our instruction, as those to whom the last days have come.

Therefore, let him who thinks he will remain standing take heed lest he fall.

No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.

Therefore, my beloved, flee from idolatry.

I am speaking to you as if you were intelligent people; judge for yourselves what I say.

The cup of blessing, which we bless, is it not a participation in the blood of Christ? And the bread which we break, is it not a participation in the body of Christ?

Because there is only one loaf, we, who are many, are one body; for we all partake of the one loaf.

Consider Israel according to the flesh: those who eat the sacrifices, are they not partakers of the altar?

What am I saying then? That the idol is something? Or that what is sacrificed to the idol is something? [No].

But I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to be partakers with demons.

You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

Do we want to incite the Lord to jealousy? Are we stronger than him?
All things are permissible for me, but not all things are proper; all things are permissible for me, but not all things build up.
Let no one seek what is his own, but let each one seek what is for others.
Eat whatever is sold at the butcher's, without worrying about it for the sake of your conscience:
For the earth belongs to the Lord, with all that is in it.
If someone from the unbelievers invites you, and you want to go, eat whatever is put before you without asking about it for your conscience.
But if someone tells you, 'This is sacrificed to idols,' do not eat it, both because of the one who warned you and because of conscience; for the earth is the Lord's, and everything in it.
But I am talking about conscience, not yours, but that of the other; for why should my freedom be condemned by the conscience of another?
And if by grace I am a partaker in it, why am I blamed [for something] for which I give thanks?
So whether you eat or drink, or whatever you do, do it all to the glory of God.
So be in such a way that you do not cause any offense to Jews, Greeks, or the Church of God.
As I also please everyone in all things, not seeking my own advantage, but that of many, so that they may be saved.
Be imitators of me, as I am of Christ.
Now, my brothers, I commend you for remembering all things concerning me, and for keeping my ordinances, as I gave them to you.
But I want you to know that the head of every man is Christ, and the head of a woman is man, and the head of Christ is God.
Every man who prays or prophesies with something on his head dishonors his head.
But every woman who prays or prophesies with her head uncovered dishonors her head—it is just as if her head were shaved.
If a woman does not cover her hair, let her hair be cut off. But if it is disgraceful for a woman to have her hair cut off or to have her head shaved, then let her cover her hair.
For as for man, he ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.
Because man was not [taken] from woman, but woman [was taken] from man.
And also, man was not created for woman, but woman for man.
That is why a woman, because of the angels, must have a mark on her head that she is under the power [of her husband].
However, neither man is without woman, nor woman without man, in our Lord.
For as woman is from man, so man is from woman; but all things proceed from God.
Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?
Does not nature itself teach you that if a man nourishes his hair, it brings him dishonor?
But if a woman nourishes her hair, that is to her glory, because her hair is given to her as a covering.
If anyone likes to dispute, we have no such custom, nor do the churches of God.
But in what I am about to tell you, I am not praising you: it is that your assemblies are not better regulated than they were; they are less so.
For firstly, when you come together in the church, I hear that there are divisions among you; and I believe some of them:
For there must even be heresies among you, so that those who are worthy of approval may be revealed among you.
Therefore, when you all gather together [in this way], it is not eating the Lord's Supper.

Because when it comes to eating, each person eats their own supper in advance, so that one is hungry, and the other enjoys a good meal.

Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? I do not praise you in this.

For I received from the Lord what I also gave to you; that the Lord Jesus, on the night he was betrayed, took bread;

And after giving thanks he broke it, and said: Take, eat: this is my body [which is] broken for you; do this in remembrance of me.

Likewise, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Therefore, whoever eats of this bread, or drinks of the cup of the Lord in an unworthy manner, will be guilty of sinning against the body and blood of the Lord. Let each one therefore examine himself, and so eat of this bread, and drink of this cup;

For he who eats and drinks it unworthily, eats and drinks his condemnation, not distinguishing the body of the Lord.

And that is why many among you are weak and sick, and many are asleep.

For if we judged ourselves, we would not be judged.

But when we are judged, we are taught by the Lord, so that we will not be condemned with the world.

Therefore, my brothers, when you come together to eat, wait for one another.

And if anyone is hungry, let him eat at home, so that you will not come together to be condemned. As for the other matters, I will give orders when I arrive.

Now concerning spiritual gifts, I do not want you to be ignorant, my brothers.

You know that you were Gentiles, led after mute idols, according to who you were led.

Therefore I want you to know that no one speaking by the Spirit of God says that Jesus must be rejected; and that no one can say except by the Holy Spirit, that Jesus is Lord.

Now there are different kinds of gifts, but there is only one Spirit.

There is also a diversity of ministries, but there is only one Lord.

There are also different kinds of operations; but there is only one God, who works all things in everyone.

But to each one is given the light of the Spirit to procure the [common] benefit.

For to one is given through the Spirit the utterance of wisdom, and to another through the same Spirit the utterance of knowledge;

And to another, faith by that same Spirit; to another, gifts of healing by that same Spirit;

And to another, the working of miracles; to another, prophecy; to another, the gift of discerning spirits; to another, various kinds of tongues; and to another, the gift of interpreting tongues.

But one and the same Spirit does all these things, distributing to each one his gifts as he sees fit.

For just as the body is one, and yet has many members, but all the members of this body, which is one, though many, are one body, so it is with Christ.

For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—we were all given the same Spirit to drink.

Because the body is not a single limb, but several.

If the foot says, 'Because I am not the hand, I do not belong to the body,' does it not nevertheless belong to the body?

And if the ear says, 'Because I am not the eye, I do not belong to the body,' does it not nevertheless belong to the body?

If the whole body is the eye, where will hearing be? If everything is hearing, where will smell be?

But now God has placed each member in the body, just as he wanted.

And if they were all one single member, where would the body be?

But now there are several members, however there is only one body.

And the eye cannot say to the hand, "I have no use for you"; nor can the head say to the feet, "I have no use for you."

What's more, the body parts that appear to be the weakest are much more necessary.

And those parts of the body that we consider to be the least honorable, we adorn with more care, and the parts of us that are the least beautiful to see are the most adorned.

For the parts that are beautiful in us do not need it; but God has brought this disposition into our body, that he has given more honor to what lacked it;

So that there may be no division in the body, but that its members may have mutual care for one another.

And whether one of the members suffers anything, all the members suffer with him; or whether one of the members is honored, all the members together rejoice.

Now you are the body of Christ, and each one of you is a member of it.

And God placed in the Church, first of all, Apostles, then Prophets, thirdly Teachers, then miracles, then gifts of healing, aid, governments, and various tongues.

Are they all Apostles? Are they all Prophets? Are they all Teachers? Do they all have the gift of miracles?

Do all have healing gifts? Do all speak [various] languages? Do all interpret?

But earnestly desire more excellent gifts, and I will show you a way that surpasses even these.

If I speak in the tongues of men and of angels, but do not have love, I am only a resounding gong or a clanging cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

And if I give away all my possessions to feed the poor, and if I give my body to be burned, but do not have charity, it profits me nothing.

Charity is patient; it is gentle; charity is not envious; charity is not insolent; it is not proud;

She does not behave dishonestly; she does not seek her own gain; she does not become bitter; she does not think evil;

She does not rejoice in injustice, but she rejoices in the truth;

She endures everything, she believes everything, she hopes for everything, she bears everything.

Love never fails, but prophecies will cease, tongues will be stilled, and knowledge will pass away.

For we know in part, and we prophesy in part.

But when perfection has come, then what is partly will be abolished.

When I was a child, I spoke like a child, I judged like a child, I thought like a child; but when I became a man, I abolished what was childish.

For now we see dimly in a mirror, but then we shall see face to face; now I know in part, but then I shall know fully, even as I am fully known.

Now these three remain: faith, hope, and love; but the greatest of these is love.

Seek charity. Eagerly desire spiritual gifts, but especially to prophesy.

Because the one who speaks in an [unknown] tongue does not speak to men, but to God; for no one understands him, and the mysteries he utters are for himself alone.

But the one who prophesies edifies, exhorts, and comforts those who hear him.

He who speaks in an [unknown] tongue edifies himself, but he who prophesies edifies the church.

I would like you to speak in all tongues, but even more that you prophesy, for the one who prophesies is greater than the one who speaks in tongues, except to interpret, so that the church may be edified.

Now then, my brothers, if I come to you and speak in tongues, what good will that do you unless I speak to you by revelation, or by knowledge, or by prophecy, or by teaching?

Similarly, if inanimate things that produce sound, whether an oboe or a harp, do not form different tones, how will we know what is being sounded on the oboe, or on the harp?

And if the trumpet makes a sound that cannot be heard, who will prepare for battle?

Likewise, if you do not speak in your language a word that can be heard, how will anyone hear what is being said? For you will be speaking into the air.

There are, depending on where one encounters them, so many different sounds in the world, and yet none of these sounds is mute.

But if I do not know what is meant by the word, I will be a barbarian to the one who speaks; and the one who speaks will be a barbarian to me.

Therefore, since you earnestly desire spiritual gifts, seek to acquire them abundantly for the building up of the church.

Therefore, let the one who speaks an [unknown] language pray in such a way that he may interpret.

For if I pray in an [unknown] tongue, my spirit prays, but the understanding I have of it is fruitless.

What then? I will pray in spirit, but I will also pray in a way that will be heard; I will sing in spirit, but I will also sing in a way that will be heard.

Otherwise, if you bless with your spirit, how can someone who is from the common people say "Amen" to your thanksgiving, since they do not know what you are saying?

It is true that you give thanks; but another is not edified by it.

I thank my God that I speak more tongues than all of you.

But I would rather speak five words in the church in a way that is understood, so that I may instruct others also, than ten thousand words in an [unknown] tongue.

My brothers, do not be children in wisdom, but be little children in malice; and in wisdom, be mature men.

It is written in the Law: I will speak to this people by people of another tongue, and by foreign lips; and so they will not understand me, says the Lord.

That is why tongues are for a sign, not to the believers, but to the disbelievers; prophecy, on the other hand, [is a sign] not to the disbelievers, but to the believers.

If then the whole church comes together as one body, and all speak in foreign tongues, and commoners or unbelievers come in, will they not say that you are out of your minds?

But if all prophesy, and an unbeliever or an ordinary person enters, he is convicted by all and judged by all.

And so the secrets of his heart are revealed, so that he will fall on his face and worship God, and he will proclaim that God is truly among you.

What then will it be, my brothers? It is that whenever you come together, according to what each of you has, either a Psalm, or a teaching, or a [foreign] tongue, or a revelation, or an interpretation, let all be done for the building up of the church.

And if anyone speaks an [unknown] tongue, let it be done by two, or at most by three, and in turns; but let there be one who interprets.

If there is no interpreter, let [this man] remain silent in the Church, and speak to himself and to God.

Let two or three prophets speak, and let the others judge.

And if something is revealed to another who is sitting, let the first one remain silent.

For you can all prophesy one after another, so that all may learn and all may be comforted.

And the spirits of the prophets are subject to the prophets.

For God is not a [God] of confusion, but of peace, as [is seen] in all the churches of the saints.

Let the women who are among you remain silent in the churches; for they are not permitted to speak, but [they must] be submissive, as the Law also says.

And if they want to learn something, let them ask their husbands at home; for it is improper for women to speak in the church.

Did the word of God originate from you? Or did it only reach you?

If anyone thinks he is a prophet or spiritual being, let him acknowledge that the things I am writing to you are the commandments of the Lord.

And if anyone is ignorant, let him remain ignorant.

Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues.

Let all things be done properly and in order.

Now, my brothers, I make known to you the Gospel which I preached to you, which you received, and to which you stand firm;

And by which you are saved, if you hold fast to the word I preached to you; unless you have believed in vain.

For first of all, I gave you what I also received, [namely], that Christ died for our sins according to the Scriptures;

And that he was buried, and that he was raised on the third day, according to the Scriptures;

And that he was seen by Cephas, and then by the Twelve.

Since then, he has been seen by more than five hundred brothers at one time, several of whom are still alive, and some have died.

Then he was seen by James, and then by all the Apostles.

And after all, he was seen by me too, as an abortion.

For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.

But by the grace of God I am what I am; and his grace toward me was not in vain, but I worked much harder than all of them; yet not I, but the grace of God that is with me.

So it is either I or they who preach this, and you believed it.

But if it is preached that Christ has risen from the dead, how can some of you say that there is no resurrection of the dead?

For if there is no resurrection of the dead, then Christ has not been raised either.

And if Christ has not been raised, then our preaching is useless and so is your faith.

And indeed we are false witnesses from God: for we have testified from God that he raised Christ from the dead; but he did not raise him unless the dead are raised.

For if the dead are not raised, then Christ has not been raised either.

And if Christ has not been raised, your faith is futile; you are still in your sins.

Therefore, those who sleep in Christ are also perishing.

If our hope in Christ is only for this life, we are the most miserable of all men.

But now Christ has been raised from the dead, and has become the firstfruits of those who have fallen asleep.

For since death came through one man, the resurrection of the dead also came through one man.

For as in Adam all die, so in Christ all will be made alive.

But each in his own order, the firstfruits are Christ; then those who belong to Christ [will be made alive] at his coming.

And after that will come the end, when he has handed over the Kingdom to God the Father, and when he has abolished every empire, and every power, and every strength.

For he must reign until he has put all his enemies under his feet.

The enemy that will be destroyed last is death.

For [God] has subjected all things under his feet; but when it is said that all things are subject to him, it is evident that he who subjected all things to him is excepted.

And after all things have been subjected to him, then the Son himself will also be subjected to him who put all things under him, so that God may be all in all.

Otherwise, what will those who are baptized for the dead do, if the dead absolutely do not rise? Why then are they baptized for the dead?

Why are we in danger at all hours?

Through our glory which I have in our Lord Jesus Christ, I die day by day.

If I fought wild beasts at Ephesus for human reasons, what did I gain if the dead are not raised? Let us eat and drink, for tomorrow we die.

Do not be seduced: bad company corrupts good morals.

Wake up [to live] righteously, and do not sin; for some do not know God; I say this to your shame.

But someone will ask, how are the dead raised, and in what body will they come?

O fool! What you sow will not be brought to life unless it dies.

And as for what you sow, you do not sow the body that will be born, but the naked grain, as it may be found, of wheat, or of some other grain.

But God gives it the body as he wants, and to each seed its own body.

Not all flesh is the same kind; but there is one kind of flesh of men, and another kind of flesh of beasts, and another kind of flesh of fish, and another kind of flesh of birds.

[There are] also celestial bodies and terrestrial bodies; but the glory of the celestial bodies is one thing, and the glory of the terrestrial bodies is another.

The glory of the sun is one thing, and the glory of the moon is another, and the glory of the stars is another; for one star is different from another star in glory.

It will be the same in the resurrection of the dead; [the body] is sown in corruption, it will be raised incorruptible.

It is sown in dishonor, it will rise in glory; it is sown in weakness, it will rise in strength.

It is sown a natural body, it will be raised a spiritual body: there is a natural body, and there is a spiritual body.

As it is also written: the first man Adam was made a living soul; and the last Adam a life-giving spirit.

But that which is spiritual is not first: but that which is animal; and then that which is spiritual.

The first man was of the earth, he was taken from the dust; but the second man, [namely] the Lord, [is] from Heaven.

As is he who is taken from the dust, so are those who are taken from the dust; and as is the heavenly one, so are the heavenly ones.

And as we have borne the image of him who was taken from the dust, we shall also bear the image of the heavenly one.

So this is what I say, my brothers, that flesh and blood cannot inherit the Kingdom of God, nor does corruption inherit incorruptibility.

Listen, I tell you a mystery: we will not all sleep, but we will all be transformed;

In a moment, and in the twinkling of an eye, at the last trumpet, for the trumpet will sound, and the dead will rise incorruptible, and we will be transformed.

For this corruptible must put on incorruptibility, and this mortal must put on

immortality.

But when this corruptible has put on incorruptibility, and this mortal has put on immortality, then this saying of Scripture will be fulfilled: death is destroyed by victory.

Where, O death, is your sting? Where, O tomb, is your victory?

Now the sting of death is sin, and the power of sin is the law.

But thanks be to God, who gave us the victory through our Lord Jesus Christ.

Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain before the Lord.

Concerning the collection which is made for the Saints, do as I have commanded the Churches of Galatia.

This is because on the first day of each week, each of you should set aside in his own house what he can gather according to the prosperity [that God grants him], so that when I come there will be no need for collections.

Then when I arrive, I will send those whom you approve in your letters to carry your generosity to Jerusalem.

And if it is appropriate for me to go myself, they will come with me as well.

So I will come to you, having passed through Macedonia; for I will pass through Macedonia.

And perhaps I will stay among you, or even spend the winter there; so that you may guide me wherever I go.

For I do not wish to see you now in passing, but I hope that I may stay with you for a while, if the Lord permits.

However, I will remain in Ephesus until Pentecost.

For a great door, [and of great] effectiveness, is opened to me there, but there are many adversaries.

But if Timothy comes, see that he is safe among you; for he is doing the work of the Lord just as I am.

Therefore, let no one despise him; but bring him safely, so that he may come to me; for I am expecting him with the brothers.

As for Apollos our brother, I have earnestly begged him to come to you with the brothers, but he has not been willing to go now: however, he will go when he has the opportunity.

Be watchful, be steadfast in the faith, be courageous, be strong.

Let all your dealings be done in charity.

Now, my brothers, you know the family of Stephanas, [and you know] that they are the first converts of Achaia, and that they have devoted themselves entirely to the service of the saints;

I urge you to submit to them, and to each one of those who are engaged in the work [of the Lord], and who work with us.

But I rejoice at the coming of Stephanas, Fortunatus, and Achaica; because they have made up for what you cannot do for me.

For they have recreated my mind and yours: therefore, have consideration for such people.

The churches of Asia greet you. Aquila and Priscilla, together with the church in their house, send you affectionate greetings in our Lord.

All the brothers greet you. Greet one another with a holy kiss.

The greeting [is] in my own hand, Paul.

If there is anyone who does not love the Lord Jesus Christ, let him be anathema, Maranatha.

May the grace of our Lord Jesus Christ be with you!

My love extends to all of you in Jesus Christ. Amen.

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God which is in Corinth, with all the saints who are in all Achaia;

Grace and peace be given to you from God our Father and the Lord Jesus Christ.

Blessed be God, who is the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Who comforts us in all our affliction, so that with the comfort with which we ourselves are comforted by God, we may be able to comfort those who are in any affliction.

For as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ.

And whether we are afflicted, it is for your consolation and for your salvation, which comes about by enduring the same sufferings that we also endure; or whether we are comforted, it is for your consolation and for your salvation.

But our hope for you is firm, knowing that as you share in our sufferings, so also you will share in our comfort.

For, my brothers, we want you to know about our affliction, which befell us in Asia, that we were burdened exceedingly beyond what we could carry, so that we lost the hope of preserving our lives.

For we considered ourselves as though we had received the sentence of death in ourselves, so that we might not trust in ourselves, but in God who raises the dead; And who has delivered us from such a great death, and who delivers us from it; and in whom we hope that he will deliver us from it again in the future.

We are also helped by your prayers for us, so that many may give thanks for us because of the gift that has been given to us for the benefit of many.

For this is our glory, [namely] the testimony of our conscience, that in simplicity and godly sincerity, and not with carnal wisdom, but according to the grace of God, we conversed in the world, and especially with you.

For we are not writing you anything other than what you read, and which you already know; and I hope that you will recognize them also to the end.

As you have partially acknowledged, we are your glory, just as you are ours, for the day of the Lord Jesus.

And in such confidence I wanted first to go to you, so that you might have a second grace;

And go from your home to Macedonia, and from Macedonia come back to you, and be led by you into Judea.

But when I proposed this to myself, did I act lightly? Or do I think the things I think according to the flesh, so that there was both yes and no within me?

But God is faithful, that our word which I have spoken to you was not yes and no.

For the Son of God, Jesus Christ, who was preached by us among you—by me, by Silvanus, and by Timothy—was not “yes” and “no,” but in him it was “yes.”

For as many as there are promises of God, they are yes in him, and amen in him, to the glory of God through us.

Now it is God who makes both us and you stand firm in Christ and has anointed us.

Who also sealed us, and gave us the Spirit as a deposit, guaranteeing what is to come, in our hearts.

But I call God to witness on my soul that it was to spare you that I have not yet gone to Corinth.

Not that we have dominion over your faith, but we work with you for your joy, because you have remained steadfast in the faith.

But I had resolved within myself not to return to you with sadness.

For if I cause you sorrow, who will make me glad, except the one I myself have grieved?

And I have even written this to you, so that when I arrive, I will not be saddened by those from whom I should have received joy, assuring myself of all of you that my joy is yours.

For I wrote to you out of great affliction and anguish of heart, with many tears; not so that you should be grieved, but so that you might know the very special love that I have for you.

If anyone was the cause of this sadness, it is not me [alone] whom he has grieved, but in a way (so that I do not burden him) it is all of you [whom he has grieved]. That's enough for such a [man], this censure [that has been made against him] by many.

So you should rather show him mercy and comfort him, so that such a man will not be overwhelmed by too much sorrow.

Therefore, I ask you to confirm your charity towards him.

For this is also why I have written to you, to test you and to know whether you are obedient in everything.

Now to the one whom you forgive anything, I also forgive: for if I have forgiven anything to the one whom I have forgiven, I have done it for your sake in the presence of Christ.

So that Satan may not prevail over us: for we are not unaware of his schemes.

Moreover, having come to Troas for the gospel of Christ, although the door was opened to me there by the Lord,

Yet I had no respite in my mind, because I did not find Titus my brother; but having taken leave of them, I came to Macedonia.

But thanks be to God, who always leads us in triumph in Christ, and through us manifests everywhere the fragrance of the knowledge of him.

For we are the pleasing aroma of Christ [from] God, in those who are being saved and in those who are perishing:

To some, a deadly odor that kills them; and to others, a life-giving odor that leads them to life. But who is sufficient for these things?

For we do not falsify the word of God, as so many do; but we speak of Christ with sincerity, as from God and before God.

Are we starting to recommend ourselves again? Or do we, like some others, need letters of recommendation to you, or letters of recommendation from you?

You yourselves are our Epistle, written on our hearts, known and read by all men.

For it appears in you that you are the Epistle of Christ, prepared by our ministry, and written not with ink, but by the Spirit of the living God; not on tablets of stone, but on the fleshly tablets of the heart.

But we have such confidence in God through Christ.

Not that we are capable of thinking something on our own, as if on our own, but our ability comes from God;

Who has also made us competent to be ministers of the New Testament, not of the letter, but of the spirit; for the letter kills, but the Spirit gives life.

But if the ministry of death, [written] with letters, and engraved on stones, was glorious, so that the children of Israel could not look upon the face of Moses, because of the glory of his face, which was to end;

How could the ministry of the Spirit not be more glorious?

For if the ministry of condemnation was glorious, the ministry of justice surpasses it by far in glory.

And even the [first ministry], which was glorious, was not as glorious as the [second], which surpasses it by far in glory.

For if what was destined to end was glorious, what is permanent is far more glorious.

Having such a hope, we speak with great boldness.

And we are not like Moses, who put a veil over his face, so that the children of Israel would not look at the end of what was to come.

But their minds are hardened; for to this day the same veil which was abolished by Christ remains in the reading of the Old Testament, without being removed.

But even today, when we read Moses, the veil remains over their hearts.

But when he has turned to the Lord, the veil will be removed.

Now the Lord is that Spirit; and where the Spirit of the Lord is, there is freedom.

So we all, who behold the glory of the Lord unveiled, are being transformed into the

same image from one degree of glory to another. For this comes from the Spirit of the Lord.

Therefore, having this Ministry according to the mercy we have received, we do not slacken.

But we have utterly rejected shameful and dishonorable things, walking not in deceit, nor falsifying the word of God, but by the manifestation of the truth we are commended to every conscience of men in the sight of God.

If our Gospel is still veiled, it is veiled only to those who are perishing.

Whose minds the God of this age has blinded, [that is], of the unbelievers, so that the light of the gospel of the glory of Christ, who is the image of God, may not shine upon them.

For we do not preach ourselves, but Jesus Christ the Lord; and we declare that we are your servants for Jesus' sake.

For God, who said that light should shine out of darkness, is the one who has shone in our hearts to reveal the knowledge of the glory of God that is in Christ Jesus.

But we have this treasure in earthen vessels, so that the excellence of this power may be from God and not from us.

Being afflicted in every respect, but not entirely confined; being perplexed, but not without help.

Being persecuted, but not abandoned; being struck down, but not lost.

Always carrying around in our body the death of the Lord Jesus, so that the life of Jesus may also be manifested in our body.

For we who live are always given over to death for Jesus' sake, so that the life of Jesus may also be manifested in our mortal flesh.

So that death unfolds within us, but life within you.

Now having the same spirit of faith, as it is written: I believed, therefore I spoke; we also believe, and therefore we speak.

Knowing that he who raised the Lord Jesus from the dead will also raise us through Jesus and bring us to appear with you in his presence.

For all things are for you, so that this great grace may abound to the glory of God, through the thanksgiving of many.

That is why we do not become sluggish; but although our outer self is decayed, nevertheless our inner self is being renewed day by day.

For our light affliction, which is but passing away, produces in us an eternal weight of supremely excellent glory:

When we look not at the things which are seen, but at the things which are unseen; for the things which are seen are but for a time, but the things which are unseen are eternal.

For we know that if our earthly dwelling of [this] tent is destroyed, we have a building from God, [namely] an eternal house in Heaven, which is not made with hands.

For this is also why we groan, earnestly desiring to be clothed in our dwelling place, which is Heaven:

If, however, we are found clothed, and not naked.

For we who are in this tent groan, being burdened; for we desire not to be unclothed, but to be clothed, so that what is mortal may be swallowed up by life.

But it is God who has formed us for this very purpose; who has also given us the Spirit as a deposit, guaranteeing our faith.

Therefore we always have confidence; and we know that, dwelling in this body, we are absent from the Lord;

For we walk by faith, not by sight.

We have confidence, I say, and we would rather be away from this body and be with the Lord.

That is why we also strive to be pleasing to him, both present and absent.

For we must all appear before the judgment seat of Christ, so that each one may

receive in his body what he has done, whether good or evil.

Knowing therefore how much the Lord is to be feared, we appeal to men for faith, and we are manifested to God, and I also expect that we are manifested in your consciences.

For we are not commending ourselves to you again, but we are giving you an opportunity to boast about us, so that you may have something to say to those who boast about appearances and not about the heart.

For whether we are in ecstasy [we are united] with God; or whether we are of sound mind, [we are united] with you.

Because the love of Christ unites us closely, holding this to be certain, that if one died for all, all also died;

And that he died for all, so that those who live might henceforth not live for themselves, but for him who died and rose again for them.

Therefore, from now on we regard no one according to the flesh, even though we once regarded Christ according to the flesh, yet we regard him no longer [in that way] now.

Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!

All this is from God, who reconciled us to himself through Jesus Christ and gave us the ministry of reconciliation.

For God was in Christ reconciling the world to himself, not counting their sins against them, and has committed to us the message of reconciliation.

We are therefore Christ's ambassadors, as though God were making his appeal to you through our ministry; we implore you, therefore, for Christ's sake, to be reconciled to God.

For he made him who knew no sin to be sin for us, so that in him we might become the righteousness of God.

Therefore, since we are his co-workers, we ask you that you have not received God's grace in vain.

For he says: I heard you in the time of favor and helped you in the day of salvation; behold, now is the time of favor, behold, now is the day of salvation.

Giving no scandal in any way, so that [our] ministry may not be blamed.

But we commend ourselves in all things as servants of God, in great endurance, in afflictions, in necessities, in distresses,

In injuries, in prisons, in unrest, in labor,

Through vigils, fasting, and purity; through knowledge, patience, gentleness, the Holy Spirit, and sincere love,

By the word of truth, by the power of God, by the weapons of righteousness which are in the right hand and in the left hand.

Amidst honor and ignominy, amidst slander and good reputation.

As seducers, and yet being true; as unknown, and yet being recognized; as dying, and behold we live; as punished, and yet not put to death;

As if saddened, yet always joyful; as if poor, yet enriching many; as if having nothing, yet possessing all things.

O Corinthians! Our mouth is open to you, our heart is wide open.

You are not cramped within us, but you are cramped within your own bowels.

But to treat us in the same way (I speak to you as to my children) also be kind to us.

Do not bear a yoke with unbelievers; for what partnership has righteousness with wickedness? And what fellowship has light with darkness?

And what agreement does Christ have with Belial? Or what does a believer have in common with an unbeliever?

And what agreement is there between the Temple of God and idols? For you are the Temple of the living God, as God has said: I will dwell among them and walk among them, and I will be their God, and they shall be my people.

Therefore, come out from among them and separate yourselves from them, says the Lord; and touch nothing unclean, and I will receive you; And I will be a father to you, and you will be my sons and daughters, says the Lord Almighty.

Therefore, [my] beloved, since we have such promises, let us cleanse ourselves from every defilement of body and spirit, perfecting holiness in the fear of God.

Receive us, we have wronged no one, we have corrupted no one, we have plundered no one.

I do not say this to condemn you: for I have already told you that you are in our hearts to die and to live together.

I have great freedom with you, I have great reason to boast about you; I am filled with comfort, I am full of joy in all our affliction.

For after coming to Macedonia, our flesh had no rest, but we were afflicted in every way; [having] battles outside, and fears within.

But God, who comforts the downcast, comforted us through the coming of Titus.

And not only by his coming, but also by the consolation he received from you; for he told us of your great desire, your tears, your ardent affection for me; so that I rejoiced exceedingly.

For although I grieved you with my Epistle, I do not repent of it, although I had [already] repented, because I see that if this Epistle grieved you, it was only for a short time.

Therefore, I rejoice now, not that you were grieved, but that you were saddened to repentance; for you were grieved in a godly way, so that you suffered no loss from us.

For godly sorrow produces repentance leading to salvation, from which there is no regret; but worldly sorrow produces death.

For behold, this very thing which grieved you according to God, what care did it not produce in you? What satisfaction? What indignation? What fear? What great desire? What zeal? What vengeance? You showed yourselves pure in every way in this matter.

Therefore, whatever I have written to you, it was not because of the one who committed the sin, nor because of the one against whom it was committed, but to show among you the care that I have for you before God.

That is why we were comforted by what you did for our comfort; but we rejoiced even more for the joy that Titus had, because his spirit was recreated by all of you.

Because if in anything I boasted about you in what I said to him, I was not ashamed; but as we have told you all things according to the truth, so what I boasted about [you in what I said] to Titus has turned out to be the very truth.

Therefore, when he remembers the obedience of all of you, and how you received him with fear and trembling, his affection for you is much greater.

Therefore, I rejoice that in all things I can be assured of you.

Furthermore, my brothers, we want you to know about the grace that God has given to the churches of Macedonia.

This is because, in the midst of their great trial of affliction, their joy was increased, and their profound poverty was transformed into riches by their prompt generosity.

For I am a witness that they gave willingly according to their ability, and even beyond their ability.

We earnestly pray that we may receive the grace and communication of this contribution in favor of the Saints:

And they did not only as we had hoped, but they gave themselves first of all to the Lord, and then to us, by the will of God.

So that we may urge Titus to complete this grace toward you, just as he had begun before.

Therefore, as you abound in everything—in faith, in speech, in knowledge, in all diligence, and in the love you have for us—give abound also in this grace.

I do not say this as a command, but also to test the sincerity of your charity by the diligence of others.

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you through his poverty might become rich.

And in this I give you this advice, because it is appropriate for you, that having not only already begun to act [for this Collection], but having even had the will since last year;

You were now finishing it; so that, as you were quick to desire it, you might also accomplish it according to your ability.

For if promptness of will precedes, one is pleasing according to what one has, and not according to what one does not have.

But this is not so that others may be relieved and you be trampled upon, but so that it may be for the sake of equality.

Therefore, let your abundance now supply their need, so that their abundance may also serve your need, and thus there may be equality.

As it is written: he who had much did not have superfluity; and he who had little did not have less.

But thanks be to God, who has put the same concern for you in the heart of Titus; He received my exhortation very well, and being himself very affectionate, he went to you of his own accord.

And we also sent with him the brother whose praise, which he has earned in the preaching of the gospel, is spreading throughout all the churches:

(And not only that, but he has also been appointed by the Churches as our traveling companion, for this grace which is administered by us to the glory of the Lord himself, [and to serve] the promptness of your zeal.)

giving us caution so that no one takes us back from this abundance which is administered by us.

And providing what is good, not only in the sight of the Lord, but also in the sight of men.

We also sent with them our [other] brother, whom we have often found to be diligent in many things, and now even more diligent, because of the great confidence [he has] in you.

So then, as for Titus, he is my partner and fellow worker among you; and as for our brothers, they are messengers of the churches and the glory of Christ.

Therefore, show them and the churches proof of your love, and of the reason we have to boast about you.

Because writing to you about the collection being made for the Saints would be superfluous for me.

Since I know the promptness of your zeal, in which I boast of you before those of Macedonia, [making them understand] that Achaia was ready last year; and your zeal has stirred up many.

But I sent these brothers so that what I boasted about you in would not be in vain on this occasion, and that you would be ready, as I said.

Lest those from Macedonia, coming with me, and not finding you ready, should be ashamed (not to mention you yourselves) of the confidence with which we have boasted about you.

That is why I thought it necessary to ask the brothers to go first to you, and to finish preparing your benefice which you have already promised; so that it may be ready as a benefice, and not as a stinginess.

But I tell you this: whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.

[But] let each one [contribute] according to what he has decided in his heart, not reluctantly or under compulsion; for God loves a cheerful giver.

And God is able to make grace abound in you, so that, always having all sufficiency in everything, you may abound in every good work:

As it is written: he has scattered his blessings, he has given to the poor; his righteousness endures forever.

Now he who supplies seed to the sower will surely give you bread to eat, and multiply your seed, and increase the revenues of your righteousness.

Being fully enriched to [exercise] perfect liberality, for which we give thanks to God.

For the administration of this offering is not only sufficient to meet the needs of the Saints, but it also abounds in such a way that many have something to give thanks to God.

Glorifying God for the test they make of this assistance, in that you submit yourselves to the gospel of Christ; and for your prompt and liberal communication to them and to all.

They pray to God for you, and they love you very dearly because of the excellent grace God has given you.

But thanks be to God for his inexpressible gift.

Furthermore, I, Paul, appeal to you by the meekness and gentleness of Christ, who humble myself when I am with you, but when absent I am bold toward you.

I beg you, I say, that when I am present I should not use boldness, by this assurance with which I intend to act boldly towards some, who regard us as walking according to the flesh.

But walking in the flesh, we do not wage war according to the flesh.

For the weapons of our war are not carnal, but they are powerful [by virtue of] God, for the destruction of strongholds;

Destroying counsels and every pretension that sets itself up against the knowledge of God, and bringing every thought captive to the obedience of Christ;

And having vengeance ready against any disobedience, after your obedience has been complete.

Do you judge things by appearances? If anyone trusts in himself that he belongs to Christ, let him consider this in himself, that as he belongs to Christ, so do we.

For if I want to boast more of our power, which the Lord has given us for building you up, and not for destroying you, I will not be put to shame;

So that it does not seem that I wish to frighten you with my Letters.

For my Letters (they say) are indeed serious and strong, but the presence of the body is weak, and the speech is contemptible.

Let him who is such consider that as we are in word by our Letters, being absent, so also [we are] in fact, being present.

For we dare not associate ourselves or compare ourselves with some who commend themselves; but they do not understand that they measure themselves by themselves and compare themselves with themselves.

But we will not boast about what is beyond our ability; but according to the measure set by God, we will boast that we have reached even to you.

For we do not boast more than necessary, as though we had not reached you; since we have reached you even through the preaching of the gospel of Christ.

Not boasting in what is beyond our ability, [that is], in the works of others; but we have hope that as your faith grows in you, we shall be greatly increased in what has been allotted to us according to the prescribed measure;

Even to evangelize in places beyond yourselves; and not to boast in what has been allotted to others according to the prescribed measure, in things already prepared.

But let him who boasts, boast to the Lord.

For it is not the one who praises himself who is approved, but the one whom the Lord praises.

Would to God that you would bear with me a little in my imprudence; but still, bear with me.

For I am jealous for you with a godly jealousy; because I have united you to one husband, to present you to Christ as a chaste virgin.

But I fear that, just as the serpent deceived Eve by his cunning, your thoughts also may be corrupted, [turning away] from the simplicity which is in Christ. For if someone were to come and preach to you a Jesus other than the one we preached, or if you were to receive a different spirit from the one you received, or a different gospel from the one you received, would it be good for you to put up with it?

But I believe that I have been in no way less than the most excellent Apostles. Even if I am like someone from the common people in relation to language, I am not [so] in knowledge; but we have been fully revealed in all things to you. Did I commit a fault in humbling myself, so that you might be exalted, because without receiving anything I preached the gospel of God to you?

I plundered the other churches, taking what I needed to support myself in serving you.

And when I was with you, and was in need, I did not slacken from work so as not to be a burden to anyone; for the brothers who came from Macedonia supplied what I lacked; and I kept myself from being a burden to you in any way, and I will keep myself from it again.

The truth of Christ is in me, that this glory will not be taken from me in the lands of Achaia.

Why? Is it because I don't love you? God knows!

But what I do, I will do again, to cut off the opportunity to those who seek the opportunity; so that in that in which they boast, they too may be found just as we are.

For such false apostles are deceitful workers, disguising themselves as apostles of Christ.

And this is not surprising: for Satan himself disguises himself as an Angel of light.

It is therefore not a great cause for surprise if his ministers also disguise themselves as ministers of justice; [but] their end will be in accordance with their works.

I say this again, so that no one will think that I am being unwise; or else bear with me as unwise, so that I too may boast a little.

What I am about to say, in relating the subjects on which I should boast, I will not say according to the Lord, but as if imprudently.

Since many boast according to the flesh, I too will boast.

For you willingly tolerate the imprudent, because you are wise.

Even if someone enslaves you, if someone eats you, if someone takes [your property], if someone exalts themselves [over you], if someone strikes you in the face, you suffer it.

I say this with shame, even as if we were without any strength; but if in anything anyone dares [to boast] (I speak imprudently) I have the same boldness.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.

Are they ministers of Christ? (I speak as a fool) I am more than they; in labors more, in wounds more than they, in prison more, in deaths more often.

I received from the Jews five times forty blows, minus one.

I was flogged three times; I was stoned once; I was shipwrecked three times; I spent a day and a night in the deep sea.

Often on journeys, in perils of rivers, in perils of brigands, in perils of [my] nation, in perils of the Gentiles, in perils in cities, in perils in deserts, in perils at sea, in perils among false brothers;

In pain and labor, often in vigils, in hunger and thirst, often fasting, in cold and nakedness.

Besides external matters, what keeps me besieged every day is the care I have for all the churches.

Who is weakened that I am not also weakened? Who is scandalized that I am not also consumed by it?

If I must boast, I will boast about the things that are my weakness.

God, who is the Father of our Lord Jesus Christ, and who is blessed forever, knows that I am not lying.

In Damascus, the Governor for King Aretas had placed guards in the city of the Damascenes to capture me;

But I was lowered from the wall in a basket through a window, and thus I escaped from his hands.

Certainly, it is not fitting for me to boast: for I will come to the visions and revelations of the Lord.

I know a man in Christ fourteen years ago (whether it was in the body I do not know; whether it was out of the body I do not know; God knows), who was caught up to the third Heaven.

And I know that such a man (whether in the body or out of the body I do not know; God knows),

He was raptured into paradise, and heard secrets which man is not permitted to reveal.

I will not boast of such a man, but I will not boast of myself, except in my weaknesses.

But if I wanted to boast, I would not be imprudent, for I would speak the truth; but I refrain from doing so, so that no one may esteem me above what he sees me to be, or what he hears said about me.

But lest I should exalt myself because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, [that has been, I say], lest I should exalt myself.

That is why I prayed three times to the Lord, to make [this angel of Satan] depart from me.

But [the Lord] said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that the power of Christ may dwell in me.

And for this reason I take pleasure in infirmities, in insults, in hardships, in persecutions, and in difficulties for Christ's sake: for when I am weak, then I am strong.

I was imprudent in boasting; [but] you compelled me to do so, for I ought to be commended by you, since I have been no less in anything than the most excellent Apostles, although I am nothing.

Certainly, the signs of my Apostleship were effective among you with all patience, through signs, wonders, and miracles.

For in what way have you been inferior to the other churches, except in that I have not become cowardly in my work to your detriment? Forgive me this wrong.

This is the third time I am ready to come to you; and I will not spare myself from working, so as not to be a burden to you; for I do not ask for your good, but you [that I ask]; therefore it is not children who should store up for their fathers, but fathers for their children.

And as for me, I will spend most willingly, and I will even be spent for your souls; although I love you much more, I am loved less.

But so be it, [it will be said], that I was not a burden to you, but that, being cunning, I caught you by trickery.

Have I then gained any profit from you through any of those I sent to you?

I asked Titus, and I sent one of our brothers with him; but did Titus profit from you? And did we not walk in the same spirit? Did we not walk in the same steps?

Do you still think we were trying to justify ourselves to you? We are speaking before God in Christ, and all of this, dearest ones, is for your edification.

For I fear that when I come, I may not find you as I would like, and I may be found

by you as you would not like, and that there may be quarrels, envy, anger, disputes, slander, murmuring, pride, disorder, and sedition among you. And that, having returned [to you], my God should not humble me on your account, so that I should be grieved on account of many who have sinned before, and who have not repented of the impurity, fornication, and immorality of which they have made themselves guilty.

This is the third time I have come to you: every word will be confirmed by the mouth of two or three witnesses.

I have already said it, and I say it again as if I were present for the second time, and now being absent, I write to those who have sinned before, and to all the others, that if I come once more, I will spare no one.

Since you are seeking proof that Christ speaks through me, who is not weak toward you, but powerful in you.

For although he was crucified in weakness, he lives nonetheless by the power of God; and we also suffer [various] infirmities for his sake, but we shall live with him by the power that God has shown toward you.

Examine yourselves to see whether you are in the faith; test yourselves; do you not know that Jesus Christ is in you? unless you were somehow rejected.

But I hope you will know that for us, we are not condemned.

But I pray to God that you do no harm; not so that we may be found approved, but so that you may do what is good, and we may be like those who fail.

For we can do nothing against the truth, but only for the truth.

But we rejoice if we are weak and you are strong; indeed, we desire this, [that is to say] your complete fulfillment.

That is why I am writing these things while I am away, so that when I come I may not use harshness, according to the power the Lord has given me, for building up and not for tearing down.

Finally, my brothers, rejoice, strive to be perfect, be encouraged, be of one mind, live in peace, and the God of love and peace will be with you.

Greet one another with a holy kiss. All the Saints greet you.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all; Amen!

Paul the Apostle, not from men nor from any man, but from Jesus Christ and from God the Father, who raised him from the dead;

And all the brothers who are with me, to the churches of Galatia.

Grace and peace be given to you from God the Father and from our Lord Jesus Christ: Who gave himself for our sins, so that according to the will of God our Father, he might rescue us from this present evil age.

To Him be glory forever and ever; Amen!

I am astonished that you have abandoned Christ, who called you by his grace, and have so quickly turned to another gospel.

This is not another [Gospel], but there are people who are troubling you and who want to overturn the Gospel of Christ.

But even if we ourselves [should evangelize you], or if an angel from heaven should evangelize you beyond what we have evangelized you, let him be anathema.

As we have already said, I say again now: if anyone preaches to you a gospel other than what you have received, let him be accursed.

For am I now preaching to men, or to God? Or am I seeking to please men? Certainly, if I were still pleasing men, I would not be a servant of Christ.

But my brothers, I tell you that the gospel I preached is not from a human perspective.

Because I did not receive it from any man, nor was I taught it, but I received it through the revelation of Jesus Christ.

For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it;

And I advanced in Judaism more than many of my age in my nation; being the most ardent zealot for the traditions of my fathers.
But when it was God's will, who had chosen me from my mother's womb, and who called me by his grace,
To reveal his Son in me, so that I might evangelize him among the Gentiles, I did not begin by taking counsel from flesh and blood;
And I did not return to Jerusalem to those who had been apostles before me, but I went to Arabia, and I returned to Damascus.
Then I returned three years later to Jerusalem to visit Peter, and I stayed with him for fifteen days.
And I saw none of the other Apostles except James, the Lord's brother.
But in the things that I am writing to you, behold, [I tell you] before God, that I am not lying.
I then went to the countries of Syria and Cilicia.
But I was unknown by face to the churches of Judea that were in Christ;
But they had only heard that the one who formerly persecuted us is now preaching the faith he formerly destroyed.
And they glorified God because of me.
After that I went up again to Jerusalem fourteen years later, with Barnabas, and I also took Titus with me.
But I went up there by revelation, and I conferred with those [in Jerusalem] concerning the gospel which I preach among the Gentiles, even privately with those who are esteemed, so that in some way I might not run, or would not have run, in vain.
And even Titus, who was with me, was not forced to be circumcised, although he was a Greek.
And it was because of the false brothers who had infiltrated [the Church], and who had entered covertly to spy on our freedom, which we have in Christ Jesus, in order to bring us back into slavery.
And we did not yield to them in any way, not even for a moment, so that the truth of the gospel might remain among you.
And I am not at all different from those who seem to be something, whatever they may have been in the past, (God having no regard for the outward appearance of man) for those who are esteemed have not communicated anything [more] to me.
But, on the contrary, when they saw that the preaching of the gospel of the foreskin was entrusted to me, as that of the circumcision was entrusted to Peter:
(For he who worked effectively through Peter in the office of Apostle to the Circumcision, also worked effectively through me to the Gentiles.)
James, I say, Cephas, and John (who are considered to be the Pillars) having recognized the grace which I had received, gave to me and Barnabas the right hand of fellowship, so that we should go to the Gentiles, and they should go to those of the Circumcision;
[Recommending us] only to remember the poor; which I have also studied to do.
But when Peter came to Antioch, I opposed him to his face, because he deserved to be rebuked.
For before some came from James, he was eating with the Gentiles; but when they came, he withdrew from them and separated himself, fearing those who were of the Circumcision.
The other Jews also used deceit like him, so much so that Barnabas himself was led astray by their deceit.
But when I saw that they were not walking uprightly according to the truth of the Gospel, I said to Peter in front of them all: If you, being a Jew, live like the Gentiles and not like the Jews, why do you compel the Gentiles to Judaize?
We who are Jews by birth, and not sinners among the Gentiles;
Knowing that a person is not justified by the works of the law, but only by faith in

Christ, we, I say, have believed in Christ Jesus, so that we might be justified by faith in Christ and not by the works of the law; because by the works of the law no one will be justified.

But if, in seeking to be justified by Christ, we are also found to be sinners, is Christ nevertheless a minister of sin? God forbid!

For if I were to rebuild the things I have overturned, I would show that I myself have been a wrongdoer.

But through the law I died to the law, so that I might live to God.

I have been crucified with Christ, and I do not now live, but Christ lives in me; and what I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

I do not nullify the grace of God: for if righteousness comes through the law, then Christ died for nothing.

O foolish Galatians! Who has bewitched you to disobey the truth, you to whom Jesus Christ was previously depicted before your eyes, and crucified among you?

I would only like to hear this from you: Did you receive the Spirit by the works of the Law, or by the preaching of faith?

Are you so foolish, that having begun by the Spirit, you are now ending by the flesh?

Have you suffered so much in vain? If indeed it was in vain.

Therefore, does he who gives you the Spirit and works miraculous gifts in you do so by works of the law, or by preaching faith?

Just as Abraham believed God, and it was credited to him as righteousness;

Also know that those who are of faith are children of Abraham.

Scripture also foresaw that God would justify the Gentiles by faith, and before that he preached the gospel to Abraham, saying to him: all nations shall be blessed in you.

That is why those who are of faith are blessed along with faithful Abraham.

But all who are works of the Law are under a curse; for it is written: Cursed is everyone who does not continue to do all things which are written in the Book of the Law.

Now that no one is justified before God by the Law, this is shown [by what is said]: that the righteous shall live by faith.

But the law is not of faith; but the man who does these things shall live by them.

Christ redeemed us from the curse of the Law when he became a curse for us; (for it is written: cursed is everyone who is hung on a tree.)

So that the blessing of Abraham might come to the Gentiles through Jesus Christ, and that we might receive by faith the promised Spirit.

My brothers, I will speak to you in human terms. If a covenant made by a man is confirmed, no one breaks it or adds to it.

Now the promises were made to Abraham and to his offspring; it does not say, "and to offspring," as though he were speaking of many, but of one, "and to his offspring," who is Christ.

So this is what I say: that the Law, which came four hundred and thirty years later, cannot nullify the covenant which was previously confirmed by God in Christ, so as to abolish the promise.

For if the inheritance is by law, it is not by promise; but God gave it to Abraham by promise.

What then [is the purpose of] the Law? It was added because of transgressions, until the seed [to which] the promise had been made came; and it was ordained by angels through the ministry of a mediator.

But the Mediator is not of one, but God is one.

Was the Law then [added] against the promises of God? Not at all. For if the Law had been given to give life, then righteousness would truly be of the Law.

But Scripture showed that all men were sinners, so that the promise through faith in

Jesus Christ might be given to those who believe.

But before faith came, we were held in custody under the Law, being held in custody [under the expectation] of the faith that was to be revealed.

So the Law was our tutor [to bring us] to Christ, so that we might be justified by faith.

But with faith having come, we are no longer under the Pedagogue.

Because you are all children of God through faith in Jesus Christ.

For all of you who were baptized into Christ have clothed yourselves with Christ;

[Where] there is neither Jew nor Greek; [where] there is neither slave nor free;

[where] there is neither male nor female; for you are all one in Christ Jesus.

But if you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

But I say that as long as the heir is a child, he is no different from a servant, although he is Lord of all.

But he is under guardians and curators until the time determined by the father.

We too, when we were children, were enslaved under the rudiments of the world.

But when the fullness of time had come, God sent forth his Son, born of a woman, [and] subject to the Law.

So that he might redeem those who were under the Law, and that we might receive the adoption of the children.

And because you are children, God has sent the Spirit of his Son into your hearts, crying out, 'Abba, [that is,] Father.

So now you are no longer a servant, but a son; and if a son, then you are also an heir of God through Christ.

But when you did not know God, you served those who by nature are not gods.

And now that you have come to know God, or rather to be known by God, how can you return again to those weak and miserable things, which you still want to serve as before?

You observe the days, the months, the times, and the years.

I fear for your sake that perhaps I have labored among you in vain.

Be like me; for I am like you; I beg you, my brothers; you have done me no wrong.

And you know how I previously evangelized you in my physical weakness.

And you did not despise or reject my suffering, which was in my flesh; but you received me as an angel of God, and as Jesus Christ himself.

What then was the declaration [that you made] of your happiness? For I bear you witness that, if it had been possible, you would have torn out your eyes and given them to me.

Have I therefore become your enemy by telling you the truth?

They are jealous of you, [but] that is not right; on the contrary, they want to exclude you, so that you will be jealous of them.

But it is good to always be zealous for what is good, and not only when I am present with you.

My little children, for whom I am again laboring to bring forth children, until Christ is formed in you:

I would like to be with you now, and change my language, because I am perplexed by your topic.

Tell me, you who wish to be under the Law, do you not understand the Law?

For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.

But he who was of the slave woman was born according to the flesh; and he who was of the free woman was born through the promise.

Now these things must be understood allegorically: for they are the two covenants; one from Mount Sinai, which produces only slaves, and that is Hagar.

For this name Hagar means Sinai; which is a mountain in Arabia, and corresponds to the Jerusalem of now, which serves with her children.

But the Jerusalem above is free, and she is the mother of us all.
 For it is written: Rejoice, barren woman, who did not bear children; strive, and cry out, you who were not in labor; for many more children are born of the one who was left than of the one who had a husband.
 But we, my brothers, are children of the promise, as is Isaac.
 But just as then the one who was born according to the flesh persecuted the one who was born according to the Spirit, so it is now also.
 But what does the Scripture say? Drive out the slave woman and her son, for the son of the slave woman shall not be an heir with the son of the free woman.
 But my brothers, we are not children of the slave woman, but of the free woman.
 Therefore stand firm in the freedom from which Christ has set us free, and do not submit any longer to a yoke of slavery.
 Behold, I, Paul, tell you that if you are circumcised, Christ will profit you nothing.
 Furthermore, I protest to every man who circumcises himself that he is obligated to fulfill the entire Law.
 Christ becomes useless to all of you who want to be justified by the Law; and you have fallen away from grace.
 But we hope through the Spirit to be justified by faith.
 For in Jesus Christ neither circumcision nor the foreskin has any efficacy, but faith working through charity.
 You were running well: who then prevented you from obeying the truth?
 This persuasion does not come from the one who calls you.
 A little sourdough starter makes the whole dough rise.
 I assure you in [our] Lord, that you will have no other opinion; but whoever troubles you will bear the condemnation, whoever he may be.
 And for me, my brothers, if I still preach circumcision, why do I still suffer persecution? The scandal of the cross is therefore abolished.
 Would to God that those who trouble you were cut off!
 For you, my brothers, were called to freedom; only do not use your freedom as an opportunity for the flesh, but serve one another in love.
 For the whole Law is fulfilled in this one word: you shall love your neighbor as yourself.
 But if you bite and devour one another, beware lest you be consumed by one another.
 So I tell you, walk in the Spirit, and you will not gratify the desires of the flesh.

 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 that you want.
 But if you are led by the Spirit, you are not under the law.
 For the works of the flesh are evident, which are adultery, fornication, defilement, and impurity,
 Idolatry, poisoning, enmities, quarrels, jealousies, anger, disputes, divisions, sects,
 Envy, murder, drunkenness, gluttony, and things like these; concerning which I predict to you, as I have already told you, that those who do such things will not inherit the Kingdom of God.
 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.
 But the Law does not condemn such things.
 But those who belong to Christ have crucified the flesh with its affections and desires.
 If we live by the Spirit, let us also be led by the Spirit.
 Let us not desire vain glory, by provoking one another, and by envying one another.
 My brothers, when a man is caught in any sin, you who are spiritual should restore that man gently; and you, beware lest you also be tempted.

Bear one another's burdens, and so fulfill the Law of Christ.
For if someone thinks he is something, when he is nothing, he deceives himself.
Let each person examine their own actions, and then they will have reason to boast in themselves alone, and not in others.
For each will bear their own burden.
Let the one who is taught the word share all good things with the one who teaches him.
Do not be deceived, God cannot be mocked; for what a man sows, that he will also reap.
Therefore, whoever sows to his flesh will also from the flesh reap corruption; but whoever sows to the Spirit will from the Spirit reap eternal life.
Let us not become sluggish in doing good; for we shall reap in due season, if we do not become cowardly.
Therefore, while we have the opportunity, let us do good to all, but especially to the servants of the faith.
You see what a great letter I have written to you in my own hand.
Those who seek to make themselves pleasing in the flesh are the ones who compel you to be circumcised, only so that they may not suffer persecution for the cross of Christ.
For even those who are circumcised do not keep the law, but they want you to be circumcised so that they may boast in your flesh.
But as for me, God forbid that I should boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world!
For in Jesus Christ neither circumcision nor the foreskin has any efficacy, but the new creation.
And with regard to all those who will walk according to this rule, may peace and mercy be upon them, and upon the Israel of God.
Furthermore, let no one cause me grief, for I bear in my body the marks of the Lord Jesus.
My brothers, may the grace of our Lord Jesus Christ be with your spirit; Amen!
Paul, an Apostle of Jesus Christ, by the will of God, to the Saints and Faithful in Jesus Christ who are in Ephesus.
Grace and peace be given to you from God our Father and the Lord Jesus Christ.
Blessed be God, who is the Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places.
As he chose us in him before the foundation of the world, that we should be holy and blameless in his sight in love.
Having predestined us to adopt us to himself through Jesus Christ, according to the good pleasure of his will;
To the praise of the glory of his grace, by which he has made us acceptable in his Beloved.
In whom we have redemption through his blood, [namely] the forgiveness of sins, according to the riches of his grace,
Which he has bestowed upon us in all wisdom and understanding;
Having revealed to us, according to his good pleasure, the secret of his will, which he had first decided within himself.
So that in the fulfillment of the times he had set in motion, he might unite all things in Christ, both things in heaven and things on earth, in himself.
In whom also we have been made his inheritance, having been predestined, according to the plan of him who works out all things according to the counsel of his will;
So that we, who first put our hope in Christ, may be to the praise of his glory.
In whom you also are, having heard the word of truth, [which is] the gospel of your salvation, and having believed in it, you were sealed with the Holy Spirit of the promise;
Which is the guarantee of our inheritance until the redemption of the possession

which he has acquired, to the praise of his glory.
Therefore, having heard of your faith in the Lord Jesus and your love for all the saints,
I do not cease to give thanks for you in my prayers;
So that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and revelation in what pertains to the knowledge of him;
May he enlighten the eyes of your understanding, 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;
And how excellent is the greatness of his power toward us who believe, according to the effectiveness of his mighty strength:
Which he worked effectively in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,
Above all Principality, all Power, all Dignity and all Dominion, and above every Name which is named, not only in this age, but also in the one to come.
And he subjected all things under his feet, and established him over all things to be the Head of the Church;
Who is his Body, and the fulfillment of him who accomplishes all in all.
And when you were dead in your trespasses and sins,
In which you once walked, following the course of this world, according to the Prince of the power of the air, who is the spirit who now works effectively in the children who are disobedient [to God].
Among them we all formerly conversed in the lusts of our flesh, fulfilling the desires of the flesh and of [our] thoughts; and we were by [our] nature children of wrath, like the rest.
(But God, who is rich in mercy, by whose great love he has loved us;)
When, I say, we were dead in our sins, he made us alive together with Christ, by whose grace you are saved.
And he raised us up together, and seated us together in the heavenly places in Christ Jesus;
So that in the ages to come he might show the immense riches of his grace in his kindness to us through Jesus Christ.
For you are saved by grace through faith; and this is not from yourselves, it is the gift of God.
Not by works, so that no one may boast.
For we are his workmanship, created in Christ Jesus for good works, which God prepared for us to walk in.
Therefore, remember that you who were once Gentiles in the flesh, and were called Foreskin, by that which is called Circumcision, performed by hand in the flesh,
At that time you were separate from Christ, having nothing in common with the Republic of Israel, being strangers to the covenants of the promise, having no hope, and being without God in the world.
But now through Jesus Christ you who once were far off have been brought near by the blood of Christ.
For he is our peace, who has made the two one, having broken down the barrier of the dividing wall;
Having abolished enmity in his flesh, [namely] the Law of commandments which consists in ordinances; so that he might create the two in himself to be a new man, making peace;
And that he may unite them all to form one body before God, through the cross, having destroyed in it the enmity.
And when he came, he preached peace to you who were far away, and to those who were near.
For through him we both have access to the Father in one Spirit.
Therefore you are no longer strangers and aliens, but fellow citizens with the saints

and servants of God.

Being built on the foundation of the Apostles and the Prophets, with Jesus Christ himself being the chief cornerstone;

In whom the whole edifice, laid and fitted together, rises to be a holy Temple to the Lord.

In whom you are being built together to be a tabernacle of God in the spirit.

That is why I, Paul, am a prisoner of Christ Jesus for you Gentiles.

If, however, you have heard about the ministry of God's grace, which was given to me for you:

How the mystery was made manifest to me through revelation (as I have written above in a few words;

From this you can see, by reading it, what understanding I have of the mystery of Christ.

Which was not made known to the children of men in other ages, as it has now been revealed by the Spirit to his holy Apostles and Prophets;

[To know] that the Gentiles are co-heirs, and of one body, and that they participate together in his promise in Christ, through the Gospel.

Of which I was made a minister, according to the gift of God's grace, which was given me according to the working of his power.

This grace, [I say], was given to me, though I am the very least of all the saints, to preach among the Gentiles the unsearchable riches of Christ,

And to make it clear to everyone what communication has been granted to us concerning the mystery that was hidden for ages in God, who created all things through Jesus Christ;

So that the wisdom of God, which is manifold in all kinds, might now be made known to the rulers and authorities in the heavenly places through the church;

According to the plan established from ages past, which he established in Jesus Christ our Lord;

Through whom we have boldness and access with confidence, through the faith we have in him.

Therefore I beg you not to give up because of my afflictions which I suffer for love of you, which is your glory.

For this reason I kneel before the Father of our Lord Jesus Christ;

(From whom all the descendants are named in Heaven and on earth.)

So that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being;

So much so that Christ dwells in your hearts through faith:

So that, being rooted and established in love, you may be able to comprehend with all the saints what is the breadth and length and depth and height;

And to know the love of Christ, which surpasses knowledge; that you may be filled with all the fullness of God.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us,

To him be glory in the Church, in Jesus Christ, throughout all ages, world without end, Amen!

Therefore, I, a prisoner for the Lord, urge you to live a life worthy of the calling to which you have been called;

With all humility and gentleness, with a patient spirit, bearing with one another in charity;

Being careful to maintain the unity of the Spirit through the bond of peace.

[There is] one body, one Spirit, just as you are called to one hope of your calling.

[There is] one Lord, one faith, one Baptism;

One God and Father of all, who is over all, through all, and in all.

But grace is given to each of us, according to the measure of Christ's gift.

That is why it [is] said: when he ascended on high he brought captive a great multitude of captives, and he gave gifts to men.
Now what he ascended, what is it [other than that he had first descended into the lowest parts of the earth?
He who descended is the same one who ascended above all the heavens, in order to fill all things.
Therefore, he himself gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.
To [work] for the perfection of the Saints, for the work of ministry, for the building up of the body of Christ.
Until we all meet together in the unity of the faith and of the knowledge of the Son of God, in the state of a mature man, in the measure of the stature of the fullness of Christ;
So that we may no longer be like children adrift, tossed here and there by every wind of doctrine, by the deceit of men, and by their cunning in artfully seducing.
But so that, following the truth with love, we may grow up in every respect into him who is the Head, [that is], Christ.
From which the whole body, well fitted and held together by all the joints of the supply, takes the growth of the body, according to the strength which is in the measure of each part, for the edification of itself, in charity.
I tell you therefore, and I urge you in the Lord, not to live any longer as the rest of the Gentiles do, who follow the vanity of their thoughts;
Their understanding is darkened with darkness, and they are separated from the life of God because of the ignorance that is in them due to the hardness of their hearts.

Having lost all feeling, they abandoned themselves to debauchery, to commit all manner of defilement, to whoever would do worse.
But you have not learned Christ in this way;
If, however, you have listened to him and been taught by him, according to the truth that is in Jesus;
[Knowing] that you are stripping the old man, as for the previous conversation, which is corrupted by seductive desires;
And that you may be renewed in the spirit of your mind.
And that you may be clothed with the new self, created after the likeness of God in righteousness and true holiness.
Therefore, having put away falsehood, speak truthfully, each with his neighbor; for we are members one of another.
If you become angry, do not sin. Do not let the sun go down while you are still angry.
And do not give the Devil any opportunity [to destroy you].
Let the one who has been stealing no longer, but let him work, doing good with his own hands, so that he may have something to share with anyone in need.
Let no dishonest talk come out of your mouth, but [only] that which is suitable for edification, so that it may be pleasing to those who listen.
And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
Let all bitterness, anger, rage, shouting, and slander be removed from among you, with all malice.
But be gentle with one another, full of compassion, and forgiving one another, just as God through Christ forgave you.
Therefore, be imitators of God, as [his] dear children;
And walk in love, as Christ also loved us, and gave himself for us as an offering and sacrifice to God, a pleasing aroma.
Neither fornication, nor any defilement, nor greed should even be named among you, as is proper for saints;

Neither anything obscene, nor foolish talk, nor joking; for these are things which are not proper; but rather thanksgiving.
For you know this, that no fornicator, nor impure person, nor greedy person, who is an idolater, has any inheritance in the kingdom of Christ and of God.
Let no one deceive you with empty words, for because of these things the wrath of God comes upon the rebellious.
Therefore, do not become their partners.
For you were once darkness, but now you are light to the Lord; therefore walk as children of light.
For the fruit of the Spirit consists in all gentleness, righteousness, and truth. Experiencing what is pleasing to the Lord.
And do not associate with the unfruitful works of darkness, but on the contrary, rebuke them.
Because it is even dishonest to talk about the things they do in secret.
But all things, being brought to light, are made manifest; for the light is that which makes all things manifest.
That is why it is said: Awake, you who sleep, and rise from the dead, and Christ will shine on you.
Therefore, take care how you conduct yourselves, not as unwise but as wise: Redeeming the time: for the days are bad.
Therefore, do not be careless, but understand clearly what the Lord's will is. And do not get drunk on wine, which leads to debauchery, but be filled with the Spirit.
Speaking to one another with Psalms, hymns, and spiritual songs; singing and making music in your heart to the Lord.
Always giving thanks for all things in the name of our Lord Jesus Christ [to our] God and Father.
Submitting to one another out of fear of God.
Wives, submit yourselves to your husbands as you do to the Lord.
For the husband is the head of the wife, as Christ is the head of the Church, and he is also the Savior of [her] Body.
As the church submits to Christ, so also wives should submit to their husbands in everything.
[And] you husbands, love your wives, just as Christ loved the church and gave himself up for her.
So that he might sanctify her, after cleansing her in the baptism of water and by his word:
So that he might make her a glorious church, without stain or wrinkle or anything like that, but holy and blameless.
Husbands, therefore, ought to love their wives as their own bodies; he who loves his wife loves himself.
For no one ever hated his own flesh, but nourishes and sustains it, just as the Lord sustains the church.
For we are members of his body, being of his flesh and of his bones.
That is why a man shall leave his father and his mother and be united to his wife, and the two shall become one flesh.
This is a great mystery, but I am speaking of Christ and the Church.
Each of you must love his wife as himself, and the wife must respect her husband.
Children, obey your fathers and mothers, [in what is] according to the Lord; for this is right.
Honor your father and your mother (which is the first commandment, with a promise).
So that it may be well with you, and that you may live long on the earth.
And [you] fathers, do not exasperate your children, but feed them in discipline and instruction from the Lord.
Servants, obey those who are your earthly masters with fear and trembling, in the

simplicity of your heart, as you would Christ.

Not serving them merely in their presence, as if seeking to please men, but as servants of Christ, doing the will of God from the heart;

Serving the Lord with affection, and not men.

Knowing that each person, whether slave or free, will receive from the Lord the good that he has done.

And you masters, do the same to them, and moderate your threats, knowing that the Lord of them and of you is in Heaven, and that there is no partiality in him.

Finally, my brothers, be strong in [Our] Lord, and in the power of his strength.

Be clothed with the whole armor of God, so that you may be able to withstand the snares of the Devil.

For we do not fight against flesh and blood, but against the rulers, against the authorities, against the lords of this world, [rulers] of the darkness of this age, against the spiritual forces of evil in the heavenly realms.

Therefore, put on the full armor of God, so that you may be able to withstand the evil day, and having done everything, to stand.

Therefore, stand firm, having your loins girded with truth, and having put on the breastplate of righteousness.

And having their feet shod with the preparation of the gospel of peace;

Taking up the shield of faith above all, with which you may extinguish all the flaming darts of the evil one.

Take also the helmet of salvation, and the sword of the Spirit, which is the word of God.

Praying in [your] spirit with all kinds of prayers and supplications at all times, being watchful with all perseverance, and praying for all the Saints.

And for me also, so that I may be given to speak freely and boldly, to make known the mystery of the Gospel,

For which I am an ambassador [although] in chains, so that, [I say], I may speak freely, as I ought to speak.

Now, so that you also may know my condition and what I am doing, Tychicus, our beloved brother and faithful servant of the Lord, will tell you everything.

[For] I have sent him to you expressly, so that you may learn [through him] what our condition is, and that he may comfort your hearts.

Peace be with the brothers, and love with faith, from God the Father and the Lord Jesus Christ.

Grace be with all who love our Lord Jesus Christ in purity; Amen!

Paul and Timothy, Servants of Jesus Christ, to all the Saints in Christ Jesus who are at Philippi, with the Bishops and Deacons.

Grace and peace be given to you from God our Father and the Lord Jesus Christ.

I thank my God every time I mention you.

Always praying for you all with joy in all my prayers.

Because of your devotion to the Gospel, from the first day until now.

Being assured of this very thing, that he who began this good work in you will complete it until the day of Jesus Christ:

It is right that I should think this way of all of you, because I hold it in my heart that you have all shared with me in grace in my chains, and in the defense and confirmation of the Gospel.

For God is my witness, that I love you all tenderly, in accordance with the love of Jesus Christ.

And I ask this grace of Him, that your charity may abound ever more with knowledge and full understanding.

So that you may discern what is contrary, to be pure and without stumbling until the day of Christ;

Being filled with the fruits of righteousness, which [are] through Jesus Christ, to the glory and praise of God.

But my brothers, I want you to know that the things that have happened to me have happened for the greater advancement of the Gospel.
So that my ties in Christ have been made famous throughout the Praetorium, and everywhere else;
And that many of our brothers in [our] Lord, being reassured by my chains, dare to proclaim the word more boldly, and without fear.
It is true that some preach Christ out of envy and rivalry, while others do so out of goodwill.
Some, I say, proclaim Christ out of a spirit of contention, and not purely; believing they are adding affliction to my bonds.
But others do it out of charity, knowing that I am appointed for the defense of the Gospel.
What then? Nevertheless, in whatever way, whether by ostentation or by love of the truth, Christ is proclaimed; and this is what I rejoice in, and will continue to rejoice.
But I know that this will turn out for my salvation through your prayer and the help of the Spirit of Jesus Christ:
According to my firm expectation and hope, that I shall in no way be put to shame, but that with all confidence Christ shall now be glorified in my body, as he has always been, whether by life or by death.
For Christ is gain to me, whether I live or die.
But whether it is useful for me to live in the flesh, and what I should choose, I do not know.
For I am hard pressed on both sides: my desire is to dislodge myself and to be with Christ, which is far better for me;
But it is more necessary for you that I remain in the flesh.
And I know this as fully assured, that I will remain, and that I will continue to be with you all for your progress, and for the joy of [your] faith;
So that you may have more and more reason to boast in me in Christ Jesus, through my coming again among you.
Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you, or am absent, I may hear of your condition, that you are standing firm in one spirit, striving together with one courage in the faith of the gospel, and not being frightened in any way by your adversaries.
This is a demonstration of their destruction, but of your salvation; and this from God.
Because it has been freely given to you in what pertains to Christ, not only to believe in him, but also to suffer for him;
Having [to support] the same fight that you saw in me, and that you are now learning to be in me.
If, therefore, there is any comfort in Christ, if there is any consolation in love, if there is any fellowship of the Spirit, if there is any heartfelt affection and compassion,
Make my joy complete, being of one mind, having the same love, being one soul, and consenting [all] to the same thing.
Let nothing be done out of a spirit of dispute, or out of vainglory; but let each person, out of humility of heart, consider the other more excellent than himself.
Do not each look to your own particular interest, but [let each one have regard] also to the interests of others.
Therefore let there be in you the same mind which was in Christ Jesus.
He who, being in the form of God, did not consider it an impoverishment to be equal to God.
However, he emptied himself, taking the form of a servant, made in the likeness of men;
And being found in appearance as a man, he humbled himself and became obedient unto

death, even death on a cross.

That is why God also highly exalted him and gave him a name that is above every name;

So that in the Name of Jesus every knee should bow, both those in heaven and those on earth and under the earth,

And let every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, as you have always obeyed, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling.

For it is God who works in you to will and to act in order to fulfill his good purpose.

Do all things without grumbling and without arguing;

so that you may be blameless and pure, children of God, without fault in the midst of a crooked and perverse generation, among whom you shine like lights in the world, holding before them the word of life.

To boast in the day of Christ that I have not run in vain, nor labored in vain.

Even if I am sprinkled on the sacrifice and service of your faith, I am glad and rejoice with you all.

You too should be glad and rejoice with me.

But I hope [with the grace] of the Lord Jesus to send Timothy to you soon, so that I too may have more courage when I learn of your condition.

Because I have no one of such courage, and who is truly careful about what concerns you.

Because everyone is looking out for their own self-interest, not the interests of Jesus Christ.

But you know the test [that I put] of him, since he served with me in the gospel, as a child serves his father.

I therefore hope to send it as soon as I have taken care of my affairs.

And I assure myself in [our] Lord that I myself will come to see you soon.

But I thought it necessary to send you Epaphroditus, my brother, my fellow worker and my comrade-in-arms, who was also sent to me from you to provide me with what I needed.

For he also longed to see you all, and he was very distressed that you had heard that he had been ill.

Indeed, he was ill, and very near to death; but God had mercy on him, and not on him only, but also on me, so that I would not have sorrow upon sorrow.

Therefore, I sent it with extra care, so that when you see it again you may rejoice, and I may be less sad.

Therefore receive him in [our] Lord with all [kind of] joy; and esteem those who are like him.

For he nearly died for the work of Christ, not considering his own life, in order to make up for the lack of your service to me.

Finally, my brothers, rejoice in [our] Lord. It is not unpleasant for me, and it is for your safety, that I write you the same things.

Beware of dogs; beware of bad workmen; beware of circumcision.

For we are the circumcision, we who serve God in spirit, and who glory in Christ Jesus, and who have no confidence in the flesh;

Although I could not well trust in the flesh either; even if someone thinks he has reason to trust in the flesh, I have even more;

[I] was circumcised on the eighth day, and am of the race of Israel, of the Tribe of Benjamin, a Hebrew, born of Hebrews, a Pharisee by religion:

As for zeal, persecuting the Church; and as for righteousness, which is based on the Law, being blameless,

But what was gain to me I now consider harmful, and this for the love of Christ.

And indeed, I consider all other things to be harmful to me in comparison with the

surpassing worth of knowing Christ Jesus my Lord, for whose sake I have deprived myself of all these things, and I consider them as dung, in order that I may gain Christ;

And that I may be found in him, having not my own righteousness which is of the Law, but that which is by faith in Christ, [that is], the righteousness which is of God by faith;

[To] know Jesus Christ, and the power of his resurrection, and the fellowship of his afflictions, being made like his death;

[Trying] if in any way I can bring about the resurrection of the dead.

Not that I have already attained [the goal], or that I have already been made accomplished: but I pursue [this goal] to try to attain it, that is why I was taken by Jesus Christ.

My brothers, for my part, I do not convince myself that I have reached [the goal];

But [I do] one thing, [which is that] forgetting the things that are behind [me], and advancing towards those that are before [me], I run towards the goal, [namely] to the prize of the heavenly calling, [which is] of God in Jesus Christ;

Therefore, all of us who are perfect should think like this; and if you think differently about anything, God will reveal that also to you.

However, let us walk according to the same rule for the things we have achieved, and let us have the same feeling.

Be all together imitators of me, my brothers, and consider those who walk as you have us as your model.

For there are many who walk in such a way, which I have often told you, and now I tell you again even weeping, that they are enemies of the cross of Christ;

Whose end is destruction, whose God is their stomach, and whose glory is in their shame, having no affection except for earthly things.

But for us, our bourgeoisie is in Heaven, from where we also await the Savior, the Lord Jesus Christ;

Who will transform our lowly body so that it will be conformed to his glorious body, according to that efficacy by which he is able even to subject all things to himself.

Therefore, my dearest brothers whom I love dearly, you who are my joy and my crown, remain steadfast in our Lord, my beloved.

I pray to Evodie, and I also pray to Syntiche, that they may have the same feeling before the Lord.

I also beg you, my true companion, help them, as you did those who fought with me in the Gospel, with Clement, and my other companions in work, whose names [are written] in the Book of Life.

Rejoice in [our] Lord; I tell you again, rejoice.

Let your gentleness be known to all men. The Lord is near.

Do not be anxious about anything, but in every situation, by prayer and supplication with thanksgiving, present your requests to God.

And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Furthermore, my brothers, whatever is true, whatever is venerable, whatever is just, whatever is pure, whatever is lovely, whatever is well-reputed, whatever has virtue and praise, think about these things;

For you have learned them, received them, heard them, and seen them in me. Do these things, and the God of peace will be with you.

But I rejoiced greatly in [our] Lord, that at last you revived the care you have for me; something you also thought about, but you did not have the opportunity.

I do not say this because of any poverty: for I have learned to be content with whatever things I find myself in.

I know how to be lowly, and I know how to have plenty; in every situation I have learned to be well fed and to go hungry, to have plenty and to want.

I can do all things through Christ who strengthens me.
Nevertheless, you did well to share in my grief.
You Philippians also know that in the beginning of the gospel, when I left Macedonia, no church shared with me anything concerning giving and receiving, except you alone.

And even when I was in Thessaloniki, you sent me what I needed once, and even twice.

It is not that I am looking for gifts, but I am looking for the fruit that abounds for your benefit.

I have received everything, and I am full, and I am amply supplied, having received from Epaphroditus what was sent to me from you, [as] a fragrant incense, [as] a sacrifice acceptable to God, and pleasing to him.

Therefore my God will supply all your needs according to his riches, and [give you his] glory in Christ Jesus.

Now to our God and Father, be glory forever and ever; Amen!

Greet each of the saints in Christ Jesus. The brothers who are with me send you greetings.

All the Saints greet you, and especially those who are of the house of Caesar.

The grace of our Lord Jesus Christ be with you all, Amen.

Paul, an Apostle of Jesus Christ by the will of God, and brother Timothy:

To the saints and brothers, faithful in Christ, who are at Colossae: Grace and peace to you from God our Father and from the Lord Jesus Christ.

We give thanks to God, who is the Father of our Lord Jesus Christ, and we always pray for you.

Having heard of your faith in Jesus Christ, and of your love for all the Saints; Because of the hope [of blessings] which are reserved for you in heaven, and which you have already heard of in the word of truth, [that is], in the Gospel.

Which has come to you, as it has also come to the whole world; and it bears fruit there, just as it has among you, since the day you heard and knew the grace of God in the truth.

As you were also taught by Epaphras our dear fellow servant, who is a faithful minister of Christ for you;

And who has taught us what love you have by the [Holy] Spirit.

Therefore, since the day we heard these things, we have not stopped praying for you and asking [God] that you may be filled with the knowledge of his will in all spiritual wisdom and understanding;

So that you may conduct yourselves worthily, as is fitting in the Lord, to please him in every way, bearing fruit in every good work, and growing in the knowledge of God.

Being strengthened with all power according to the might of his glory, in all endurance, and peace of mind, with joy.

Giving thanks to the Father, who has enabled us to share in the inheritance of the Saints in the light;

Who has delivered us from the power of darkness, and transferred us to the Kingdom of his beloved Son.

In whom we have redemption through his blood, [namely], the forgiveness of sins.

Which is the image of the invisible God, the firstborn of all creatures.

For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.

And he is before all things, and all things hold together through him.

And he is the head of the body, the church, and the beginning [and] the firstborn from the dead, so that in everything he might have the supremacy.

For it was the Father's good pleasure that all fullness should dwell in him;

And to reconcile to himself all things, having made peace through the blood of his

cross, both things which are in heaven and things which are on earth.
And you who were formerly far from him, and who were his enemies in your understanding, [and] in evil works;
He has now reconciled you by his body of flesh through death, to make you holy, spotless, and blameless in his sight.
If, however, you remain in the faith, being grounded and firm, and not being moved away from the hope of the gospel which you have heard, which is preached to every creature under heaven, [and] of which I, Paul, have become a minister.
Therefore, I now rejoice in my sufferings for you, and I complete in my flesh the remainder of Christ's afflictions for his body, which is the Church;
Of which I was made a minister, according to the dispensation of God which was given me toward you, to fulfill the word of God;
[To know] the mystery which had been hidden throughout all centuries and [in] all ages, but which is now revealed to his Saints;
To whom God has chosen to make known the riches of the glory of this mystery among the Gentiles, which is Christ, who was preached among you, and who is the hope of glory,
Which we proclaim, admonishing everyone and teaching everyone with all wisdom, so that we may make everyone perfect in Christ Jesus.
This is also what I am working towards, fighting according to its effectiveness, which acts powerfully within me.
But I want you to know how great is the struggle I have for you, and for those who are in Laodicea, and for all those who have not seen my presence in the flesh;
That their hearts may be comforted, being united together in love, and in all the riches of the full assurance of understanding, for the knowledge of the mystery of our God and Father, and of Christ.
In whom are found all the treasures of wisdom and knowledge.
But I say this so that no one will deceive you with seductive words.
For although I am absent in body, yet I am with you in spirit, rejoicing and seeing your order and the firmness of your faith which you have in Christ.
Therefore, just as you have received the Lord Jesus Christ, walk in him;
Being rooted and built up in him, and strengthened in the faith, just as you were taught, abounding in it with thanksgiving.
Beware lest anyone win you over through philosophy and empty reasoning, which conforms to the tradition of men and to the elements of the world and not to the [doctrine] of Christ.
For the fullness of the Divine dwells bodily in him.
And you are made complete in him, who is the head of every principality and power;
In whom also you are circumcised with a circumcision done without hands, which consists in putting off the body of the sins of the flesh, which is the circumcision of Christ;
Having been buried with him in baptism; in whom also you were raised with him through faith in the working of God, who raised him from the dead.
And when you were dead in your sins, and in the foreskin of your flesh, he made you alive together with himself, having forgiven you all your sins free of charge.
Having canceled the obligation [that was] against us, which consisted of ordinances, and was contrary to us, and which he entirely abolished, having fastened it to the cross.
Having stripped the principalities and powers, which he produced in public, triumphing over them in the cross.
Therefore let no one condemn you for eating or drinking it, or for observing a festival day, or a new moon day, or Sabbaths.
These things are a shadow of those that were to come, but the substance belongs to Christ.
Let no one overpower you to his pleasure through humility of mind and the service of

angels, meddling in things which he has not seen, being rashly puffed up with the mind of his flesh.

And not retaining the Head, from whom the whole Body, being supplied and fitted together by the joints and connections, grows with an increase of God.

If then you died with Christ to the elemental spirits of the world, why are you burdened with regulations as though you were still living in the world?

[Knowledge], Do not eat, Do not taste, Do not touch.

All of which are perishable by use, [and established] according to the commandments and doctrines of men.

[And] who nevertheless have some appearance of wisdom in voluntary devotion, and in humility of mind, and in that they do not spare the body at all, and have no regard for the satiety of the flesh.

Since then you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God.

Think of the things that are above, and not of the things that are on earth.

For you died, and your life is hidden with Christ in God.

When Christ, who is your life, appears, then you also will appear with him in glory.

Therefore, put to death your members which are on the earth: fornication, impurity, disordered affections, evil lust, and greed, which is idolatry;

For which things the wrath of God comes upon the rebellious children;

And in which you once walked, when you lived in them.

But now put away all these things: anger, rage, slander; and let no filthy word come out of your mouth.

Do not lie to one another, having stripped the old man of his deeds.

And having put on the new self, which is being renewed in knowledge, in the image of its Creator.

In whom there is neither Greek nor Jew, neither circumcised nor foreskin, nor barbarian nor Scythian, neither slave nor free; but Christ is all, and in all.

Therefore, as God's chosen people, be holy and beloved, clothed with compassion, kindness, humility, gentleness, and patience;

Bear with one another and forgive one another; if one has a quarrel with another, just as Christ forgave you, so you also must forgive.

And besides all this, [be clothed] with love, which is the bond of perfection.

And let the peace of God, to which you were called in one body, have principality in your hearts; and be thankful.

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with grace in your hearts to the Lord.

And whatever you do, whether by word or deed, do it all in the name of the Lord Jesus, giving thanks through him to [our] God and Father.

Wives, submit yourselves to your husbands, as is fitting in the Lord.

Husbands, love your wives, and do not be harsh with them.

Children, obey your fathers and mothers in everything, for this pleases the Lord.

Fathers, do not anger your children, so that they do not lose heart.

Servants, obey in everything those who are your earthly masters, not serving only while they are watching you, as people-pleasers, but with sincerity of heart, fearing God.

And whatever you do, do it all wholeheartedly, as if you were doing it for the Lord, and not for men;

Knowing that you will receive from the Lord the reward of the inheritance: for you serve Christ the Lord.

But he who acts unjustly will receive what he has done unjustly; for [in God] there is no partiality.

Masters, render justice and equity to your servants, knowing that you also have a

Lord in Heaven.

Persevere in prayer, remaining vigilant in this practice with thanksgiving:

Pray also all together for us, that God may open to us the door of the word, to proclaim the mystery of Christ, for which I am also a prisoner.

So that I may manifest it as I need to speak about it.

Conduct yourselves wisely towards outsiders, redeeming the time.

Let your speech always be seasoned with salt and grace, so that you may know how to answer everyone.

Tychicus, our beloved brother, faithful minister, and fellow servant in [our] Lord, will let you know all my condition.

I have sent him to you expressly, so that he may know what your condition is, and that he may comfort your hearts;

Together with Onesimus, our faithful and beloved brother, who is one of you, they will warn you of all matters here.

Aristarchus, who is also a prisoner with me, sends you his greetings, as does Mark, the cousin of Barnabas, concerning whom you have received a command: if he comes to you, receive him.

And Jesus, called Righteous, who are of the Circumcision; these who are my fellow workers in the Kingdom of God, are [also] the only ones who have been a comfort to me.

Epaphras, who is one of you, a servant of Christ, greets you, always wrestling in prayer for you, that you may be mature and complete in all the will of God.

For I can testify to him that he has great zeal for you, and for those in Laodicea, and for those in Hierapolis.

Luc, the beloved physician, greets you; and so does Demas.

Greet the brothers who are in Laodicea, and Nymphas, with the church that is in her house.

And when this letter has been read among you, have it also read in the church of the Laodiceans; and you also read the one that came from Laodicea.

And tell Archippus: take heed to the administration which you have received in [our] Lord, so that you may fulfill it.

The greeting is in my own hand, Paul. Remember my chains. Grace be with you! Amen!

Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and in our Lord Jesus Christ: Grace and peace to you from God our Father and the Lord Jesus Christ.

We always give thanks to God for all of you, mentioning you in our prayers.

And continually reminding us of your work produced by faith, your labor prompted by love, and your endurance inspired by hope, which you have in our Lord Jesus Christ, before our God and Father;

Knowing, my beloved brothers of God, of your election.

For the gospel we preached among you was not in word only, but also in power, in the Holy Spirit, and in convincing evidence, as you know what kind of people we were among you for your sake.

Therefore you became imitators of us, and of the Lord, having received with joy the word of the Holy Spirit, accompanied by great affliction;

So much so that you became a model to all the faithful in Macedonia and Achaia.

For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place; and your faith toward God is so renowned that we do not need to say anything about it.

For they themselves report about us what kind of reception we had among you, and how you were converted from idols to God, to serve the living and true God;

And to await from Heaven his Son Jesus, whom he raised from the dead, and who delivers us from the wrath to come.

For, my brothers, you yourselves know that our entry among you was not in vain.

But although we were previously afflicted and insulted in Philippi, as you know, we

had the courage, supported by our God, to proclaim to you the gospel of God in the midst of great conflicts.

For in the exhortation that we gave you there was no deception, no evil motive, no fraud.

But since we have been approved by God to receive the gospel, we speak not as people, but God, who approves of our hearts.

For we have never been caught in flattery, as you know, nor in greed; God is witness.

And we did not seek glory from men, neither from you nor from others, although we could have shown authority as Apostles of Christ:

But we were gentle among you, like a nurse tenderly nursing her children.

Since we were so fond of you, we wished to give you not only the gospel of God, but also our own souls, because you were greatly loved by us.

For, my brothers, you remember our toil and labor; for we preached to you the gospel of God, working night and day, so that we would not be a burden to any of you.

You are witnesses, and so is God, how holy and righteous we were, and without reproach to you who believe;

And you know that we have exhorted each of you, as a father exhorts his children;

And we have urged you to conduct yourselves worthily, as is fitting according to God, who calls you into his Kingdom and his glory.

Therefore we always thank God that when you received from us the word of God's preaching, you accepted it not as a word from men, but (as it really is) as the word of God, which also works effectively in you who believe.

For, my brothers, you imitated the churches of God which are in Judea in Christ Jesus, because you also suffered the same things from those of your own nation, as they also did from the Jews;

They even put the Lord Jesus to death, along with their own prophets, and drove us out; they displease God and are enemies of all mankind.

preventing us from speaking to the Gentiles so that they might be saved, thus continually filling up their sins. Therefore, God's wrath has come upon them in its full measure.

And for us, my brothers, who were separated from you for a moment in sight, and not in heart, we tried all the more to come and see you, because we had a very great desire to do so:

That is why we wanted to come to you, at least I, Paul, once or twice; but Satan prevented us.

For what is our hope, or our joy, or our crown of glory? Is it not you who are in the presence of our Lord Jesus Christ [on the day] of his coming?

Indeed, you are our glory and our joy.

That is why, no longer able to bear [the deprivation of your news], we thought it best to remain alone in Athens.

And we have sent Timothy, our brother, God's servant and fellow worker in the gospel of Christ, to strengthen and encourage you in your faith.

So that no one may be troubled in these afflictions, since you yourselves know that we are destined for this.

For when we were with you, we predicted that we would suffer afflictions; and so it has turned out, as you know.

Therefore, I say, being unable to bear [this anxiety] any longer, I sent Timothy to find out the state of your faith, lest the one who is tempting might have somehow tempted you, and our labor might be in vain.

Timothy has recently returned from you with good news of your faith and love, and that you always remember us, longing to see us, just as we long to see you.

That is why, my brothers, you were a great comfort to us because of your faith in all our affliction and need.

For now we live, if you hold fast to the Lord.

And what thanksgivings do we not owe to God on your account, for all the joy we receive from you in the presence of our God;
Praying day and night more and more that we may see you again, in order to make up for what is lacking in your faith?
But our God [and our] Father, and our Lord Jesus Christ, want to open the way for us to come to you.
And the Lord may make you increase and abound more and more in love for one another and for everyone, just as we abound [in love] for you;
To strengthen your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all his Saints.
Finally, brothers and sisters, we ask you and urge you by the Lord Jesus that, just as you have learned from us how to live and please God, you may make daily progress.

For you know what instructions we gave you from the Lord Jesus.
Because this is God's will; [namely] your sanctification, and that you abstain from fornication.
So that each of you may know how to possess your vessel in sanctification and honor;

And without giving in to the desires of covetousness, like the Gentiles who do not know God.
Let no one oppress [his brother], or profit from his brother's harm in any matter; because the Lord is the avenger of all these things, as we told you before, and as we assured you.

For God did not call us to be defiled, but to be sanctified.
Therefore, whoever rejects this does not reject a man, but God, who has also placed his Holy Spirit within us.

As for brotherly love, you do not need me to write to you about it, because you yourselves have been taught by God to love one another.
And this is also what you do toward all the brothers throughout Macedonia; but, brothers, we urge you to strive for perfection every day,
And to strive to live peacefully; to take care of your own affairs, and to work with your own hands, as we have commanded you.
So that you may conduct yourselves honestly towards those outside, and that you may not need anything.

But, my brothers, I do not want you to be ignorant of the affairs of those who sleep, so that you may not grieve like the rest of mankind, who have no hope.

For if we believe that Jesus died and rose again, so also those who have fallen asleep in Jesus, God will bring with him.

For we tell you this by the word of the Lord, that we who will live and remain at the coming of the Lord will not precede those who sleep.

For the Lord himself will descend from heaven with a shout of exhortation, and with the voice of the archangel, and with the trumpet of God; and those who have died in Christ will rise first;

Then we who live and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

Therefore, comfort one another with these words.

Now concerning the time and the moment, my brothers, you do not need anyone to write to you about it;

Since you yourselves know very well that the day of the Lord will come like a thief in the night.

For when they say, "We are at peace and secure," then sudden destruction will come upon them, like labor upon a pregnant woman, and they will not escape.

But as for you, my brothers, you are not in darkness so that that day should surprise you like the thief.

You are all children of the light and of the day; we do not belong to the night or to

the darkness.

Therefore, let us not sleep like others, but let us stay awake and be sober. For those who sleep, sleep at night; and those who get drunk, get drunk at night. But we, who are children of the day, let us be sober, putting on the breastplate of faith and love, and the helmet of the hope of salvation.

For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ.

He died for us, so that whether we are awake or asleep, we may live with him.

Therefore encourage one another and build one another up, just as you are doing.

Now, [my] brothers, we ask you to acknowledge those who work among you, and who preside over you in [our] Lord, and who exhort you;

and to have a special love for them because of the work they do. Be at peace with one another.

We also ask you, [my] brothers, to rebuke the disorderly, to comfort the fainthearted, to relieve the weak, and to be patient with everyone.

Take care that no one repays anyone evil for evil; but always seek what is good, both among yourselves and towards all men.

Always be joyful.

Pray without ceasing.

Give thanks for everything, for this is God's will through Jesus Christ.

Do not quench the Spirit.

Do not despise prophecies.

Test everything; hold fast to what is good.

Refrain from any appearance of evil.

May the God of peace sanctify you completely; and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ.

The one who calls you is faithful; therefore he will do these things [in you].

My brothers, pray for us.

Greet all the brothers with a holy kiss.

I adjure you by the Lord that this Epistle be read to all the holy brothers.

May the grace of our Lord Jesus Christ be with you; Amen!

Paul, and Silvanus, and Timothy: to the church of the Thessalonians which is in God our Father, and in [our] Lord Jesus Christ;

Grace and peace be given to you from God our Father and from the Lord Jesus Christ.

My brothers, we ought always to give thanks to God for you, as is very reasonable, because your faith is increasing greatly, and your love for one another is growing. So we ourselves boast about you among the churches of God because of your endurance and faith in all your persecutions and afflictions which you endure;

These are a clear demonstration of God's righteous judgment, so that you may be considered worthy of the Kingdom of God, for which you are also suffering.

Since this is a just thing in God's sight, let him repay affliction to those who afflict you;

And [that he may give] relief to you who are afflicted, as well as to us, when the Lord Jesus is revealed from Heaven with the Angels of his power;

With flames of fire, exercising vengeance against those who do not know God, and against those who do not obey the Gospel of our Lord Jesus Christ;

Those who will be punished with eternal damnation, by the presence of the Lord, and by the glory of his power;

When he comes to be glorified on that day in his saints, and to be marveled at among all who believe, because you have believed the testimony we have given you.

That is why we always pray for you, that our God may make you worthy of [his] calling, and that he may powerfully accomplish [in you] all the good pleasure of his kindness, and the work of faith.

So that the Name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

Now, my brothers, we ask you concerning the coming of our Lord Jesus Christ, and our being gathered together in him,
Do not let your minds be suddenly shaken, nor troubled by spirit, by word, or by letter, as though we had written a letter, and as though the day of Christ were near.

Therefore, let no one deceive you in any way; for that day will not come until the rebellion has occurred first, and the man of sin, the son of perdition, is revealed;

He opposes and rises up against everything that is called God, or that is worshiped, even sitting as God in the Temple of God, wanting to pass himself off as a God.
Don't you remember that when I was still with you, I used to tell you these things? But now you know what is holding him back, so that he may be revealed in due time. For the mystery of iniquity is already at work; but he who obtains now will obtain until it is abolished.

And then the wicked one will be revealed, [but] the Lord will destroy him by the Spirit of his mouth, and annihilate him by his glorious coming:

And as for the coming [of the wicked one], it is according to the workings of Satan, in all power, in wonders and in lying signs;

And into all unrighteous deception, in those who are perishing; because they did not receive the love of the truth, so as to be saved.

That is why God will send them a powerful delusion, so that they will believe the lie;

So that all may be judged who have not believed the truth, but have delighted in wickedness.

But, my brothers, beloved of the Lord, we must always give thanks to God for you, because God chose you from the beginning to be saved through sanctifying work by the Spirit and through belief in the truth.

To this he called you through our gospel, so that you might share in the glory that was obtained for us through our Lord Jesus Christ.

Therefore, my brothers, stand firm and hold fast to the teachings that you have learned, whether from [our] word or from our epistle.

But he himself, Jesus Christ, our Lord, and our God and Father, who loved us and gave us eternal comfort and good hope by his grace,

May He comfort your hearts, and strengthen you in every good word and deed.

Finally, my brothers, pray for us, that the word of the Lord may run its course and be glorified, just as it is among you;

And that we may be delivered from wicked and evil men; for faith is not in everyone.

But the Lord is faithful; he will strengthen you and protect you from evil.

Therefore we assure you by the Lord that you are doing, and will do, all the things that we command you.

May the Lord direct your hearts to the love of God and to the expectation of Christ.

We also command you, my brothers, in the name of our Lord Jesus Christ, to withdraw from any brother who is walking irregularly, and not according to the teaching which he received from us.

For you yourselves know how you ought to imitate us, since there was nothing irregular in the way we conducted ourselves among you;

And we did not eat anyone's bread free, but with labor and toil, working night and day, so as not to burden any of you.

Not that we do not have the power to do so, but in order to present ourselves as an example to you, so that you may imitate us.

For even when we were with you, we warned you that if anyone is not willing to work, he shall not eat.

For we hear that there are some among you who are behaving erratically, doing

nothing, but living in curiosity.

Therefore, we denounce those who are like this, and we exhort them by our Lord Jesus Christ, that by working they should eat their bread in peace.

But for you, my brothers, do not grow weary in doing good.

And if anyone does not obey our word contained in this Epistle, make him known; and do not converse with him, so that he may be ashamed.

However, do not treat him as an enemy, but warn him as a brother.

But the Lord of peace always gives you peace in every way! The Lord be with you all.

The greeting which is in my own hand, Paul, and which is a sign in all my Epistles, is that I write thus:

May the grace of our Lord Jesus Christ be with you all, Amen.

Paul, Apostle of Jesus Christ by the command of God our Savior, and of the Lord Jesus Christ, our hope:

To Timothy, my true son in faith; grace, mercy, and peace be given to you from God our Father and from Jesus Christ our Lord.

Following my request to you to remain in Ephesus when I went to Macedonia, [I again ask you] to instruct certain people not to teach another doctrine;

And not to indulge in fables and genealogies, which are endless and produce more disputes than the edification of God, which consists in faith.

But the end of the Commandment is charity, which proceeds from a pure heart, a good conscience, and sincere faith:

Some, having strayed from these things, have turned away to vain chatter.

Wanting to be teachers of the Law, [but] not understanding either what they say or what they assert.

But we know that the Law is good if someone uses it lawfully.

Knowing this, that the Law is not given for the righteous, but for the wicked, and for those who cannot be ordered; for the ungodly, and who live wickedly; for the unreligious, and for the profane; for the murderers of father and mother, and for the slain;

For fornicators, for those who commit unnatural sins, for those who steal men, for liars, for perjurers, and against such other things as are contrary to sound doctrine;

According to the Gospel of the glory of the blessed God, which [Gospel] was entrusted to me.

And I give thanks to him who has strengthened me, [that is], to Jesus Christ our Lord, because he considered me faithful, having appointed me in the Ministry;

[I] who formerly was a blasphemer, and a persecutor, and an oppressor, but I obtained mercy because I acted in ignorance, [being] in unfaithfulness.

But the grace of our Lord abounded [in me], with faith and with the love that is in Jesus Christ.

This saying is trustworthy and deserves full acceptance: that Jesus Christ came into the world to save sinners—of whom I am the worst.

But I received grace so that in me, as the firstfruits, Christ Jesus might show his full mercy as an example to those who would come to believe in him for eternal life.

Now to the King of ages, immortal, invisible, to God alone be honor and glory forever and ever, Amen!

My son Timothy, I command you to do this, in accordance with the prophecies which were previously made of you, to fulfill, according to them, the duty to fight in this good war;

Holding on to the faith with a good conscience, which some having rejected, have shipwrecked their faith;

Between them are Hymenaeus and Alexander, whom I have handed over to Satan, so that they may learn from this punishment not to blaspheme anymore.

I therefore urge that petitions, prayers, supplications, and thanksgivings be made before all things for all people;
For kings, and for all those who are constituted in dignity, so that we may lead a peaceful and quiet life, in all piety and honesty.
For this is good and pleasing in the sight of God our Savior;
Who wants all men to be saved, and to come to a knowledge of the truth.
For there is one God, and one Mediator between God and men, [namely] Jesus Christ the man;
Who gave himself as a ransom for all, a testimony which was given in its time.
It is in this view that I was appointed a Preacher, an Apostle (I speak the truth in Christ, I am not lying), and a Teacher of the Gentiles in faith and in truth.
Therefore I want the men everywhere to pray, lifting up their holy hands without anger or disputing.
Women should also adorn themselves with decent clothing, with modesty and propriety, not with elaborate hairstyles or gold or pearls or expensive clothes;
But [they should be] adorned with good works, as is fitting for women who profess to serve God.
Let the woman learn in silence and in complete submission.
For I do not permit a woman to teach, nor to exercise authority over her husband; but she must remain silent.
For Adam was formed first, and then Eve.
And it was not Adam who was deceived, but the woman, having been deceived, was the cause of the transgression.
She will nevertheless be saved by bearing children, provided she perseveres in faith, in charity, and in sanctification, with modesty.
This saying is certain, that if anyone desires to be a Bishop, he desires an excellent work.
But the Bishop must be blameless, the husband of one wife, vigilant, moderate, honorable, hospitable, able to teach;
Not prone to wine, not a beater, not greedy for dishonest gain, but gentle, not quarrelsome, not stingy.
Honestly running his own household, keeping his children submissive in all purity of morals.
For if someone does not know how to manage his own household, how can he govern the church of God?
Let him not be a recent convert; lest, being puffed up with pride, he fall into the condemnation of the slanderer.
He must also have a good testimony from those outside, that he does not fall into faults that can be reproached to him, and into the trap of the Devil.
Deacons also should be serious, not duplicitous in speech, not prone to excessive drinking, not greedy for dishonest gain.
Holding onto the mystery of faith in a pure conscience.
Let these also be tested first, and then let them serve, having been found without fault.
Likewise, let their wives be honest, not slanderers, temperate, faithful in all things.
Deacons should be husbands of one wife, honestly leading their children and their own families.
For those who have served well obtain a good standing for themselves and great freedom in the faith that is in Christ Jesus.
I am writing these things to you hoping that I will come to you soon;
But in case I delay, [I am writing these things to you] so that you may know how one ought to conduct oneself in the House of God, which is the Church of the living God, the Pillar and foundation of the truth.
And without controversy, great is the mystery of godliness, [namely], that God was

manifested in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles, believed on in the world, and taken up in glory.
But the Spirit expressly says that in later times some will rebel against the faith, giving themselves over to deceiving spirits and doctrines of demons.
Teaching lies through hypocrisy, and having a cauterized conscience;
Forbidding marriage, [commanding] abstaining from the meats that God created for the faithful, and for those who have known the truth, in order to consume them with thanksgiving.
For every creature of God is good, and there is none that is to be rejected, if it is received with thanksgiving.
Because it is sanctified by the word of God, and by prayer.
If you propose these things to the brothers, you will be a good minister of Jesus Christ, nourished on the words of the faith and of good doctrine which you have carefully followed.
But reject profane myths and the stories of those who are weak in spirit, and train yourself in godliness.
For physical training is of some value, but godliness is profitable for all things, holding promise for the life that now is and for that which is to come.
This is a certain statement, and one worthy of being fully accepted.
For this is also why we work, and why we are in disgrace, since we hope in the living God, who is the preserver of all men, but especially of the faithful.
Announce these things, [and] teach them.
Let no one despise your youth, but set an example to the believers in speech, in conduct, in love, in spirit, in faith, in purity.
Pay attention to the reading, the exhortation, and the instruction, until I come.
Do not neglect the gift that is in you, and which was conferred upon you according to prophecy, by the laying on of hands of the company of the Elders.
Practice these things, and pay attention to them, so that it may be known to all that you are benefiting.
Take heed to yourself and to the teaching; persevere in these things, for by doing so you will save yourself and those who listen to you.
Do not rebuke an older man harshly, but exhort him as you would a father; younger men as brothers;
The older women, like mothers; the younger ones, like sisters, in all purity.
Honor the widows who are truly widows.
But if any widow has children, or children of her children, let them first learn to show godliness to their own household and to repay those from whom they came: for this is good and pleasing in the sight of God.
But she who is truly a widow, and is left alone, hopes in God, and perseveres in prayers and supplications night and day.
But she who lives in delights, is dead while living.
Therefore warn them about these things, so that they may be blameless.
If anyone does not provide for his relatives, and especially for those of his family, he has denied the faith and is worse than an unbeliever.
That the widow be registered as being no less than sixty years old, and having had only one husband;
Having the testimony of having done good works, [such as] having fed her own children, having lodged strangers, having washed the feet of the Saints, having helped the afflicted, and having [thus] constantly applied herself to all kinds of good works.
But refuse to marry younger widows, for when they become lustful against Christ, they want to marry.
Having their condemnation, in that they falsified their first faith.
And besides, being idle, they learn to go from house to house; and are not only idle, but also gossipy and curious, discussing unseemly things.

Therefore, I want young [widows] to marry, to have children, to manage their households, and to give no occasion to the adversary to slander. Because some have already turned away after Satan. If any faithful man or woman has widows, let them assist them, but let not the church be burdened, so that there may be enough for those who are truly widows. Let the Elders who duly preside be deemed worthy of a double honor; principally those who work in preaching and instruction. For the Scripture says: You shall not muzzle an ox while it treads out the grain, and the worker deserves his wages. Do not accept any accusation against the Elder except on the testimony of two or three witnesses. Publicly rebuke those who sin, so that others may also fear them. I adjure you before God, and before the Lord Jesus Christ, and before the elect angels, to keep these things without preferring one to the other, doing nothing by leaning to one side. Do not lay hands on anyone hastily; and do not share in the sins of others; keep yourself pure. Stop drinking only water, but use a little wine because of your stomach and the illnesses you often have. The sins of some are manifested beforehand, and precede [their] condemnation; but in others they follow afterward. Good works are also manifested beforehand, and those that are otherwise cannot be hidden. Let all slaves know that they owe their masters all kinds of honor, so that no one may blaspheme the Name of God and [his] doctrine. Those who have faithful teachers should not despise them because they are brothers, but rather serve them because they are faithful and beloved by God, participating in grace; teach and exhort. If anyone teaches otherwise and does not submit to the sound words of our Lord Jesus Christ and to the doctrine that is in accordance with godliness, He is puffed up [with pride], knowing nothing, but he is sick with questions and arguments about words, from which come envy, quarrels, slander, and evil suspicions. These are vain disputes among men corrupted in mind, and deprived of the truth, who think that piety is a means of gain: withdraw from such people. But piety with contentment of mind is a great gain. Because we have brought nothing into the world, and it is also evident that we can take nothing out of it. But having food, and enough to cover us, that will suffice. But those who want to become rich fall into temptation and a trap and into many foolish and harmful desires, which plunge men into misery and destruction. For the lust for riches is the root of all evils, and by it some people have wandered away from the faith and pierced themselves with many pains. But you, man of God! flee from these things, and pursue righteousness, godliness, faith, love, endurance, gentleness; Fight the good fight of the faith; take hold of the eternal life to which you were called, and which you professed well in the presence of many witnesses. I command you before God, who gives life to all things; and before Jesus Christ, who made this good confession before Pontius Pilate, To keep this commandment, keeping yourself spotless and blameless until the appearing of our Lord Jesus Christ, Which the blessed and only Prince, King of Kings, and Lord of Lords, will show in his own season; He who alone possesses immortality, and who dwells in unapproachable light, whom no man has seen, nor can see; and to whom be honor and eternal power, Amen.

Admonish those who are rich in this world not to be arrogant, nor to put their trust in the uncertainty of riches, but in the living God, who gives us everything in abundance to enjoy.

Let them do good; let them be rich in good works; let them be willing to give, generous.

Laying up a treasure for themselves for the future, established on a solid foundation, so that they may obtain eternal life.

Timothy, guard the deposit; flee from vain and profane disputes, and from the contradictions of a science falsely so named.

Some, professing this faith, have turned away from it. Grace be with you, Amen!

Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus:

To Timothy, my beloved son, grace, mercy and peace be given to you from God the Father and from Jesus Christ our Lord.

I give thanks to God, whom I have served since my ancestors with a pure conscience, constantly mentioning you in my prayers night and day.

Remembering your tears, I long to see you so that I may be filled with joy;

And remembering your sincere faith, which first lived in Lois your grandmother and in Eunice your mother, I am persuaded that it now lives in you also.

Therefore I urge you to rekindle the gift of God, which is in you, through the laying on of my hands.

For God has not given us a spirit of timidity, but of power, love, and prudence.

Therefore do not be ashamed of the testimony of our Lord, nor I, who am his prisoner; but share in the afflictions of the gospel, according to the power of God;

Who saved us and called us to a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the ages began;

And which has now been manifested by the appearing of our Savior Jesus Christ, who destroyed death and brought life and immortality to light through the gospel;

For which I was appointed a preacher, an apostle, and a teacher of the Gentiles.

That is why I suffer these things; but I am not ashamed; for I know him in whom I have believed, and I am persuaded that he is able to guard what I have entrusted to him until that day.

Hold fast to the true pattern of sound words which you have heard from me, in the faith and in the love which is in Christ Jesus.

Guard the good deposit entrusted to you by the Holy Spirit who dwells in us.

You know this, that all those who are in Asia have turned away from me; among them are Phygelus and Hermogenes.

The Lord will have mercy on the house of Onesiphorus: for often he has comforted me, and he has not been ashamed of my chains;

On the contrary, when he was in Rome, he searched for me very carefully, and he found me.

May the Lord grant him mercy toward the Lord on that day; and you know better than anyone how much he served me in Ephesus.

Therefore, my son, be strengthened in the grace that is in Christ Jesus.

And the things that you have heard from me in the presence of many witnesses, entrust them to faithful people who will be able to teach others also.

Therefore, you must endure hardships, like a good soldier of Jesus Christ.

No one who goes to war should concern himself with the affairs of this life, so that he may please the one who enlisted him for war.

Similarly, if someone fights in the lists, he is not crowned unless he has fought according to the rules.

The farmer must [also] work first, and then he reaps the fruits.

Consider what I say; for the Lord gives you understanding in all things.

Remember that Jesus Christ, who is of the seed of David, has risen from the dead,

according to my Gospel.

For which I suffer many evils, even to the point of being put in chains, like a criminal; but nevertheless the word of God is not bound.

That is why I suffer everything for the sake of the elect, so that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

This saying is certain, that if we die with him, we will also live with him.

If we suffer with him, we will also reign with him; if we deny him, he will also deny us.

If we are treacherous, he remains faithful: he cannot deny himself.

Remember these things, protesting before the Lord that no one should argue about words, for it is a matter from which no profit is gained, [but] it is the ruin of the hearers.

Strive to become approved by God, a blameless worker, purely and simply teaching the word of truth.

But put an end to idle and profane quarrels, for they will pass further into impiety;

And their words will spread like gangrene, and among them are Hymenaeus and Philetus;

Those who have strayed from the truth, saying that the resurrection has already taken place, and who undermine the faith of some.

However, God's foundation remains firm, having this seal: The Lord knows those who are his; and everyone who calls on the name of Christ must turn away from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and clay: some for honor, and some for dishonor.

Therefore, if anyone cleanses himself from these things, he will be a vessel sanctified for honor, useful to the Lord, and prepared for every good work.

Flee also youthful desires, and pursue righteousness, faith, love, and peace with those who call on the Lord from a pure heart.

And reject foolish questions, and those that are uninformed, knowing that they only produce quarrels.

But the Lord's servant must not be quarrelsome, but gentle to everyone, able to teach, patiently enduring evil.

Teaching gently those who have contrary feelings, [in order to try] whether one day God will grant them repentance to recognize the truth;

And so that they may awaken [to escape] from the snares of the Devil, by whom they were taken to do his will.

But know this, that in the last days there will come times of trouble.

For men will be idolaters of themselves, greedy, vain, proud, blasphemers, disobedient to their fathers and mothers, ungrateful, profane;

Without natural affection, without loyalty, slanderers, incontinent, cruel, hating good people;

Traitors, reckless, puffed up [with pride], lovers of pleasure, rather than of God.

Having the appearance of godliness, but having denied its power: therefore, turn away from such people.

Now among these are those who creep into houses and hold captive women burdened with sins and tormented by various lusts;

Those who are always learning, but who can never attain full knowledge of the truth.

And just as Jannes and Jambres resisted Moses, so these also resist the truth; [being] people of corrupt mind, and rejected as to the faith.

But they will not advance any further: for their folly will be revealed to all, as was that of those others.

But for you, you have fully understood my doctrine, my conduct, my intention, my faith, my gentleness, my charity, my patience.

And you [know] the persecutions and afflictions that befell me in Antioch, Iconium,

and Lystra, what persecutions, [I say], I endured, and [how] the Lord delivered me from all of them.

But all who desire to live a godly life in Christ Jesus will suffer persecution. But wicked and seductive men will go on getting worse, both seducing and being seduced.

But you, remain steadfast in the things which you have learned and which have been entrusted to you, knowing from whom you learned them;

Since from your childhood you have knowledge of the Holy Scriptures, which are able to make you wise for salvation through faith in Jesus Christ.

All Scripture is divinely inspired and useful for teaching, for rebuking, for correcting, and for training in righteousness;

So that the man of God may be complete, and fully trained for every good work.

I summon you before God, and before the Lord Jesus Christ, who is to judge the living and the dead, at his appearing and in his kingdom.

Preach the word; be prepared in all circumstances; correct, rebuke, and exhort, with all gentleness of spirit and with instruction.

For the time will come when they will not tolerate sound doctrine, but loving to have their ears tickled, [with pleasant speeches] they will seek out teachers who will suit their desires.

And they will turn their ears away from the truth, and turn to fables.

But you, be watchful in all things, suffer afflictions, do the work of an evangelist, make your ministry fully approved.

For me, I am now going to be sprinkled for the sacrifice, and the time of my departure is near.

I have fought the good fight, I have finished the race, I have kept the faith.

Moreover, the crown of righteousness is in store for me, and the Lord, the righteous judge, will award it to me on that day--and not only to me, but also to all who have longed for his appearing.

Hurry and come to me soon.

For Demas has deserted me, having loved this present age, and has gone to Thessalonica; Crescens has gone to Galatia; [and] Titus to Dalmatia.

Luke is alone with me; take Mark, and bring him with you: for he is very useful to me for the ministry.

I also sent Tychicus to Ephesus.

When you come, bring with you the cloak I left at Troas, at Carpus's house, and the Books too; but especially my parchments.

Alexander the blacksmith has done me much harm; the Lord will repay him according to his deeds.

Beware of him, for he has strongly opposed our words.

No one assisted me in my first defense, but all abandoned me; [however] let it not be imputed to them!

But the Lord stood by me and strengthened me, so that my preaching might be fully approved and all the Gentiles might hear it; and I was delivered from the mouth of the Lion.

The Lord will also deliver me from every evil work and save me in his heavenly kingdom. To him be glory forever and ever. Amen!

Greet Prisce and Aquila, and the family of Onesiphorus.

Erastus remained in Corinth, and I left Trophimus sick in Miletus.

Hurry and come before winter. Eubulus and Pudens, and Linus, and Claudia, and all the brothers, greet you.

The Lord Jesus Christ be with your spirit. Grace be with you, Amen!

Paul, Servant of God, and Apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth, which is according to godliness;

In the hope of eternal life, which God, who cannot lie, had promised before the beginning of time;

But which he manifested in his own time, [namely] his word, in the preaching entrusted to me by the commandment of God our Savior:

To Titus, my true son, according to the faith which [we] have in common: Grace, mercy, and peace be given to you from God [our] Father, and from the Lord Jesus Christ, our Savior.

The reason I left you in Crete was so that you might finish putting in order the things which remain [to be settled], and that you might appoint Elders from city to city, according to what I commanded you;

[Choosing] no man who is not blameless, the husband of one wife, and whose children are faithful, and not accused of debauchery, or who cannot settle down.

For the bishop must be blameless, as a steward in the house of God, not given to his own mind, not quick to anger, not prone to drunkenness, not a beater, not greedy for dishonest gain.

But hospitable, loving good people, wise, just, holy, continent;

Holding fast to the word of truth as it was taught him, so that he may be able both to exhort by sound doctrine and to convict those who oppose it.

For there are many who cannot be included, vain talkers, and seducers of minds, especially those who are of the Circumcision whose mouths must be closed.

[And] who overthrow entire houses, teaching for dishonest gain things which they ought not to [teach].

One of them, who was their own prophet, said: The Cretans are always liars, bad beasts, lazy gluttons.

This testimony is true; therefore rebuke them sharply, so that they may be sound in the faith;

Not indulging in Jewish myths, nor in the commandments of men who turn away from the truth.

All things are pure to the pure, but nothing is pure to the impure and the unbelieving; rather, their minds and consciences are defiled.

They profess to know God, but they deny him by their works; for they are abominable, and rebellious, and rejected for every good work.

But you, teach what is consistent with sound doctrine.

Let the elderly be sober, serious, prudent, sound in faith, in charity, and in patience.

Likewise, let the older women order their outward behavior in a manner befitting holiness; let them not be slanderers, nor subject to much wine, but let them teach good things;

So that they may instruct young women to be modest, to love their husbands, to love their children;

To be wise, pure, keeping the house, good, submissive to their husbands; so that the word of God may not be blasphemed.

He also urges young men to be moderate.

Showing yourself as an example of good works in all things, in doctrine free from all alteration, in seriousness, in integrity,

[In] sound words, which cannot be condemned, so that he who opposes [you] may be put to shame, having nothing bad to say about you.

Let servants be submissive to their masters, pleasing them in all things, not being contradictory;

Not misappropriating anything [that belongs to their masters], but always showing great faithfulness, so as to make honorable in all things the doctrine of God, our Savior.

For the grace of God that brings salvation to all people has been manifested.

Teaching us that by renouncing impiety and worldly passions, we live in this present age soberly, justly, and religiously.

While awaiting the blessed hope, and the appearing of the glory of the great God, and our Savior, Jesus Christ,

Who gave himself for us to redeem us from all wickedness and to purify us to be a people for his own possession, eager to do what is good.

Teach these things, exhort and rebuke with all authority to command. Let no one despise you.

Warn them to be submissive to the Principalities and Powers, to obey the Governors, to be ready to do all kinds of good deeds.

To speak ill of no one; to be not quarrelsome, [but] gentle, and showing all kindness towards all men.

For we too were once foolish, disobedient, deceived, enslaved to various passions and pleasures, living in malice and envy, hated and hating one another.

But when the goodness of God our Savior and his love for mankind were revealed, he saved us;

Not by works of righteousness which we had done, but according to mercy; by the washing of rebirth, and renewal by the Holy Spirit;

Which he poured out abundantly on us through Jesus Christ our Savior.

So that, having been justified by his grace, we may be heirs of eternal life according to our hope.

This saying is trustworthy, and I want you to emphasize these things, so that those who have believed in God may be the first to devote themselves to good works; these are things which are good and profitable for mankind.

But put an end to foolish questions, genealogies, disputes, and quarrels about the Law; for they are useless and vain.

Reject the heretical man, after the first and second warnings.

Knowing that such a man is corrupt, and that he sins, being condemned by himself.

When I send Artemas or Tychicus to you, hurry to come to me at Nicopolis; for I have decided to spend the winter there.

Carefully accompany Zenas, Doctor of the Law, and Apollos, so that they lack nothing.

Let our people also learn to be the first to apply themselves to good works, for necessary purposes, so that they may not be without fruit.

All those who are with me greet you. Greet those who love us in faith. Grace be with you all, Amen!

Paul, a prisoner of Jesus Christ, and Timothy our brother, to Philemon our beloved, and Fellow worker;

And to Apphia our beloved, and to Archippus our Companion in arms, and to the Church which is in your house.

Grace and peace be given to you from God our Father and from the Lord Jesus Christ.

I give thanks to my God, always mentioning you in my prayers;

Learning of your faith in the Lord Jesus, and your charity towards all the Saints.

So that the communication of your faith may be effective, manifesting itself in all the goodness that is in you through Jesus Christ.

For, my brother, we have great joy and comfort because of your love, that you have gladdened the hearts of the saints.

That is why, although I have great freedom in Christ to command you in what is your duty,

However, I appeal to you rather through charity, although I am what I am, namely Paul, an Elder, and even now a prisoner of Jesus Christ;

I pray to you [therefore] for my son Onesimus, whom I begot in my bonds;

Which was once useless to you, but is now very useful to both you and me, and which I am sending back to you.

Receive it then, as my own entrails.

I wanted to keep him with me, so that he might serve me in your place, in the bonds of the Gospel.

But I did not want to do anything without your advice, so that it would not be as if by constraint, but voluntarily, that you would leave me a property that belongs to

you.

For perhaps he was separated from you only for a time so that you might recover him forever.

No longer as a slave, but as better than a slave, [namely], as a beloved brother, first and foremost to me; and how much more to you, whether according to the flesh or according to the Lord?

So if you consider me your companion, receive him as yourself.

If he has wronged you in any way, or if he owes you anything, make him accountable for it.

I, Paul, wrote this with my own hand, I will repay you for it; not to mention that you owe me yourself.

Yes, my brother, let me receive this pleasure from you in [our] Lord; gladden my heart in [our] Lord.

I wrote to you assuring myself of your obedience, and knowing that you will do even more than I tell you.

But also at the same time prepare a lodging for me; for I hope that I will be given to you through your prayers.

Epaphras, who is in prison with me in Christ Jesus, greets you;

Marc [also], and Aristarchus, and Demas, and Luke, my fellow workers.

May the grace of our Lord Jesus Christ be with your spirit, Amen!

God having spoken in ancient times to our fathers through the Prophets, in many ways,

He has spoken to us in these last days by [his] Son, whom he appointed heir of all things; and through whom he made the ages;

And who, being the radiance of his glory and the exact representation of his being, and upholding all things by his powerful word, having himself provided purification for our sins, sat down at the right hand of the Majesty in heaven.

Being made all the more excellent than the Angels, he inherited a Name more excellent than theirs.

For to which of the angels did he ever say, "You are my Son; today I have begotten you"? Or elsewhere, "I will be his Father, and he will be my Son"?

And again, when he brings his firstborn Son into the world, it is said: and that all the angels of God should worship him.

For as to the Angels, it is said: Making the winds the Angels, and the flame of fire their Ministers.

But [it is said] concerning the Son: O God! Your throne [remains] forever and ever, and the scepter of your kingdom is a scepter of justice:

You have loved justice and hated wickedness; therefore, O God, your God, has anointed you with the oil of gladness above all your companions.

And in another place: You, Lord, laid the foundations of the earth from the beginning, and the heavens are the work of your hands:

They will perish, but you are eternal; and they will all wear out like a garment;

And you will fold them like a garment, and they will be changed; but you are the same, and your years will never end.

And to which of the angels did he ever say, "Sit at my right hand, until I make your enemies a footstool for your feet"?

Are they not all administrator spirits, sent to serve on behalf of those who are to receive the inheritance of salvation?

That is why we must pay closer attention to the things we have heard, lest we let them slip away.

For if the word spoken by the angels was firm, and if every transgression and disobedience received its just recompense;

How shall we escape if we neglect so great a salvation, which, having first begun to be announced by the Lord, was confirmed to us by those who had heard him?

God also testified to them by wonders and miracles, and by many different effects of

his power, and by the distributions of the Holy Spirit, according to his will. For it is not to the angels that he has subjected the world to come, of which we are speaking.

And someone else gave this testimony in another place, saying, "What is man that you remember him, or the son of man that you visit him?"

You made him a little lower than the angels, and crowned him with glory and honor, and established him over the works of your hands.

You have put all things under his feet. Now, in that he has put all things under him, he has left nothing that is not subject to him; yet we do not yet see that all things are subject to him.

But we see him who was made a little lower than the angels, Jesus, by the passion of his death, so that by the grace of God he might suffer death for all.

For it was fitting that he for whom all things exist, and through whom all things exist, since he was bringing many children to glory, should consecrate the Prince of their salvation through afflictions.

For both he who sanctifies and those who are sanctified all come from the same [father]; therefore he is not ashamed to call them his brothers.

Saying: I will declare your Name to my brothers, and I will praise you in the midst of the assembly.

And elsewhere: I will trust in him. And again: here I am, and the children God has given me.

Since the children share in flesh and blood, he too likewise shared in the same things, so that by death he might destroy him who had the power of death, that is, the Devil;

And that he would deliver from it all those who, for fear of death, were subjected to slavery all their lives.

For certainly he did not take the Angels, but he took the seed of Abraham.

Therefore he had to be like his brothers in all things, so that he might be a merciful and faithful high priest toward God, to make atonement for the sins of the people.

Because he suffered when he was tempted, he is also able to rescue those who are being tempted.

Therefore, my holy brothers, who are partakers of the heavenly calling, consider carefully Jesus Christ the Apostle and High Priest of our profession.

Who is faithful to the one who appointed him, as Moses also [was faithful] in all his house.

But Jesus Christ was judged worthy of greater glory than Moses, just as the one who built the house is of greater dignity than the house itself.

For every house is built by someone; but the one who built all these things is God.

And as for Moses, he was faithful in all God's house as a servant, to testify to the things that were to be said;

But Christ as Son is over his house; and we are his house, provided we hold fast our confidence and the glory of hope to the end.

That is why, as the Holy Spirit says: today, if you hear his voice,

Do not harden your hearts, as [it happened] in [the place of] anger, on the day of testing in the wilderness:

Where your fathers tested me and tried me, and saw my works for forty years.

That is why I was annoyed with that generation, and I said, "Their hearts always go astray, and they have not known my ways."

So I swore in my anger: if they ever enter my rest.

My brothers, take care that there is not in any of you an evil heart of unbelief, so as to rebel against the living God.

But exhort one another daily, while the day shines upon us, lest any of you be hardened by the deceitfulness of sin.

For we have been made partakers of Christ, if indeed we hold fast to the end the

beginning of our life.

While it is said: today if you hear his voice do not harden your hearts, as happened in the place of wrath.

For some, having heard it, provoked him to anger; but not all who had come out of Egypt through Moses.

But whose were they? Was it not those who sinned, and whose bodies fell in the desert?

And to whom did he swear that they would not enter his rest, except to those who were rebellious?

Thus we see that they could not enter because of their unbelief.

Therefore, let us be afraid that anyone among you who neglects the promise of entering his rest may be deprived of it:

For we were evangelized, just as they were; but the word of the preaching did not profit them at all, because it was not mixed with faith in those who heard it.

But for us who have believed, we shall enter that rest, according to what has been said: therefore I swore in my anger, that they shall never enter my rest, although his works were finished from the foundation of the world.

For it has been said in some place concerning the seventh [day]: And God rested from all his works on the seventh day.

And again in this passage: If [ever] they enter my rest.

Therefore, it remains that some will enter, but those to whom the gospel was first preached have not entered because of their unbelief.

[God] will set forth a certain day, [which he calls] today, saying through David so long afterward, according to what was said: Today, if you hear his voice, do not harden your hearts.

For if Joshua had brought them to rest, he would never have spoken of another day after that.

So there remains a rest for God's people.

For he who has entered into his rest has also rested from his works, just as God [had rested] from his own.

Let us therefore strive to enter into that rest, lest anyone fall away by imitating a similar unbelief.

For the word of God is living and active, and sharper than any double-edged sword, piercing even to the division of soul and spirit and joints and marrow, and it judges the thoughts and intentions of the heart.

And there is no creature that is hidden from him: but all things are naked and fully open to the eyes of him before whom we are dealing.

Therefore, since we have a great high priest, Jesus the Son of God, who has entered into heaven, let us hold fast to our profession.

For we do not have a high priest who is unable to sympathize with our weaknesses, but [we have one] who in every respect has been tempted as we are, yet without sin.

Let us then go with confidence to the throne of Grace, so that we may receive mercy and find grace to help us in our time of need.

Now every high priest who is chosen from among men is appointed for men in matters pertaining to God, to offer gifts and sacrifices for sins.

Being able to have sufficient pity on the ignorant and the erring; because he is also himself surrounded by infirmity.

So much so that because of this [infirmity], he must offer for sins, not only for the people, but also for himself.

No one takes this honor upon himself, but he who is called by God, like Aaron, [enjoys it].

Likewise, Christ did not glorify himself to become a high priest, but he who said to him, "You are my Son, today I have begotten you."

As he also said to him in another place: you are a priest forever, according to the order of Melchizedek.

Who, during the days of his life, offered up prayers and supplications with loud cries and tears to the one who could save him from death, and was granted what he feared,

Although he was the Son [of God], he nevertheless learned obedience through the things he suffered.

And having been consecrated, he became the author of eternal salvation for all who obey him;

Being called by God [to be] High Priest according to the order of Melchizedek;

We have much to say about them, but it is difficult to explain, because you have become lazy in listening.

For instead of being teachers by now, you need someone to teach you the basic principles of God's beginnings. You have become like this: you need milk, not solid food.

But anyone who uses milk does not know what the word of righteousness is, because he is a child;

But solid meat is for those who are already mature men, [that is], for those who, by being accustomed to it, have their senses trained to discern good and evil.

Therefore, leaving behind the word which teaches only the first principles of Christianity, let us strive for perfection, [and not stop] in laying anew the foundation of repentance from dead works, and of faith in God;

On the doctrine of Baptism, and of the laying on of hands, of the resurrection of the dead, and of eternal judgment.

And that is what we will do, God willing.

But it is impossible for those who have once been enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

And who have tasted the good word of God, and the powers of the coming age;

If they fall back, let them be changed again by repentance, because they are crucifying the Son of God all over again and subjecting him to public disgrace.

For the land that often drinks the rain that comes upon it, and that produces herbs suitable for those by whom it is plowed, receives the blessing of God;

But the one that produces thorns and thistles is rejected and near to being cursed; its end is to be burned.

But we, my beloved, have convinced ourselves of better things in relation to you, and fitting for salvation, although we speak thus.

For God is not unjust, to forget your work and the labor of love which you have shown for His Name, in that you have helped the saints, and continue to help them.

But we wish that each of you will show, to the very end, the same care for the full certainty of hope.

So that you will not become sluggish, but imitate those who through faith and patience inherit what has been promised.

For when God made the promise to Abraham, because he could not swear by a greater one, he swore by himself,

By saying: indeed I will bless you abundantly, and I will multiply you wonderfully.

And so [Abraham], having waited patiently, obtained what had been promised to him.

For men swear by one greater than themselves, and the oath they take to confirm their word puts an end to all their disputes.

Therefore, God, wishing to make the unchanging firmness of his counsel better known to the heirs of the promise, introduced the oath:

So that by two unchangeable things, in which it is impossible for God to deceive, we who have taken refuge in obtaining [the fulfillment of] the hope set before us;

[And] which we hold as a sure and firm anchor of the soul, and which penetrates even to the innermost veil,

Where Jesus entered as our forerunner, having been made a high priest forever, according to the order of Melchizedek.

For this Melchizedek was King of Salem and Priest of the Most High God, who met

Abraham returning from the defeat of the kings and blessed him,
And to whom Abraham gave a tenth of everything. His name means first King of Righteousness, and then [he was] King of Salem, that is, King of Peace.
Without father, without mother, without genealogy, having neither beginning of days nor end of life, but being made like the Son of God, he remains a priest forever.
Now consider how great was the one to whom even Abraham the Patriarch gave a tithe of the spoils.

For those among the children of Levi who receive the priesthood, they have a commandment to tithe the people according to the Law, that is, [to tithe] their brothers, although they came from the loins of Abraham.

But he who was not counted among them tithed Abraham, and blessed him who had the promises.

But without question, the one who is the least is blessed by the one who is the greatest.

And here men who are mortal take tithes; but there, he [takes them] of whom it is borne witness that he lives.

And, figuratively speaking, Levi himself, who takes tithes, was tithed in Abraham. For he was still in his father's loins when Melchizedek came to meet him.

If then perfection had been found in the Levitical priesthood, (for it was under it that the people received the Law) what need was there after that for another priest to arise according to the order of Melchizedek, and not according to the order of Aaron.

But since the Priesthood has been changed, it is necessary that there also be a change of Law.

For the one about whom these things are said belongs to another Tribe, from which no one has attended the altar;

For it is evident that our Lord descended from the Tribe of Judah, concerning which Moses said nothing about the Priesthood.

And this is even more undeniable, because another priest, in the likeness of Melchizedek, is raised up;

Who was not made [a priest] according to the law of the carnal commandment, but according to the power of the imperishable life.

For [God] testifies to him: You are a priest forever, according to the order of Melchizedek.

But he abolished the preceding commandment because of his weakness, and because he could not profit from it.

For the law made nothing perfect, but what was brought to perfection was this better hope, by which we draw near to God.

All the more so since it was not without an oath. Now these were made priests without an oath;

But this one was so with an oath, by the one who said to him: The Lord has sworn, and he will not change his mind: you are a priest forever according to the order of Melchizedek.

It is [therefore] of a much better covenant [than the first], of which Jesus was made the guarantor.

And as for the priests, many were made, because death prevented them from serving forever.

But this one, because it remains eternally, has a perpetual priesthood.

That is why he is also able to save forever those who come to God through him, because he always lives to intercede for them.

But it was fitting for us to have such a high Priest, holy, innocent, without blemish, separated from sinners, and exalted above the heavens;

Who would not have needed, like the high priests, to offer sacrifices every day, first for his sins, and then for those of the people, since he did this once, having offered himself.

For the Law ordains weak men to be high priests; but the word of the oath which came after the Law [ordains] the Son, who is consecrated forever. Now the summary of our discourse is this: We have such a high priest, who sits at the right hand of the throne of the Majesty in heaven, Minister of the Sanctuary, and of the true Tabernacle, which the Lord set up and not men.

For every high priest is ordained to offer gifts and sacrifices, therefore it is necessary that this one also had something to offer. Since even if he were on earth he would not be a priest, while there would be priests who offer gifts according to the Law; Those who minister in the place which is but a copy and shadow of the heavenly things, as God said to Moses when he was to finish the Tabernacle: "Now take care," he said to him, "to make everything according to the pattern shown you on the mountain."

But now [our High Priest] has obtained a ministry that is as excellent as this, since he is Mediator of a better covenant, which is established under better promises. Because if there had been nothing to criticize in the first one, there would never have been any need for a second one.

For in censure [the Jews, God] said to them: Behold, the days will come, says the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah:

Not according to 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, for they did not persevere in my covenant; therefore I despised them, says the Lord.

But this is the covenant that I will make with the house of Israel after those days, says the Lord, [that] I will put my laws in their understanding, and I will write them on their hearts; and I will be their God, and they shall be my people.

And each one shall not teach his neighbor, nor each one his brother, saying, 'Know the Lord,' because they shall all know me, from the least of them to the greatest. For I will be appeased concerning their injustices, and I will remember their sins and their iniquities no more.

By making a new [covenant], he makes the first one obsolete: and what is becoming old and ancient is about to be abolished.

The first tabernacle therefore had ordinances concerning divine worship, and an earthly Sanctuary.

For a first tabernacle was built, called the Holy Place, in which were the lampstand, the table, and the bread of the Presence.

And after the second veil [was] the Tabernacle, [which was] called the Most Holy Place.

Having a golden censer, and the Ark of the Covenant, entirely covered with gold all around, in which was the golden pitcher in which was the manna; and Aaron's rod which had budded, and the tablets of the covenant.

And above the Ark were the Cherubim of glory, casting a shadow upon the Mercy Seat, of which things there is no need now to speak in detail.

Now these things being thus arranged, the Priests always enter the first Tabernacle to perform the service;

But the one High Priest enters the second once a year, [but] not without [bringing] blood, which he offers for himself, and for the sins of the people;

The Holy Spirit was making known by this, that the way to the Holy Places had not yet been revealed, while the first Tabernacle was still standing, which was a symbol destined for the time then;

During which gifts and sacrifices were offered; which could not sanctify the conscience of the one performing the service,

Ordained only in meats, in drinks, in various ablutions, and in carnal ceremonies, until this is rectified.

But Christ came to be the high priest of the good things to come, through a more excellent and perfect tabernacle, which is not made with hands, that is, of this kind of construction,

He entered the Holy Places once with his own blood, and not with the blood of calves or goats, having obtained eternal redemption.

For if the blood of bulls and goats, and the ashes of the heifer, with which they are sprinkled, sanctify those who are defiled as to the purity of the flesh;

How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to serve the living God?

Therefore he is the Mediator of the New Testament, so that when death comes as a ransom for the transgressions that were under the first Testament, those who are called may receive the promise of the eternal inheritance.

Because where there is a will, it is necessary that the death of the testator occur.

Because it is by the death of the [testator] that a will becomes firm, since it has no effect while the testator is alive.

That is why the first [will] itself was not confirmed without blood.

For after Moses had recited to all the people all the commandments according to the Law, having taken the blood of calves and goats, with water and wool dyed purple, and hyssop, he sprinkled it on the Book, and on all the people;

By saying: this is the blood of the Covenant, which God has commanded you [to observe].

He also sprinkled the blood on the Tabernacle, and on all the vessels of the service.

And almost everything according to the Law is purified by the blood; and without the shedding of blood there is no forgiveness.

Therefore, it was necessary that the things which were like those which are in heaven should be purified by such things, but that the heavenly things should be purified by sacrifices more excellent than these.

For Christ did not enter the holy places made with hands, which were copies of the true ones, but he entered heaven itself, now to appear in the presence of God on our behalf.

Not that he offers himself several times, as the high priest enters the Holy Places every year with another blood;

(Otherwise he would have had to suffer many times since the foundation of the world) but now at the end of the ages he has appeared once for all for the abolition of sin, by the sacrifice of himself.

And as it is ordained for men to die once, and after that [follows] judgment.

So also Christ, having been offered once to take away the sins of many, will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

For the Law, having a shadow of the good things to come, and not the vivid image of the things, can never, by the same sacrifices which are continually offered year after year, sanctify those who cling to it.

Otherwise, would they not have ceased to be offered, since the sacrificers, once purified, would no longer have had any consciousness of sin?

But in these [sacrifices] there is a commemoration of sins repeated year after year.

For it is impossible for the blood of bulls and goats to take away sins.

That is why [Jesus Christ], when he came into the world, said: you did not desire sacrifice or offering, but you have prepared a body for me.

You did not take pleasure in burnt offerings, nor in sin offerings.

Then I said: Here I am, I have come, it is written of me in the beginning of the Book: that I may do, O God, your will.

Having said before, "You did not desire sacrifice, nor offering, nor burnt offering, nor sin offering, nor were you pleased with them," which are offered according to the Law, then he said, "Here I am, I have come to do your will, O God!"

He therefore removes the first one, in order to establish the second one.

But it is by this will that we have been sanctified, [namely] by the offering which was made once for all of the body of Jesus Christ.

Every priest, therefore, attends daily, administering and offering often the same sacrifices, which can never take away sins.

But he, having offered one sacrifice for sins forever, sat down at the right hand of God;

Waiting for what remains, [knowing] that his enemies should be used as a footstool for his feet.

For by one offering he has consecrated forever those who are sanctified.

And this is also what the Holy Spirit testifies to us, for after having said firstly:

This is the covenant that I will make with them after those days, says the Lord, that I will put my laws in their hearts, and I will write them in their minds;

And I will remember their sins and their iniquities no more.

Where sins are forgiven, there is no longer any offering for sin.

Therefore, my brothers, we have freedom to enter the Holy Places by the blood of Jesus;

[Which is] the new and living way which he has consecrated for us; [which we have, I say, the freedom to enter] through the veil, that is to say, through his own flesh; And [that we have] a great Priest established over the house of God;

Let us approach him with a sincere heart [and] with unwavering faith, having our hearts cleansed of an evil conscience, and our bodies washed with clean water;

Let us hold fast to the profession of our hope without wavering, for he who has made the promises is faithful.

And let us consider how we may spur one another on toward love and good works;

Not leaving our assembly, as some are accustomed to do, but exhorting one another; and all the more as you see the Day approaching.

For if we deliberately keep on sinning after we have received the knowledge of the truth, there no longer remains a sacrifice for sins.

But a terrible expectation of judgment, and the ardor of a fire that must devour the adversaries.

If anyone had despised the Law of Moses, he died without mercy, on the testimony of two or three witnesses.

How much worse torment do you think someone deserves who has trampled the Son of God underfoot, and who has treated as an unholy thing the blood of the covenant by which he was sanctified, and who has insulted the Spirit of grace?

For we know him who said: Vengeance is mine, and I will repay, says the Lord. And again: The Lord will judge his people.

It is a terrible thing to fall into the hands of the living God.

Now recall to your memory the preceding days, during which, after being enlightened, you endured a great struggle of suffering;

Having been exposed on the one hand to public disgrace and affliction; and on the other hand, having shared in the suffering of those who have endured similar indignities.

For you also shared in the affliction of my chains, and you joyfully received the confiscation of your property, knowing in yourselves that in heaven you have better and lasting possessions.

Do not lose this firmness that you have shown, and which will be well rewarded.

Because you need patience, so that after you have done the will of God, you may receive [the effect of his] promise.

For in a little while, he who is to come will come and will not delay.

But the righteous will live by faith; but if anyone shrinks back, my soul takes no pleasure in him.

But we do not want to turn away [from our Master]; that would be our destruction; but we persevere in the faith for the salvation of our souls.

Now faith makes present the things hoped for, and is the evidence of the things not seen.

For it was through her that the ancients obtained a good testimony.

By faith we know that the ages were ordered by the word of God, so that the things which are seen were not made out of things which were seen.

By faith Abel offered to God a more excellent sacrifice than Cain, and by it he was commended as righteous, because God bore witness to his gifts; and though he died, he still speaks by it.

By faith Enoch was taken away so that he did not go through death; and he was not found, because God had taken him away; for before he was taken away he obtained a testimony that he had pleased God.

But it is impossible to please him without faith; for whoever comes to God must believe that God exists and that he rewards those who seek him.

By faith Noah, having been warned by God of things not yet seen, was afraid, and built the Ark for the preservation of his family, and by [this Ark] he condemned the world, and was made heir of the righteousness which is according to faith.

By faith Abraham, being called, obeyed to go to the land that he was to receive as an inheritance; and he went, not knowing where he was going.

By faith he remained a stranger in the land that had been promised to him, as though it did not belong to him, dwelling in tents with Isaac and Jacob, who were heirs with him of the same promise.

For he was waiting for the city which has foundations, and of which God is the architect and founder.

By faith Sarah also received the power to conceive a child, and she gave birth after her child was old, because she was persuaded that he who had promised [her] was faithful.

Therefore, from one man, who was even dead, were born people who equal in number the stars of heaven, and the sand that is on the seashore, which cannot be counted.

All these died in faith, without having received the things promised, but having seen them from afar, they believed and welcomed them, and they professed that they were strangers and pilgrims on the earth.

Because those who make these statements clearly show that they are still searching for [their] country.

And indeed, if they had recalled to their memory the one from whom they had come, they would have had time to return there.

But they desired a better one, that is, a heavenly one; therefore God is not ashamed to be called their God, because he had prepared a City for them.

By faith Abraham, being tested, offered up Isaac; he, [I say], who had received the promises, offered up even his only son.

Regarding which it had been said to him: the descendants of Isaac will be your true offspring.

Having considered that God was able even to raise him from the dead; therefore he also received him back by a kind [of resurrection].

By faith Isaac gave Jacob and Esau a blessing that looked to the future.

By faith Jacob, when dying, blessed each of Joseph's sons, and bowed down [before God] leaning on the end of his staff.

By faith Joseph, on his deathbed, mentioned the exodus of the children of Israel, and gave an order concerning his bones.

By faith Moses, after he was born, was hidden three months by his father and mother, because he was a very beautiful child, and they were not afraid of the King's edict.

By faith Moses, being already grown, refused to be named son of Pharaoh's daughter. Choosing rather to be afflicted with the people of God, than to enjoy for a little while [the delights] of sin.

[And] having considered that the reproach of Christ was of greater treasure than the riches of Egypt; because he regarded the reward.

By faith he left Egypt, not fearing the wrath of the king; for he persevered, as seeing him who is invisible.

By faith he kept the Passover and the sprinkling of blood, so that whoever killed the firstborn would not touch those [of the Israelites].

By faith they crossed the Red Sea as through dry land; and when the Egyptians wanted to test them, they were drowned [in the waters].

By faith the walls of Jericho fell down, after they had been encircled for seven days.

By faith Rahab the hospitable did not perish with the unbelievers; having received the spies [and sent them away] in peace.

And what more shall I say? For time would fail me if I were to speak of Gideon, Barak, Samson, Jephthah, David, Samuel, and the Prophets,

Who by faith have fought against kingdoms, have administered justice, have obtained the promises, have shut the mouths of lions,

They extinguished the force of the fire, escaped from the edge of the swords; the sick became strong; they proved themselves strong in battle, [and] turned the armies of foreigners into flight.

The women received back their dead through resurrection; others were laid in torment, not considering being delivered, in order to obtain the better resurrection.

And others were tested by mockery and beatings, by bonds, and by prison.

They were stoned, they were sawn in two, they suffered severe trials, they were put to death by the edge of the sword, they wandered about, clothed in sheep and goat skins, reduced to misery, afflicted, tormented;

Of whom the world was not worthy; wandering in deserts, and in mountains, in caves, and in holes in the earth.

And although they were all commendable for their faith, they did not receive the effect of the promise;

God has provided something better for us; so that without us they have not reached perfection.

Therefore, since we are surrounded by such a great cloud of witnesses, throwing off everything that hinders and the sin that so easily entangles, let us always run the race marked out for us;

Fixing our eyes on Jesus, the pioneer and perfecter of faith, who for the joy he enjoyed endured the cross, despising the shame, and sat down at the right hand of the throne of God.

Therefore, consider carefully him who suffered such opposition from sinners against himself, so that you may not succumb by losing heart.

You have not yet resisted to the point of [shedding your] blood in fighting against sin;

And yet you have forgotten the exhortation which addresses you as to his children, saying: My child, do not despise the Lord's discipline, and do not lose heart when you are rebuked by him.

For the Lord disciplines the one he loves, and he chastens every child he acknowledges.

If you endure the punishment, God presents himself to you as to his children: for who is the child whom the father does not discipline?

But if you are without punishment in which all participate, then you are supposed children, and not legitimate ones.

And since our earthly fathers disciplined us, and yet we respected them, shall we not be much more submissive to the Father of spirits? And shall we live.

For in contrast to them, they disciplined us for a little while according to their will; but this one disciplines us for our benefit, so that we may share in his holiness.

No discipline seems pleasant at the time, but painful; but afterwards it produces a harvest of righteousness and peace for those who are trained by it.

Therefore, raise up your weak hands, [and strengthen your] dislocated knees.

And make the paths straight for your feet, so that he who stumbles may not stumble, but rather be restored to his whole being.

Pursue peace with everyone; and holiness, without which no one will see the Lord.

Taking care that no one falls short of the grace of God; that no root of bitterness springs up on high troubles you, and that many are not defiled by it.

Let none of you be a fornicator, or profane like Esau, who for a meal sold his birthright.

For you know that even desiring afterwards to inherit the blessing, he was rejected: for he found no place for repentance, although he had asked for it with tears.

For you have not come to a mountain that can be touched with the hand, nor to a burning fire, nor to a whirlwind, nor to darkness, nor to a storm,

Neither at the sound of the trumpet, nor at the voice of the words, [concerning] which those who heard it prayed that the word should no longer be addressed to them;

For they could not uphold what was ordained, [namely], If even an animal touches the mountain, it shall be stoned, or pierced with a dart.

And Moses, so terrible was what appeared, said: I am terrified and I tremble all over.

But you have come to Mount Zion, to the City of the living God, to the heavenly Jerusalem, and to thousands of angels,

And to the assembly and to the Church of the firstborn who are written in Heaven, and to God who is the judge of all, and to the spirits of the righteous sanctified;

And to Jesus, the Mediator of the new covenant, and to the sprinkled blood, which speaks better things than the blood of Abel.

Take care not to despise the one who speaks to you; for if those who despised the one who spoke to them on earth did not escape, we will be punished much more if we turn away from the one who speaks from Heaven;

Whose voice then shook the earth, but with regard to the present time, he made this promise, saying: I will shake once more not only the earth, but also Heaven.

Now this [word], once again, signifies the abolition of things that can be changed, as having been made [by hand], so that those that are immutable may remain;

Therefore, since we have taken hold of the kingdom that cannot be shaken, let us retain the grace by which we serve God, so that we may please him with reverence and awe.

For our God is also a consuming fire.

Let brotherly love remain [in your hearts].

Do not forget to show hospitality to strangers, for by doing so some have shown hospitality to angels, knowing it nothing.

Remember those in prison as if you were imprisoned with them, and those who are mistreated as if you yourselves were of the same body.

Marriage is honorable among all, and the bed undefiled; but God will judge the fornicators and adulterers.

Let your morals be without greed, being content with what you have now; for he himself said: I will never leave you nor forsake you.

So we can confidently say: The Lord helps me; and I will not fear what man might do to me.

Remember your leaders, who brought you the word of God, and imitate their faith, considering the outcome of their lives.

Jesus Christ was the same yesterday and today, and he is also eternally.

Do not be carried away here and there by all kinds of strange teachings; for it is good for the heart to be strengthened by grace, and not by food, which is of no profit to those who dwell on it.

We have an altar from which those who serve in the Tabernacle do not have the power to eat.

For the bodies of the animals whose blood is borne for sin by the high priest into the sanctuary are burned outside the camp.

That is why Jesus also suffered outside the gate, in order to sanctify the people through his own blood.

Let us therefore go out to him outside the camp, bearing his disgrace.

For we do not have here a lasting city, but we are looking for the one that is to come.

Therefore, through him let us continually offer to God a sacrifice of praise, that is, the fruit of our lips, confessing his Name.

But do not forget to give to God and to share in his possessions, for with such sacrifices God is pleased.

Obeys your leaders and submit to them, for they keep watch over your souls, as those who must give an account; so that what they do they do with joy and not with grudgingness, for that would not be to your advantage.

Pray for us; for we make sure that we have a good conscience, desiring to conduct ourselves honestly among all.

And I urge you even more earnestly to do so, so that I may be returned to you sooner.

Now the God of peace, who brought again from the dead the great Shepherd of the sheep, by the blood of the eternal covenant, [namely] our Lord Jesus Christ:

May He make you complete in every good work, to do His will, working in you what is pleasing to Him through Jesus Christ; to whom be glory forever and ever, Amen!

Therefore, my brothers, I ask you to bear with the word of exhortation; for I have written to you in a few words.

Know that our brother Timothy has been released; I will see you with him if he comes soon.

Greet all your leaders and all the saints; those in Italy greet you.

Grace be with you all, Amen!

James, servant of God and of the Lord Jesus Christ, to the twelve Tribes scattered abroad, greetings.

My brothers, consider it a cause for perfect joy when you are exposed to various trials.

Knowing that the testing of your faith produces perseverance.

But let patience have its perfect work, so that you may be perfect and complete, lacking nothing.

If any of you lacks wisdom, let him ask God, who gives it freely to all, and does not reproach it, and it will be given him;

But let him ask in faith, without doubting at all; for he who doubts is like a wave of the sea, driven by the wind, and tossed to and fro.

But such a man should not expect to receive anything from the Lord.

A man of two hearts is inconstant in all his ways.

But let the brother who is of low condition glory in his elevation.

[And] let the rich man boast in his low condition, for he will pass away like a flower of the grass.

For no sooner does the scorching sun rise than the grass is scorched, its flower falls, and its beauty perishes; so also will the rich man fade away with his pursuits.

Blessed is the man who endures temptation, for when he has stood the test he will receive the crown of life that God has promised to those who love him.

When anyone is tempted, let him not say, 'I am being tempted by God'; for God cannot

be tempted with evil, nor does he tempt anyone.

But everyone is tempted when they are attracted and enticed by their own desires. Then, when desire has conceived, it gives birth to sin, and sin, when it is full-grown, brings forth death.

My beloved brothers, do not deceive yourselves:

Every good and perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow of change.

He chose to give us birth through the word of truth, so that we might be a kind of firstfruits of all he created.

Therefore, my beloved brothers, let every man be quick to listen, slow to speak, and slow to anger;

For the anger of man does not accomplish the righteousness of God.

Therefore, putting away all filthiness and all superfluous wickedness, receive with meekness the word planted in you, which is able to save your souls;

And do not merely listen to the word, deceiving yourselves with empty talk.

For if anyone listens to the word, but does not put it into practice, he is like a man who looks at his natural face in a mirror;

For after he had considered himself, and left, he immediately forgot who he was.

But the one who looks into the perfect law, which is the law of liberty, and perseveres, not being a forgetful hearer but applying himself to the work, he will be blessed in what he has done.

If anyone among you thinks he is religious, and does not bridle his tongue but deceives his heart, such a person's religion is worthless.

Pure and spotless religion toward [our] God and [our] Father is to visit orphans and widows in their afflictions, and to keep oneself pure from the defilements of this world.

My brothers, do not have faith in our glorious Lord Jesus Christ, judging by the appearance of persons.

For if a man comes into your assembly wearing a gold ring and fine clothes, and a poor man comes in dressed in shabby clothes;

And that you show consideration to the one who wears the precious garment, and say to him: you, sit here honorably; and that you say to the poor: you, stand there; or sit on my footstool;

Have you not made a distinction among yourselves, and are you not judges who have unjust thoughts?

Listen, my beloved brothers, has not God chosen the poor of this world, who are rich in faith, and heirs of the Kingdom he promised to those who love him?

But you have dishonored the poor. And yet, do not the rich oppress you and drag you before the courts?

And are they not the ones blaspheming the good Name that has been invoked upon you?

If you fulfill the royal law, which is according to Scripture, you shall love your neighbor as yourself; you are doing well.

But if you show partiality, you sin and are convicted by the law as transgressors.

But whoever keeps the whole law, and yet sins in just one [point], is guilty of all.

For he who said, "You shall not commit adultery," also said, "You shall not murder."

So if you do not commit adultery but do murder, you are a transgressor of the law.

Speak and act as if you were to be judged by the Law of Liberty.

For there will be a condemnation without mercy on him who has not shown mercy; but mercy is safe from condemnation.

My brothers, what good will it be for someone to say they have faith but not works? Can such faith save them?

And if the brother or sister is naked, and lacks what they need each day to live,

And if one of you says to them, "Go in peace, be warmed and satisfied," but you do not give them the things necessary for the body, what good will that do them?

Likewise, faith by itself, if it does not have works, is dead.
But someone will say, 'You have faith, and I have works.' Show me your faith without works, and I will show you my faith by my works.

You believe that there is only one God; you do well; the Demons believe it too, and they tremble at it.

But, O vain man! Do you want to know that faith without works is dead?

Was not Abraham our father justified by works when he offered his son Isaac on the altar?

Do you not see that his faith was working with his works, and that it was by his works that his faith was made perfect?

And so this Scripture was fulfilled, which says: Abraham believed God, and it was credited to him as righteousness; and he was called God's friend.

So you see that a person is justified by works and not by faith alone.

Similarly, was not Rahab the hospitable vindicated by her deeds when she received the messengers and sent them out by another way?

For as the body without the spirit is dead, so faith without works is dead.

My brothers, do not have many masters, knowing that we will receive a greater condemnation.

For we all sin in many ways; if anyone does not sin in what he says, he is a perfect man, and he can even bridle the whole body.

So, we put bits in the horses' mouths so that they obey us, and we lead their whole bodies here and there.

This is also true of ships, although they are so large, and are tossed about by the storm, they are steered here and there with a small rudder, according to the wishes of the one who steers them.

So it is with the tongue; it is a small member, yet it can boast of great things.

Here, too, is a small fire; how much wood does it kindle?

The tongue is also a fire, [and] a world of iniquity; [for] the tongue is in such a way among our members, that it defiles the whole body, and sets [the] whole world that was created on fire, being itself on fire [with the fire] of Gehenna.

For every kind of wild beast, bird, reptile, and fish of the sea, can be tamed, and has been tamed by human nature.

But no man can tame the tongue: it is an evil that cannot be restrained, [and] it is full of deadly poison.

With it we bless [our] God and Father; and with it we curse men, who have been made in the likeness of God.

From the same mouth proceeds blessing and cursing. My brothers, these things should not be so.

Does a fountain spout both sweet and bitter from the same opening?

My brothers, can a fig tree produce olives? Or a grapevine figs? Likewise, no spring can spout both salt water and fresh water.

Is there among you any wise and understanding man? Let him show his actions by good conduct, with gentleness and wisdom.

But if you have bitter envy and irritation in your hearts, do not boast, and do not lie by dishonoring the truth [of the Gospel].

For this is not the wisdom that comes down from above; but it is earthly, sensual, and demonic.

For where there is envy and irritation, there is disorder and every kind of evil.

But the wisdom that comes from above is first of all pure, then peaceable, gentle, agreeable, full of mercy and good fruits, not causing much trouble, and without hypocrisy.

But the fruit of righteousness is sown in peace by those who make peace.

Where do disputes and quarrels arise among you? Do they not come from your desires, which battle within you?

You covet, and you do not have [what you desire]; you are consumed by a deadly

longing, you are jealous, and you cannot obtain [what you envy]; you quarrel and argue, and you do not have [what you desire], because you do not ask for it. You ask, and you do not receive; because you ask wrongly, [and] in order to use it for your pleasures.

Men and women who commit adultery, do you not know that friendship with the world means enmity against God? Therefore, whoever wishes to be a friend of the world makes himself an enemy of God.

Do you think that Scripture speaks in vain? Does the Spirit who dwells in us inspire you with envy?

On the contrary, he gives you greater grace; therefore [Scripture] says: God opposes the proud, but gives grace to the humble.

Submit yourselves therefore to God. Resist the Devil, and he will flee from you.

Draw near to God, and he will draw near to you; sinners, cleanse your hands; and you double-minded, purify your hearts.

Feel your miseries, and lament, and weep; let your laughter turn into tears, and your joy into sadness.

Humble yourselves before the Lord, and he will lift you up.

My brothers, do not slander one another; he who slanders his brother and condemns his brother slanders the law and condemns the law; but if you condemn the law, you are not a doer of the law but a judge.

There is only one Lawgiver, who can save and who can destroy; [but] who are you, to condemn others?

But now you who say, 'Let us go today or tomorrow to such and such a city, and stay there a year, and trade and earn;

(However, you do not know what will happen tomorrow, for what is your life? It is surely only a vapor that appears for a little while, and then vanishes.)

Instead of you having to say: if the Lord wills it, and if we live, we will do this, or that.

But now you boast in your proud thoughts; all boasting of this kind is evil.

Therefore, there is sin in the one who knows how to do good, and does not do it.

Now you rich people, weep and cry out loudly because of the miseries that are coming upon you.

Your riches have rotted away; your clothes are riddled with worms.

Your gold and silver are corroded, and their corrosion will testify against you and eat your flesh like fire; you have stored up treasure for the last days.

Behold, the wages of the workers who reaped your fields, which you failed to pay, cry out; and the cries of those who reaped have reached the ears of the Lord of hosts.

You have lived in delights on earth, you have indulged in pleasures, [and] you have satiated your hearts as on a day of sacrifice.

You have condemned, [and] put to death the righteous one, [who] does not resist you.

Therefore, my brothers, wait patiently until the coming of the Lord; behold, the farmer waits for the precious fruit of the earth, patiently waiting until it receives the rain of the early and the latter season.

Therefore, you too must wait patiently, and strengthen your hearts, for the coming of the Lord is near.

My brothers, do not grumble against one another, so that you may not be condemned; look, the judge is standing at the door.

My brothers, take as an example of affliction and patience the Prophets who spoke in the Name of the Lord.

Behold, we count as blessed those who have suffered; you have heard of the patience of Job, and you have seen the end of the Lord; for the Lord is full of compassion, and merciful.

But above all, my brothers, do not swear by heaven or earth or by any other oath; but let your yes be yes, and your no, no: lest you fall into condemnation.

Is there anyone among you who is suffering? Let him pray. Is there anyone who is cheerful? Let him sing psalms.
Is there anyone among you who is sick? Let him call the elders of the church, and let them pray over him, and anoint him with oil in the name of the Lord.
And prayer offered in faith will save the sick person, and the Lord will raise him up; and if he has committed sins, he will be forgiven.
Confess your sins to one another and pray for one another so that you may be healed. For the prayer of a righteous person, offered earnestly, is very effective.
Elijah was a man subject to similar infirmities as we are, and yet having prayed earnestly that it would not rain, it did not rain on the earth for three years and six months.
And after further prayer, Heaven gave rain, and the earth produced its fruit.
My brothers, if any of you should stray from the truth, and someone should bring him back;
Let him know that whoever brings back a sinner from his error will save a soul from death and cover a multitude of sins.
Peter, an apostle of Jesus Christ, to the foreigners scattered throughout the land of Pontus, Galatia, Cappadocia, Asia, and Bithynia,
Chosen according to the foreknowledge of God the Father, by the sanctifying Spirit, to obey Jesus Christ and to receive the sprinkling of his blood: Grace and peace be multiplied to you.
Blessed be God, the Father of our Lord Jesus Christ, who by his great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead;
To obtain the incorruptible inheritance, which cannot be defiled or faded, kept in heaven for us,
We are kept by God's power through faith so that we may obtain the salvation that is ready to be revealed in the last time.
In this you rejoice, although for a little while you may now be grieved by various temptations, since this is fitting;
So that the testing of your faith—of greater worth than gold, which perishes, yet is refined by fire—may result in praise, honor, and glory when Jesus Christ is revealed;

Whom, though you have not seen him, you love; in whom, though now you do not see him, you believe, and you rejoice with an inexpressible and glorious joy;
Winning the end of your faith, [namely] the salvation of souls.
Of which salvation the Prophets, who prophesied of the grace which was reserved for you, inquired and diligently sought it;
They carefully sought out when and at what time the [prophetic] Spirit of Christ, which was in them, bore witness beforehand, declaring the sufferings that were to come upon Christ, and the glory that was to follow.
And it was revealed to them that they were not doing these things for themselves, but for us, which have now been announced to you by those who preached the gospel to you through the Holy Spirit sent from heaven, and in which the angels long to look into the depths.
Therefore, with your minds prepared and sober-minded, set your hope fully on the grace presented to you until Jesus Christ is revealed;
Like obedient children, not conforming to the desires of the past, in your ignorance.

But as he who called you is holy, so be holy in all your conversation;
Because it is written: be holy, for I am holy.
And if you call upon him as your Father, who does not show partiality but judges according to each person's work, conduct yourselves with fear during the time of your temporal sojourn;
Knowing that you were redeemed from your futile way of life, which was taught to you

by your fathers, not with perishable things such as silver or gold;
But through the precious blood of Christ, like that of a lamb without blemish or defect,
Ordained before the foundation of the world, but revealed in the last days for you;
Through him you believe in God, who raised him from the dead and gave him glory, so that your faith and hope may be in God.
Therefore, having purified your souls by obeying the truth through the Holy Spirit, so that you may have brotherly friendship without hypocrisy, love one another tenderly from a pure heart.
Since you have been born again, not of corruptible seed, but of incorruptible, that is, through the word of God, which lives and endures forever.
For all flesh is like grass, and all the glory of man is like the flower of the grass; the grass withers, and its flower falls;
But the word of the Lord remains forever; and it is this word that was preached to you.
Therefore, having rid yourselves of all malice, fraud, dissimulation, envy, and slander,
Yearn earnestly, like newborn infants, to be nourished with pure spiritual milk so that you may grow by it.
If, however, you have tasted how good the Lord is.
And as you approach him, who is the living Stone, rejected by men but chosen by God and precious,
You too, like living stones, are being built into a spiritual house and a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.
That is why it is said in Scripture: Behold, I lay in Zion the chief cornerstone, chosen and precious; and he who believes in him shall not be put to shame.
It is therefore precious to you who believe; but in relation to the rebels, [it is said]: the stone which the builders rejected has become the chief cornerstone, a stone of stumbling, a stone of offense.
Those who clash with the word, and are rebellious; for which they were also destined.

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, so that you may proclaim the virtues of him who called you out of darkness into his marvelous light;
You who once were not his people, but now are God's people; you who had not received mercy, but now have received mercy.
My beloved, I urge you, as strangers and exiles, to abstain from carnal desires, which wage war against the soul;
Have honest conduct with the Gentiles, so that instead of them slandering you as evildoers, they may glorify God on the day of visitation for your good works which they shall see.
Therefore, submit to every human authority for God's sake: to the King, as to the one who is above others;
This applies to the Governors, as well as to those sent by him, to punish the wicked and to honor the righteous.
For this is God's will, that by doing good you should silence the ignorance of foolish men.
As free people, and not as having freedom to serve as a cover for wickedness, but as servants of God.
Honor all. Love all your brothers. Fear God. Honor the King.
Servants, be subject in all respect to your masters, not only to those who are good and just, but also to those who are difficult:
For it is pleasing in the sight of God if someone, because of his conscience toward God, endures afflictions, suffering unjustly.
Otherwise, what honor will you have if, receiving blows for doing wrong, you

patiently endure it? But if, in doing right, you are nevertheless afflicted, and you patiently endure it, that is where God takes pleasure.

For this is also what you are called to do; because Christ suffered for us, leaving us an example, that you should follow in his steps;

He who committed no sin, and in whose mouth no deceit was found.

He who, when insulted, did not return insults, and when harmed, did not threaten; but he entrusted himself to him who judges justly.

He himself bore our sins in his body on the tree, so that we might die to sin and live to righteousness; by whose wounds you have been healed.

For you were like sheep going astray, but now you have turned to the Shepherd and Bishop of your souls.

Wives also should submit to their husbands, so that even if there are any who do not obey the word, they may be won over without the word, by the conduct of their wives;

When they have seen the purity of your conduct, accompanied by fear.

And let their adornment not be that which is external, which consists of the curling of the hair, in the adornment of gold, and in the magnificence of clothes;

But their adornment consists in the man hidden in the heart, [that is] in the incorruptibility of a gentle and quiet spirit, which is of great worth in God's sight;

For this is how the holy women of old used to adorn themselves, who put their hope in God and remained submissive to their husbands;

Like Sarah, who obeyed Abraham, calling him [her] Lord; of whom you are the daughters in doing good, even though you fear nothing of what you might have to fear.

You husbands also, treat them with respect, as with a more fragile vessel, [that is to say], feminine, showing them reverence, as those who are also with them heirs of the grace of life, so that your prayers may not be interrupted.

Finally, all of you, be of one mind, compassionate to one another, loving one another fraternally, merciful, [and] gentle.

Not repaying evil for evil, nor insult for insult; but, on the contrary, blessing; knowing that you are called to this, so that you may inherit the blessing.

For he who wants to love his life and see [his] blessed days, must keep his tongue from evil, and his lips from speaking any deceit;

Let him turn away from evil and do good; let him seek peace and strive to obtain it.

For the eyes of the Lord are on the righteous, and his ears are attentive to their prayers; but the face of the Lord is against those who do evil.

Who can harm you if you are imitators of the one who is good?

But if you suffer anything for righteousness' sake, you are blessed; but do not fear the evils they want to frighten you with, and do not be troubled by them;

But in your hearts revere the Lord, and always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.

Having a good conscience, so that those who criticize your good conduct in Christ may be ashamed because they slander you as evildoers.

For it is better that you suffer for doing good, if it is God's will that you suffer, than for doing evil.

For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God; he died in the flesh but made alive in the Spirit.

By which means also, having gone, he preached to the spirits which are in the prison;

[And] who were formerly disbelievers, when God's patience waited for them once, in the days of Noah, while the Ark was being prepared, in which a few, namely eight persons, were saved by water.

To which also now corresponds the figure which saves us, [that is], Baptism; not that

by which the filth of the flesh is cleansed, but the promise made to God of a pure conscience, by the resurrection of Jesus Christ;
Who is at the right hand of God, having gone into Heaven; [and] to whom are subject the angels, and the dominions, and the powers.
Since Christ suffered for us in the flesh, you also should be armed with the same mindset: that he who suffered in the flesh has turned away from sin;
So that during the time that remains in the flesh, you may no longer live according to the desires of men, but according to the will of God.
For it should be sufficient for us that we did the will of the Gentiles during the time of our former life, when we gave ourselves over to fornications, lusts, drunkenness, orgies in eating and drinking, and abominable idolatries;
Finding this very strange, they blame you for not running with them in the same abandonment of dissolution.
But they will give an account to him who is ready to judge the living and the dead.
For this is also why he was preached to the dead, so that they might be judged according to men in the flesh, and live according to God in the spirit.
But the end of all things is near: therefore be sober, and watchful in prayer.
But above all, have fervent love for one another, because love will cover a multitude of sins.
Be hospitable to one another, without grumbling.
Let each one use whatever gift he has received to serve others, as good dispensers of God's grace in its various forms.
If anyone speaks, they should speak as one who speaks the very words of God; if anyone administers, they should do so as by the power God has given them; so that in all things God may be glorified through Jesus Christ, to whom be glory and power for ever and ever. Amen.
My beloved, do not be surprised when you are [as] in a furnace for your trial, as though something extraordinary were happening to you.
But rejoice inasmuch as you share in the sufferings of Christ, so that you may also rejoice with gladness when his glory is revealed.
If people insult you because of the name of Christ, you are blessed, because the Spirit of glory and of God rests on you, who is blasphemed by those who [blacken you] but you glorify him.
Let none of you suffer as a murderer, or thief, or evildoer, or curious about the affairs of others.
But if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in it.
For it is time for judgment to begin with the house of God; and if it begins first with us, what will be the outcome for those who do not obey the gospel of God?
And if the righteous are scarcely saved, where will the wicked and the sinner appear?

Therefore, let those who suffer by the will of God, since they do what is good, commend their souls to Him, as to the faithful Creator.
I pray to the elders who are among you, I who am an elder with them, and a witness of the sufferings of Christ, and a partaker of the glory which is to be revealed, [and I say to them]:
Shepherd the flock of Christ entrusted to you, giving careful attention to it, not under compulsion, but willingly; not for dishonest gain, but from a principle of love.
And not as having dominion over the inheritances [of the Lord], but in such a way that you may be an example to the Flock.
And when the Chief Shepherd appears, you will receive the incorruptible crown of glory.
Likewise, you younger men, be subject to the Elders, and all of you, be subject to one another, and inwardly adorn yourselves with humility, because God opposes the

proud but gives grace to the humble.

Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time;

Entrust to Him all that may worry you: for He cares for you.

Be sober, [and] watchful: for the devil, your adversary, prowls around you like a roaring lion, seeking whom he may devour.

Resist him, therefore, standing firm in the faith, knowing that the same kinds of suffering are being experienced by your brothers and sisters throughout the world. Now the God of all grace, who called us to his eternal glory in Christ Jesus, after you have suffered a little while, will make you complete, establish you, strengthen you, and set you up.

To Him be glory and strength, forever and ever, Amen!

I wrote to you briefly by Silvanus our brother, whom I believe to be faithful to you, declaring and protesting to you that the grace of God in which you are is the true one.

The church in Babylon, chosen with you, and Mark my son, send you greetings.

Greet one another with a kiss of love. Peace be with you all who are in Christ Jesus, Amen!

Simeon Peter, servant and Apostle of Jesus Christ, to you who have obtained with us a faith of equal worth through the righteousness of our God and Savior Jesus Christ. May grace and peace be multiplied to you in the knowledge of God and of our Lord Jesus.

Since his divine power has given us everything that pertains to life and godliness, through the knowledge of him who called us by his glory and goodness.

Through which we have been given the great and precious promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that reigns in the world through lust;

Therefore, you too, giving it your full attention, add virtue to your faith; and to virtue, knowledge;

To science, temperance; to temperance, patience; to patience, piety;

To piety, brotherly love; and to brotherly love, charity.

For if these things are in you, and abound in them, they will not leave you idle or unfruitful in the knowledge of our Lord Jesus Christ.

But he in whom these things are not found is blind, and cannot see far away, having forgotten the cleansing from his former sins.

Therefore, my brothers, strive to confirm your calling and election; for by doing this you will never stumble.

For by this means entry into the eternal Kingdom of our Lord and Savior Jesus Christ will be abundantly granted to you.

Therefore, I will not be lazy in reminding you of these things always, even though you have knowledge and are grounded in the truth that you now have.

For I believe it is right that I wake you up with warnings while I am in this tent; Knowing that in a short time I must dislodge it, as our Lord Jesus Christ himself declared to me.

But I will take care that you can also, after my departure, continually remind yourself of these things.

For we did not follow cleverly devised stories about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

For he received honor and glory from God the Father when such a voice came to him from the glorious glory; this is my beloved Son, in whom I am well pleased.

And we heard this voice emanating from Heaven, being with him on the holy mountain.

We also have the word of the Prophets, which is more certain, to which you will do well to pay attention, as to a candle which shone in a dark place, until the day began to dawn, and the morning star rose in your hearts.

Considering firstly this, that no prophecy of Scripture proceeds from any particular

movement.

For prophecy was not originally produced by the human will, but holy men of God spoke as they were carried along by the Holy Spirit.

But as there were false prophets among the people, there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Lord who bought them, bringing swift destruction upon themselves.

And many will follow their [sects] of perdition; and because of them the way of truth will be blasphemed;

For they will exploit you with deceptive words out of greed; but their condemnation will not be delayed for a long time, and their punishment will not be asleep.

For if God did not spare the angels who sinned, but cast them into the abyss, bound with chains of darkness, and handed them over to be reserved for judgment;

And [if] he did not spare the ancient world, but preserved Noah, the eighth, [who was] the herald of righteousness; and brought the flood upon the world of the wicked;

And [if] he condemned the cities of Sodom and Gomorrah to total overthrow, reducing them to ashes, and making them an example to those who would live in impiety; and [if he] delivered righteous Lot, who had suffered greatly from these abominable and infamous conduct.

For this righteous man, who dwelt among them, seeing and hearing them, grieved his righteous soul daily because of their wicked deeds;

The Lord knows how to deliver those who honor him from temptation, and to reserve the unrighteous for punishment on the day of judgment;

Primarily those who follow the desires of the flesh, in the passion of impurity, and who despise authority, bold people, given to their senses, and who are not afraid to criticize dignities;

Instead, the angels, although they are greater in strength and power, do not pronounce any abusive sentence against them before the Lord;

But these, like brute beasts, who follow their sensuality, and are made to be caught and destroyed, blaspheming what they do not understand, will perish in their own corruption;

And they will receive the reward for their iniquity. They love to be in luxury every day. They are stains and defilements, and they delight in their deceit at the meals they share with you.

Their eyes are full of adultery; they never cease to sin; they attract unsure souls; their hearts are trained in plunder; they are children of a curse;

Those who have left the right path have gone astray and followed the ways of Balaam, son of Beor, who loved the wages of wickedness; but he was rebuked for his injustice.

[For] a mute donkey speaking with a human voice, repressed the prophet's madness.

They are fountains without water, and clouds stirred by the whirlwind, and [people] for whom the blackest darkness has been reserved forever.

For by speaking very boastful words of vanity, they entice, by the lusts of the flesh, and by [their] immoralities, those who had truly withdrawn from those who live in error;

Promising them freedom, although they themselves are slaves to corruption; for one is reduced to servitude by him by whom one is overcome.

Because if, after having withdrawn from the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are nevertheless again entangled in them and overcome, their last condition is worse than the first.

For it would have been better for them not to have known the way of righteousness than, after knowing it, to turn away from the holy commandment that was given them.

But what is said by a true proverb has happened to them: the dog returned to its vomit; and the washed sow returned to wallowing in the mire.

My beloved, this is the second Letter that I am writing to you, in order to awaken in

both by my warnings the pure feelings [that you have].
[And] so that you may remember the words spoken before by the holy Prophets, and the commandment [which you received] from us, who are Apostles of the Lord and Savior. Above all, know that in the last days mockers will come, following their own desires;

And saying: where is the promise of his coming? For ever since the fathers fell asleep, all things continue as they were from the beginning of creation. For they willfully ignore this, that the heavens were [made] from ancient times, and that the earth [came forth] from the water, and that it subsists among the water, by the word of God;

And that by these things the world of that time perished, being submerged by the waters of the flood.

But the heavens and the earth which now exist are reserved by the same word, being kept for fire on the day of judgment and destruction of the ungodly.

But, [you my] beloved, do not ignore this, that a day [is] with the Lord like a thousand years, and a thousand years like a day.

The Lord is not slow in keeping his promise, as some understand slowness, but he is patient with us, not wanting anyone to perish, but everyone to repent.

But the day of the Lord will come like a thief in the night, and on that day the heavens will pass away with a whistling sound of tempest, and the elements will be dissolved by the heat [of fire], and the earth, and all the works that [are] in it, will be completely burned up.

Since all these things must be dissolved, what kind of people must you be in holy conversation and deeds of piety?

Meanwhile, and hastening [by your desires] the coming of the day of God, by which the heavens will be set on fire and dissolved, and the elements will melt in the heat [of the fire].

But we are waiting, according to his promise, for new heavens and a new earth, where righteousness dwells.

Therefore, [my] beloved, while waiting for these things, strive to be found by him without spot or blemish, at peace.

And consider the Lord's patience as proof that he desires your salvation; as Paul, our beloved brother, wrote to you according to the wisdom given to him;

As in all his Letters, he speaks of these points, in which there are things difficult to understand, which the ignorant and the unsure twist, as they also twist the other Scriptures, to their own destruction.

Therefore, my beloved, since you have already been warned, take heed lest, being carried away with the others by the seduction of the abominable, you fall from your steadfastness.

But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory now and forever. Amen!

That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have contemplated, and which our own hands have touched, concerning the Word of life,

(For the life was manifested, and we have seen it, and also testify to it, and proclaim to you the eternal life, which was with the Father, and which has been manifested to us.)

This, [I say], that we have seen and heard, we proclaim to you, so that you may have fellowship with us, and that our fellowship may be with the Father and with his Son Jesus Christ.

And we are writing these things to you so that your joy may be complete.

This is the declaration we have heard from him, and which we announce to you, that God is light, and in him there is no darkness at all.

If we say that we have fellowship with him, and yet walk in darkness, we lie and do not act according to the truth.

But if we walk in the light, as God is in the light, we have fellowship with one another, and the blood of his Son Jesus Christ cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

If we say that we have no sin, we make him a liar, and his word is not in us. My little children, I am writing these things to you so that you may not sin; but if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous. For he is the atoning sacrifice for our sins, and not only for ours, but also for those of the world.

And by this we know that we have come to know him, if we keep his commandments. He who says, 'I have come to know him,' and does not keep his commandments, is a liar, and there is no truth in him.

But for the one who keeps his word, the love of God is truly complete in him, and this is how we know that we are in him.

He who says that he abides in him must live as Jesus Christ himself lived.

My brothers, I am not writing you a new commandment, but the old commandment, which you have had from the beginning; and this old commandment is the word which you have heard from the beginning.

However, [the commandment that] I am writing to you is a new commandment, and is true in him and in you, because the darkness has passed away, and the true light has now shone.

He who says he is in the light, and hates his brother, is in darkness until this hour.

He who loves his brother abides in the light, and there is nothing in him that can make him fall.

But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

My little children, I am writing to you because your sins are forgiven in His Name.

Fathers, I am writing to you because you have known him who is from the beginning.

Young men, I am writing to you because you have overcome the evil one [spirit].

Little children, I am writing to you because you know the Father. Fathers, I have written to you because you know him who is from the beginning. Young men, I have written to you because you are strong, and the word of God abides in you, and you have overcome the evil spirit.

Do not love the world or anything in the world; if anyone loves the world, love for the Father is not in him.

For everything in the world, [that is], the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passes away, with its desires; but he who does the will of God abides forever.

Young children, this is the last time; and as you have heard that the Antichrist is coming, even now many Antichrists have appeared; and by this we know that it is the last time.

They went out from among us, but they were not of us: for if they had been of us, they would have remained with us; but this was to show that not all of them are of us.

But you have been anointed by the Holy [spirit], and you know all things.

I have not written to you as though you did not know the truth, but because you do know it, and that no lie is truth.

Who is the liar, if not the one who denies that Jesus is the Christ? That one is the Antichrist who denies the Father and the Son.

Whoever denies the Son does not have the Father either; whoever acknowledges the Son has the Father also.

Therefore let what you have heard from the beginning remain in you, for if what you

have heard from the beginning remains in you, you will also remain in the Son and in the Father.

And this is the promise he announced to you: eternal life.

I have written these things to you concerning those who seduce you.

But the anointing you received from him remains in you, and you do not need anyone to teach you; but as the same anointing teaches you all things, and is real, and not a lie, and as it has taught you, you shall remain in him.

Therefore, my little children, remain in him; so that when he appears we may have confidence and not be ashamed of his presence at his coming.

If you know that he is just, know that whoever does what is right is born of him.

See what love the Father has had for us, that we should be called children of God; yet the world does not know us, because it did not know him.

My beloved, we are now children of God, but what we will be has not yet been revealed; yet we know that when [the Son of God] appears, we shall be like him; for we shall see him as he is.

And everyone who has this hope in him purifies himself, just as he is pure.

Anyone who commits a sin acts against the Law; for sin is what is against the Law.

But you know that he appeared so that he might take away our sins; and in him there is no sin.

Whoever remains in him does not sin; whoever sins has neither seen him nor known him.

My little children, let no one deceive you. He who does what is right is a righteous person, just as Jesus Christ is righteous;

He who lives in sin is of the Devil; for the Devil has sinned from the beginning; but the Son of God appeared to destroy the works of the Devil.

No one who is born of God will live in sin, for God's seed remains in him; and he cannot sin, because he has been born of God.

And this is how we know who the children of God are and who the children of the Devil are: Anyone who does not do what is right and does not love their brother or sister is not a child of God.

For this is what you have heard from the beginning; [namely] that we love one another;

And let us not be like Cain, who belonged to the evil one [spirit] and killed his brother. But why did he kill him? Because his own works were evil and his brother's were righteous.

My brothers, do not be surprised if the world hates you.

In this way we know that we have been transferred from death to life: whoever does not love his brother remains in death.

Anyone who hates his brother is a murderer; and you know that no murderer has eternal life.

This is how we know what love is: Jesus laid down his life for us. So we ought to lay down our lives for our brothers.

But if someone sees their brother in need and closes their heart against them, how can God's love abide in them?

My little children, let us not love with words or tongue, but with deeds and in truth.

For it is by this that we know that we belong to the truth; and we thus assure our hearts before him.

Even if our heart condemns us, surely God is greater than our heart, and he knows all things.

My beloved, if our heart does not condemn us, we have confidence before God.

And whatever we ask, we receive from him; because we keep his commandments, and do the things that please him.

And this is his commandment, that we believe in the name of his Son Jesus Christ, and that we love one another, as he has commanded us.

And he who keeps his commandments abides in Jesus Christ, and Jesus Christ abides in him; and by this we know that he abides in us, by the Spirit whom he has given us. My beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.

Recognize by this mark the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God.

And every spirit that does not confess that Jesus Christ has come in the flesh is not from God; and such is the spirit of the Antichrist, of whom you have heard that he is going to come, and even now is already in the world.

My little children, you are from God and have overcome them, because the one who is in you is greater than the one who is in the world.

They are of the world, that is why they speak of the world, and the world listens to them.

We are of God; whoever knows God listens to us; [but] whoever is not of God does not listen to us; by this we know the spirit of truth and the spirit of error.

My beloved, let us love one another; for love is from God; and whoever loves [his neighbor] is born of God, and knows God.

He who does not love [his neighbor] does not know God; for God is love.

This shows God's love for us, that God sent his only Son into the world, so that we might live through him.

This is love: not that we loved God, but that he loved us and sent his Son to be the atoning sacrifice for our sins.

My beloved, if God so loved us, we also ought to love one another.

No one has ever seen God; but if we love one another, God abides in us, and his love is made complete in us.

By this we know that we abide in him, and he in us, because he has given us of his Spirit.

And we have seen it, and we testify that the Father sent the Son to be the savior of the world.

Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

And we have come to know and believe the love that God has for us. God is love; and whoever abides in love abides in God, and God in him.

In this is fulfilled charity towards us, so that we may have confidence for the day of Judgment, if such is it, such are we in this world.

There is no fear in charity, but perfect charity casts out fear; for fear causes pain; and whoever fears is not complete in charity.

We love him because he loved us first.

If anyone says, "I love God," and yet hates his brother, he is a liar; for how can he who does not love his brother, whom he has seen, love God, whom he has not seen?

And we have this commandment from him, that whoever loves God must also love his brother.

Everyone who believes that Jesus is the Christ is born of God; and everyone who loves the Father loves his child as well.

We know by this mark that we love the children of God, it is when we love God, and when we keep his commandments.

For this is what [our] love for God consists in: that we keep his commandments; and his commandments are not burdensome.

Because everyone born of God overcomes the world; and this is what gives us the victory over the world, even our faith.

Who is it that overcomes the world, if not the one who believes that Jesus is the Son of God?

This is the Jesus who came by water and blood, and not by water only, but by water and blood; and it is the Spirit who testifies to it; and the Spirit is the truth.

For there are three in Heaven that bear witness: the Father, the Word, and the Holy Spirit; and these three are one.

There are also three that bear witness on earth, namely the Spirit, the water, and the Blood; and these three refer to one.

If we accept the testimony of men, the testimony of God is greater, and this is the testimony of God, which he has given concerning his Son.

Whoever believes in the Son of God has God's testimony within himself; but whoever does not believe God has been made a liar, because he has not believed the testimony that God has given about his Son.

And this is the testimony, [knowing] that God has given us eternal life; and this life is in his Son.

Whoever has the Son has life; whoever does not have the Son of God does not have life.

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 so that you may believe in the name of the Son of God.

And this is the trust we have in God, that if we ask for something according to his will, he will grant it.

And if we know that he grants our requests, we know it because we obtain the things we have asked of him.

If anyone sees their brother or sister commit a sin that does not lead to death, they should pray for them, and God will give them life. (I mean those whose sin does not lead to death.) There is a sin that leads to death; I am not telling you to pray about that.

All iniquity is sin; but there is some sin which does not lead to death.

We know that anyone born of God does not sin; but the one who is begotten of God keeps himself, and the evil one [spirit] does not touch him.

We know that we are born of God; but everyone is plunged into evil.

Now we know that the Son of God has come and has given us understanding to know him who is true; and we are in him who is true, in his Son Jesus Christ; he is the true God and eternal life.

My little children, beware of idols. Amen.

The Elder to the Chosen Lady, and to her children, whom I sincerely love, and whom I love not only myself, but also all those who have known the truth.

Because of the truth that remains in us, and that will be with us forever.

Grace, mercy, and peace from God the Father and from the Lord Jesus Christ, the Son of the Father, be with you in truth and love.

I was very glad to find some of your children who walk in the truth, according to the commandment we received from the Father.

And now, O Lady! I pray you, not as writing you a new commandment, but the one we have had from the beginning, that we should have charity for one another.

And this is love, that we walk according to his commandments; and this is his commandment, as you have heard from the beginning, that you should observe it.

For many deceivers have gone out into the world, who do not confess that Jesus Christ has come in the flesh; such a man is a deceiver and an Antichrist.

Be careful, so that we do not lose what we have done, but that we may receive a full reward.

Whoever transgresses the doctrine of Jesus Christ and does not remain faithful to him does not have God: he who remains in the doctrine of Christ has the Father and the Son.

If anyone comes to you and does not bring this teaching, do not receive him into your house or greet him;

For he who greets him shares in his evil deeds.

Although I had many things to write to you, I did not want to write them with paper and ink, but I hope to come to you and speak to you face to face, so that our joy may be complete.

The children of your chosen sister greet you, Amen!

The Elder to Gaius the beloved, whom I truly love.
Beloved, I pray that you may prosper in all things, and that you may be in health, just as your soul prospers.
For I was very glad when the brothers came and testified to your sincerity and how you walk in the truth.
I have no greater joy than this, [which is] to hear that my children are walking in the truth.
Beloved, you act faithfully in all that you do towards the brothers, and towards the strangers;
Those who, in the presence of the Church, have borne witness to your charity, and you will do well to accompany them worthily, as is fitting according to God.
For they went out for His Name, taking nothing from the Gentiles.
Therefore, we must receive those who resemble them, so that we may help to the truth.

I wrote to the Church; but Diotrephes, who likes to be first among them, does not receive us.
Therefore, if I come, I will report the actions he is committing, spewing forth evil words against us, and not being content with that, not only does he not receive the brothers, but he even prevents those who want to receive them, and expels them from the Church.
Beloved, do not imitate evil, but good; he who does good is of God; but he who does evil has not seen God.
Everyone testifies to Demetrius, and the truth itself [testifies to him], and we also testify to him, and you know that our testimony is true.
I had several things to write, but I do not want to write to you with ink and pen; But I hope to see you soon, and we'll talk face to face.
Peace be with you! Your friends greet you; greet your friends by name.
Jude, a servant of Jesus Christ and brother of James, to those who have been called [by the Gospel], whom God has sanctified and Jesus Christ has preserved.
May mercy, peace, and love be multiplied to you.
My beloved, since I am very focused on writing to you about the salvation we have in common, it has become necessary for me to write to you urging you to continue the fight for the faith that was once given to the saints.
For some have crept in [among you], who long ago were written for this condemnation, ungodly people who pervert the grace of our God into licentiousness and deny the only Ruler, Jesus Christ our God and Lord.
But I want to remind you of something you already know, [which is] that the Lord, having delivered the people from the land of Egypt, afterward destroyed those who did not believe;
And that He has reserved under darkness, in eternal bonds, until the judgment of the great day, the angels who did not keep their origin, but abandoned their own dwelling place;
[And] that Sodom and Gomorrah, and the neighboring cities which had given themselves up in the same way to impurity, and which had run after unnatural sins, were made an example of, having received the punishment of eternal fire;
Nevertheless, these people, having fallen asleep [in vice], defile [their] flesh, despise domination, and condemn dignities.
And yet Michael the Archangel, when he disputed with the Demon concerning the body of Moses, did not dare to pronounce a sentence of curse, but he only said: May the Lord rebuke you severely!
But these people slander everything they do not understand, and in everything they naturally understand, like brute beasts, they become corrupt.
Woe to them, for they have followed the ways of Cain, and have run, in error [like that of] Balaam, [after] the reward, and have perished in contradiction [like that of] Korah.

These are stains on your charity meals, eating with you and feeding themselves without fear; they are clouds without water, blown about by the winds; trees whose fruit rots and is fruitless, twice dead and uprooted; impetuous waves of the sea, throwing up the foam of their impurities; wandering stars, for whom the darkness of darkness is reserved eternally.

Of whom also Enoch, the seventh man after Adam, prophesied, saying:

Behold, the Lord has come with his Saints, who are in thousands, to judge all men, and to convict all the wicked among them of all their wicked deeds which they have wickedly committed, and of all the abusive words which the ungodly sinners have uttered against him.

They are murmurers, quarrelsome people, acting according to their desires, whose mouths utter very inflated speeches, and who admire people for the benefit they derive from them.

But you, my beloved, remember the words which were spoken before by the Apostles of our Lord Jesus Christ.

And how they told you that in the last days there would be mockers, who would walk according to their ungodly desires.

These are the ones who separate themselves, sensual people, lacking the Spirit.

But you, my beloved, relying on your most holy faith and praying in the Holy Spirit,

Keep one another in God's love, waiting for the mercy of our Lord Jesus Christ, so that you may obtain eternal life.

And have pity on some by using discretion;

And save the others by fear, snatching them away as from the fire, and hate even the robe soiled by the flesh.

[Or] to him who is able to keep you from stumbling and to present you blameless before his glory with joy;

To God, the only wise one, our Savior, be glory and magnificence, strength, and dominion now and forever, Amen!

The revelation of Jesus Christ, which God gave him to reveal to his servants what must soon take place, and which he made known by sending his angel to John his servant;

Who proclaimed the word of God, and the testimony of Jesus Christ, and all the things that he saw.

Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

John to the seven churches which are in Asia: Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne.

And from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.

To him [I say], who loved us, and washed us clean of our sins in his blood, and made us kings and priests to God his Father, to him [be] glory and power forever and ever, Amen!

Behold, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the tribes of the earth will mourn before him; yes, Amen!

I am the Alpha and the Omega, the beginning and the end, says the Lord, WHO IS, WHO WAS, and WHO IS TO COME, the Almighty.

I, John, [who am] also your brother and sharer in the affliction, the kingdom, and the patience of Jesus Christ, was on the island called Patmos for the word of God and for the testimony of Jesus Christ.

Now I was in the spirit one Sunday, and I heard behind me a loud voice like the sound of a trumpet,

Who said: I am the Alpha and the Omega, the first and the last. Write in a book what you see, and send it to the seven churches which are in Asia: to Ephesus, to Smyrna,

to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.
Then I turned to see [him] whose voice had spoken to me, and when I turned, I saw seven golden lampstands;
And in the midst of the seven golden lampstands was a figure like a man, dressed in a long robe, and girded with a golden belt over his breasts.
His head and his hair [were] white like white wool, and like snow, and his eyes [were] like a flame of fire.
His feet were like bright bronze, as if they had been refined in a furnace; and his voice was like the sound of rushing waters.
And in his right hand he held seven stars, and out of his mouth came a sharp, double-edged sword, and his face was like the sun shining in its strength.
And when I saw him, I fell at his feet as though dead, and he laid his right hand upon me, saying to me: do not be afraid, I am the first, and the last;
And I live, but I was dead, and behold, I am alive forevermore, Amen! And I hold the keys of hell and death.
Write down the things you have seen, those that are [presently], and those that are to happen next.
The mystery of the seven stars that you saw in my right hand, and the seven golden lampstands. The seven stars are the angels of the seven churches; and the seven lampstands that you saw are the seven churches.
Write to the angel of the church in Ephesus, who holds the seven stars in his right hand and walks among the seven golden lampstands:
I know your works, your labor and your patience, and that you cannot bear wicked people, and that you have tested those who claim to be apostles, but are not, and have found them liars.
And that you have suffered, and that you have been patient, and that you have labored for my Name, and that you have not grown weary.
But I have something against you, that you have abandoned your former charity.
Therefore, remember from where you have fallen, and repent, and do the works you did at first; otherwise I will come to you soon, and I will remove your lampstand from its place, unless you repent.
But you have this [good] thing in you: You hate the practices of the Nicolaitans, which I also hate.
Whoever has ears, let them hear what the Spirit says to the churches. To the one who overcomes, I will give the right to eat from the tree of life, which is in the midst of the paradise of God.
Write also to the Angel of the Church in Smyrna: The first and the last, who died and came back to life, says these things:
I know your works, your affliction and your poverty (but you are rich), and the blasphemy of those who say they are Jews, and are not, but [who are] the Synagogue of Satan.
Do not be afraid of what you are about to suffer. Behold, the devil will put some of you into prison, that you may be tested; and for ten days you will have affliction. Be faithful unto death, and I will give you the crown of life.
Whoever has ears, let them hear what the Spirit says to the churches. He who overcomes will be protected from the second death.
Write also to the angel of the church in Pergamum: He who has the sharp, double-edged sword says these things.
I know your works, and where you dwell, [namely] where Satan's seat is, and yet you hold fast to my Name, and have not renounced my faith, not even when Antipas, my faithful martyr, was put to death among you, where Satan dwells.
But I have a few things against you: that you have some there who hold to the teaching of Balaam, who taught Balak to cause the children of Israel to stumble, so that they would eat things sacrificed to idols, and to commit fornication.
So you also have some who hold to the teaching of the Nicolaitans, which I hate.

Repent: otherwise I will come to you soon; and I will fight against them with the sword of my mouth.

Whoever has ears, let them hear what the Spirit says to the churches. To the one who overcomes I will give to eat of the hidden manna, and I will give him a white stone, and on the stone a new name will be written, which no one knows except the one who receives it.

Write also to the angel of the church in Thyatira: The Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze, says these things.

I know your works, your love, your ministry, your faith, your patience, and that your latter works surpass the former ones;

But I have a few things against you: that you allow this woman Jezebel, who calls herself a prophetess, to teach and to seduce my servants into fornication and to eat things sacrificed to idols.

And I gave her time so that she might repent of her prostitution; but she did not repent.

Behold, I will make her bedbound, and [put] into great affliction those who commit adultery with her, if they do not repent of their works;

And I will strike his children dead; and all the churches will know that I am he who searches hearts and minds; and I will repay each of you according to your deeds.

But I say to you and to the others who are in Thyatira, to all who do not hold this doctrine and have not learned Satan's deep things, as they speak, that I will not place any other charge on you.

But hold on to what you have until I come.

For to him who overcomes, and keeps my works to the end, I will give authority over the nations:

And he will rule them with an iron rod, and they will be broken like a potter's vessels, just as I have received from my Father.

And I will give him the morning star.

Whoever has ears, let them hear what the Spirit says to the churches.

Write also to the angel of the church in Sardis: He who holds the seven spirits of God and the seven stars says: I know your deeds; you have a sound of living, but you are dead.

Be watchful, and strengthen the rest that are about to die; for I have not found your works perfect in God's sight.

Remember therefore the things which you have received and heard, and hold them fast, and repent; but if you do not wake up, I will come against you like the thief, and you will not know at what hour I will come against you.

[However] you also have some people in Sardis who have not soiled their clothes, and who will walk with me in white clothes, for they are worthy.

The one who overcomes will be clothed in white garments, and I will not blot out his name from the Book of Life, but I will confess his name before my Father and before his Angels.

Whoever has ears, let them hear what the Spirit says to the churches.

Write also to the angel of the church in Philadelphia, the holy and true one, who has the key of David, who opens and no one shuts; who shuts and no one opens, says these things.

I know your works: behold, I have opened a door for you, and no one can shut it; because you have a little strength, and you have kept my word, and have not renounced my Name.

Behold, I will bring those of the Synagogue of Satan who say that they are Jews, and are not, but lie; behold, [I say], I will make them come and bow down at your feet, and they shall know that I love you.

Because you have kept my word about patience, I will also keep you from the hour of trial which is going to come on all the world, to test those who dwell on the earth.

Behold, I am coming soon; hold fast to what you have, so that no one takes your crown from you.

The one who overcomes, I will make him a pillar in the Temple of my God, and he will never leave it again; and I will write on him the Name of my God, and the name of the city of my God, which is the new Jerusalem, which comes down out of Heaven from my God, and my new Name.

Whoever has ears, let them hear what the Spirit says to the churches.

Write also to the angel of the church in Laodicea: The Amen, the faithful and true witness, the beginning of God's creation, says these things.

I know your works, that you are neither cold nor hot; oh, if you were either cold or hot!

Because you are lukewarm, and neither cold nor hot, I am about to spit you out of my mouth.

For you say, 'I am rich, and have plenty, and do not need a thing'; but you do not realize that you are wretched, pitiful, poor, blind and naked.

I advise you to buy from me gold refined by fire, so that you may become rich; and white garments, so that you may be clothed and the shame of your nakedness may not be exposed; and to anoint your eyes with salve, so that you may see.

I rebuke and discipline all those I love; be zealous, and repent.

Behold, I stand at the door and knock: if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.

To the one who overcomes, I will grant to sit with me on my throne, just as I also overcame, and I sit with my Father on his throne.

Whoever has ears, let them hear what the Spirit says to the churches.

After these things I looked, and behold, a door was opened to Heaven; and the first voice which I had heard, as of a trumpet, which spoke with me, said: come up here, and I will show you the things which must happen in the future.

And at once I was in the Spirit, and behold, a throne was set in Heaven, and one was seated on the throne.

And he who sat on it appeared like a jasper and sardius stone; and around the throne appeared a rainbow, like an emerald.

And there were twenty-four seats around the throne; and I saw twenty-four elders sitting on the seats, clothed in white garments, and having golden crowns on their heads.

And from the throne came flashes of lightning and peals of thunder and rumblings; and before the throne were seven lamps of fire blazing, which are the seven Spirits of God.

And in front of the throne was a sea of glass, like crystal; and in the middle of the throne and around the throne were four living creatures, full of eyes in front and in back.

And the first animal [was] like a lion; the second animal, [was] like a calf; the third animal had a face like a man; and the fourth animal was like a flying eagle.

And each of the four living creatures had six wings all around; and within them they were full of eyes; and they never cease to say day and night: Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

But when the animals gave glory and honor and thanks to him who sat on the throne, to him who lives forever and ever,

The twenty-four elders bowed down before him who sat on the throne, and worshiped him who lives forever and ever, and they cast their crowns before the throne, saying:

Lord, you are worthy to receive glory, honor, and power; for you created all things; it is by your will that they exist and were created.

Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals.

I also saw an angel [remarkable] in power, crying out in a loud voice: Who is worthy to open the scroll and to break its seals?

But no one in Heaven, nor on earth, nor under the earth could open the Book, nor look at it.

And I wept bitterly, because no one was found worthy to open the Book, nor to read it, nor to look at it.

And one of the elders said to me, "Do not weep; behold, the Lion who is of the Tribe of Judah, the root of David, has triumphed, to open the scroll and to loose its seven seals."

And I looked, and behold, in the midst of the throne and of the four beasts, and in the midst of the Elders, was a Lamb, looking as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

And he came, and took the Book from the right hand of him who sat on the throne.

And when he had taken the Book, the four living creatures and the twenty-four elders fell down before the Lamb, each having harps and golden flasks full of incense, which are the prayers of the saints.

And they sang a new song, saying: You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you redeemed us from every tribe and language and people and nation;

And you have made us kings and priests to our God; and we shall reign on the earth.

Then I looked, and I heard the voice of many angels around the throne and the elders, and their number was several million.

And they said aloud: The Lamb who was slain is worthy to receive power and riches and wisdom and strength and honor and glory and praise.

I also heard every creature that is in heaven and on earth and under the earth and in the sea, and all things that are in them, saying: To him who sits on the throne and to the Lamb be praise and honor and glory and power, forever and ever!

And the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped him who lives forever and ever.

And when the Lamb had opened one of the seals, I looked, and I heard one of the four living creatures saying, as with a voice of thunder, "Come and see."

And I looked, and I saw a white horse; and he who was riding on it had a bow, and he was given a crown; and he went out victorious, and in order to conquer.

And when he had opened the second seal, I heard the second living creature say, "Come and see."

And another horse came out, a red one; and it was given to him who sat on it to take peace from the earth, so that people would kill one another; and he was given a great sword.

And when he had opened the third seal, I heard the third beast saying, "Come and see"; and I looked, and behold a black horse, and he who sat on it had a pair of scales in his hand.

And I heard a voice among the four animals saying, "The wheat for a denarius, and the three barley for a denarius; but do not harm the wine or the oil."

And when he had opened the fourth seal, I heard the voice of the fourth beast, saying, "Come and see."

And I looked, and I saw a wild horse; and he who rode upon it was named Death, and Hell followed after him; and they were given power over a fourth part of the earth, to kill with the sword, by famine, by plague, and by the wild beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of those who had been killed for the word of God and for the testimony they had maintained.

And they cried out in a loud voice, saying, "How long, Lord, who are holy and true, will you not judge and avenge our blood on those who dwell on the earth?"

And each of them was given white robes, and they were told to rest a little longer, until the number of their fellow servants, and of their brothers who are to be put to death like them, is complete.

And I watched when he opened the sixth seal, and behold, there was a great

earthquake, and the sun became black like sackcloth made of hair, and the moon became all like blood.

And the stars of heaven fell to earth, as when a fig tree, being shaken by a strong wind, drops its [still] green figs.

And the sky receded like a scroll being rolled up; and all the mountains and islands were removed from their places.

And the kings of the earth, the princes, the rich, the captains, the powerful, every slave, and every free [man] hid in the caves, and among the rocks of the mountains.

And they said to the mountains and to the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb;

For the great day of his wrath has come; and who is there who can stand?

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind would blow on the earth or on the sea or on any tree.

Then I saw another angel ascending from the east, holding the seal of the living God, and he cried out in a loud voice to the four angels who had been commanded to harm the earth and the sea,

[And] said to them: Do not harm the earth, nor the sea, nor the trees, until we have marked the servants of our God on their foreheads.

And I heard that the number of those marked was one hundred and forty-four thousand, who were marked from all the Tribes of the children of Israel.

[Knowledge] of the Tribe of Judah, twelve thousand marked; of the Tribe of Reuben, twelve thousand marked; of the Tribe of Gad, twelve thousand marked;

From the Tribe of Asher, twelve thousand marked; from the Tribe of Naphtali, twelve thousand marked; from the Tribe of Manasseh, twelve thousand marked;

From the Tribe of Simeon, twelve thousand marked; from the Tribe of Levi, twelve thousand marked; from the Tribe of Issachar, twelve thousand marked;

From the Tribe of Zebulun, twelve thousand marked; from the Tribe of Joseph, twelve thousand marked; from the Tribe of Benjamin, twelve thousand marked.

After this I looked, and behold, a great multitude [of people], which no one could count, from every nation, tribe, people and language, standing before the throne and in the presence of the Lamb, clothed in long white robes, and having palm branches in their hands;

And they cried out with a loud voice, saying, "Salvation belongs to our God, who sits on the throne, and to the Lamb."

And all the angels stood around the throne, and the elders, and the four living creatures, and they bowed down before the throne on their faces and worshiped God.

Saying: Amen! Praise, glory, wisdom, thanksgiving, honor, power and strength be to our God, forever and ever, Amen!

Then one of the Elders spoke up and said to me: "These men, who are dressed in long white robes, who are they, and where did they come from?"

And I said to him, "Lord, you know." And he said to me, "These are the ones who came out of the great tribulation, and who have washed and made their robes white in the blood of the Lamb."

Therefore they are before the throne of God, and they serve him day and night in his Temple; and he who sits on the throne will dwell with them.

They will no longer hunger or thirst, and the sun will no longer beat down on them, nor any heat.

For the Lamb in the midst of the throne will shepherd them, and lead them to living springs of water; and God will wipe away every tear from their eyes.

And when he had opened the seventh seal, there was silence in heaven for about half an hour.

And I saw the seven angels who stand before God, to whom were given seven trumpets.

And another angel came and stood before the altar, having a golden censer, and many incense was given him to offer with the prayers of all the saints on the golden altar

which is before the throne.

And the smoke of the incense, together with the prayers of the Saints, rose from the hand of the Angel before God.

Then the angel took the censer, and having filled it with fire from the altar, he threw it to the earth; and there were thunders, rumblings, flashes of lightning, and an earthquake.

Then the seven angels who had the seven trumpets prepared to sound the trumpets.

And the first angel sounded his trumpet, and there came hail and fire mixed with blood, which were hurled down to the earth; and a third of the trees were burned up, and all the green grass was burned up as well.

And the second angel sounded his trumpet, and I saw something like a great mountain, burning with fire, which was thrown into the sea; and the third part of the sea became blood.

And the third part of the living creatures that [were] in the sea died; and the third part of the ships perished.

And the third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on the third part of the rivers and in the fountains of the waters.

The name of the star is Wormwood; and the third part of the waters became wormwood, and many of the men died from the waters, because they had become bitter.

Then the fourth angel sounded his trumpet, 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 were darkened; and a third of the day was without light, and a third of the night was also without brightness.

Then I looked, and I heard an eagle flying in midair, saying in a loud voice, "Woe! Woe! Woe to the inhabitants of the earth, because of the sound of the trumpets of the three other angels who are about to sound their trumpets!"

Then the fifth angel sounded his trumpet, and I saw a star fall from the sky to the earth, and the key to the shaft of the abyss was given to him.

And he opened the shaft of the abyss; and smoke rose from the shaft like the smoke of a great furnace; and the sun and the air were darkened by the smoke from the shaft.

And out of the smoke of the well came locusts [which spread] throughout the earth, and they were given power like the power of scorpions of the earth.

And they were told that they should not harm the grass of the earth, nor any green plant, nor any tree, but only those men who do not have the mark of God on their foreheads.

And they were allowed not to kill them, but to torment them for five months; and their torments are like the torments that a scorpion inflicts when it strikes a man.

And in those days men will seek death, but they will not find it; and they will desire to die, but death will flee from them.

Now the form of the locusts was like horses prepared for battle, and on their heads were like crowns of gold, and their faces were like the faces of men.

And they had hair like women's hair; and their teeth were like lions' teeth.

And they had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots when many horses rush into battle.

And they had tails like scorpions' tails, and had stingers in their tails; and their power was to harm men for five months.

And they had as King over them the Angel of the Abyss, whose name in Hebrew is Abaddon, and whose name in Greek is Apollyon.

One misfortune has passed, and now two more misfortunes are coming after this one.

Then the sixth angel sounded his trumpet, and I heard a voice coming from the four horns of the golden altar that is before the face of God,

Which one said to the sixth angel who had the trumpet: Release the four angels who are bound at the great river Euphrates.

So they released the four angels who had been prepared for the hour, the day, the

month, and the year, in order to kill a third of mankind.

And the number of the mounted army was two hundred million: for I heard [that this was] their number.

And I also saw in the vision the horses, and those who were riding on them, having breastplates of fire, hyacinth, and sulfur; and the heads of the horses [were] like the heads of lions; and out of their mouths came fire, smoke, and sulfur.

The third part of the men were killed by these three things, [namely] by the fire, by the smoke, and by the sulfur that came out of their mouths.

For their power was in their mouths and in their tails; and their tails [were] like serpents, and they had heads with which they harmed.

But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship the demons, the idols of gold, silver, copper, stone, and wood, which can neither see nor hear nor walk.

They did not repent of their murders, nor of their poisonings, nor of their lewdness, nor of their thefts.

Then I saw another mighty angel coming down from heaven, surrounded by a cloud, above whose head was the rainbow; and his face was like the sun, and his feet like pillars of fire.

And he had in his hand a little open book, and he put his right foot on the sea, and his left on the land;

And he cried out with a loud voice, as when a lion roars; and when he had cried out, the seven thunders uttered their voices.

And after the seven thunders had uttered their voices, I was about to write them down; but I heard a voice from heaven saying to me: cover up the things which the seven thunders have uttered, and do not write them down.

And the angel I had seen standing on the sea and on the land raised his hand toward heaven,

And swore by him who lives forever and ever, who created the heavens with the things that are in them, and the earth with the things that are in it, and the sea with the things that are in it, that there would be no more delay;

But in the days of the voice of the seventh angel, when he begins to sound his trumpet, the mystery of God will be accomplished, as he declared to his servants the prophets.

And the voice from heaven that I had heard spoke to me again, and said to me: go, and take the little open Book, which is in the hand of the Angel who stands on the sea and on the earth.

So I went to the Angel and said to him, "Give me the little scroll." And he said to me, "Take it and eat it; it will make your stomach bitter, but it will be sweet in your mouth like honey."

So I took the little book from the angel's hand and ate it: and it was sweet in my mouth like honey; but when I had eaten it, my stomach was filled with bitterness.

Then he said to me: you must prophesy again to many peoples, and [to many] nations, tongues and kings.

Then I was given a reed like a rod, and an angel appeared and said to me, "Get up and measure the temple of God and the altar and those who worship there."

But leave aside the courtyard which is outside the Temple, and do not measure it; for it is given to the Gentiles; and they shall trample the holy City underfoot for forty-two months.

But I will give it to my two Witnesses, who will prophesy for 1,260 days, and they will be clothed in sackcloth.

These are the two olive trees, and the two lampstands, which stand before the Lord of the earth.

And if anyone wants to harm them, fire comes out of their mouths and devours their enemies; for if anyone wants to harm them, he must be killed in this way.

These have the power to shut up the heavens so that it will not rain during the days

of their prophecy; they also have the power to turn the waters into blood, and to strike the earth with all kinds of plagues, as often as they want. And when they have finished [giving] their testimony, the beast that comes up from the abyss will wage war against them, and will overcome them, and kill them; And their dead bodies [will be spread out] in the squares of the great city, which is spiritually called Sodom, and Egypt; where also our Lord was crucified. And those of the Tribes, Peoples, Languages, and Nations shall see their dead bodies for three and a half days, and they shall not allow their dead bodies to be placed in tombs.

And the inhabitants of the earth will be overjoyed, they will celebrate, they will send gifts to one another; because these two Prophets will have tormented those who dwell on the earth.

But after these three and a half days, the Spirit of life [coming] from God entered into them, and they stood on their feet, and great fear seized those who saw them. After this they heard a loud voice from heaven saying to them, "Come up here"; and they went up to heaven on a cloud, and their enemies saw them.

And at that very hour there was a great earthquake; and a tenth of the city fell, and seven thousand men were killed by the earthquake; and the rest were terrified, and gave glory to the God of heaven.

The second woe has passed; and behold, the third woe will soon come.

Then the seventh angel sounded his trumpet, and there were loud voices in heaven, saying: "The kingdoms of the world have become subject to our Lord and to his Messiah, and he will reign for ever and ever."

Then the twenty-four elders who sat in their seats before God fell on their faces and worshiped God,

Saying: We give thanks to you, Lord God Almighty, WHO IS, WHO WAS, and WHO IS TO COME, for you have displayed your great power, and for you have acted as King.

The nations were angry, but your wrath has come, and the time of the dead has come to be judged, and to give a reward to your servants the prophets, and to the saints, and to those who fear your name, both small and great, and to destroy those who corrupt the earth.

Then the Temple of God was opened in heaven, and the Ark of his covenant was seen in his Temple; and there were flashes of lightning, rumblings, peals of thunder, an earthquake, and a great hailstorm.

And a great sign appeared in Heaven, [namely], a woman clothed with the sun, under whose feet was the moon, and on her head a crown of twelve stars.

She was pregnant, and she was crying out in childbirth, suffering the great pains of delivery.

Another sign appeared in heaven: an enormous red dragon with seven heads and ten horns, and seven diadems on its heads;

and its tail dragged a third of the stars of heaven, which it threw to the earth; then the dragon stood before the woman who was about to give birth, in order to devour her child as soon as she had given birth.

And she gave birth to a son, who is to rule all nations with an iron rod; and her child was caught up to God and to his throne.

And the woman fled into a desert, where she had a place prepared by God, so that she might be nourished there for 1,260 days.

And there was war in heaven: Michael and his angels fought against the dragon, and the dragon and his angels fought [against Michael].

But they were not the strongest, and they could no longer remain in the sky.

And the great dragon, the ancient serpent, called the Devil and Satan, who deceives the world, was hurled down to the earth, and his angels were hurled down with him.

Then I heard a loud voice in heaven saying, "Now have come the salvation and the power and the kingdom of our God, and the might of his Christ, for the accuser of our brothers, who accuses them before our God day and night, has been hurled down."

And they triumphed over him by the blood of the Lamb and by the word of their testimony; they did not love their lives but suffered death. Therefore rejoice, you heavens, and you who dwell in them! But woe to you inhabitants of the earth and the sea, for the Devil has come down to you in great fury, because he knows that his time is short.

But when the dragon saw that he had been thrown into the earth, he persecuted the woman who had given birth to a son.

But two wings of a great eagle were given to the woman, so that she might fly from before the serpent to his place, where she is nourished for a time, and times, and half a time.

And the serpent spewed water like a river out of its mouth after the woman, in order to sweep her away with the river.

But the earth helped the woman; for the earth opened its breast and swallowed the river that the dragon had spewed out of its mouth.

Then the dragon was enraged with the woman, and went to make war with the rest who are of the woman's seed, who keep God's commandments, and who have the testimony of Jesus Christ.

And I stood on the sand [that borders] the sea.

And I saw a beast rising out of the sea, having seven heads and ten horns, and on its horns ten diadems, and on its heads a blasphemous name.

And the beast that I saw was like a leopard, its feet were like the feet of a bear; its mouth was like the mouth of a lion; and the dragon gave it his power, his throne, and great authority.

And I saw one of its heads as though it had been mortally wounded, but its fatal wound was healed; and all the earth was filled with wonder and went after the beast.

And they worshiped the dragon who had given power to the beast, and they also worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

And he was given a mouth to utter great things and blasphemies; and he was also given the power to complete forty-two months.

And she opened her mouth in blasphemies against God, blaspheming his Name, and his tabernacle, and those who dwell in heaven.

And it was given to him to make war against the Saints, and to conquer them. He was also given power over every Tribe, Language, and Nation.

So that she will be worshiped by all who dwell on the earth, whose names are not written in the Book of Life of the Lamb, who was slain from the foundation of the world.

If anyone has ears, let them listen.

If anyone is to be taken captive, they will be taken captive; if anyone is to be killed with the sword, they must themselves be killed with the sword. Here is the patience and the faith of the saints.

Then I saw another beast coming up out of the earth, and it had two horns like a lamb, but it spoke like a dragon.

And it exercised all the power of the first beast in its presence, and made the earth and its inhabitants worship the first beast, whose deadly wound had been healed.

And she performed great wonders, even making fire come down from heaven to earth in the sight of men.

And it deceived the inhabitants of the earth because of the signs which it was given power to perform in the sight of the beast, commanding the inhabitants of the earth to make an image to the beast which had been struck [deadly] by the sword, and yet lived.

And it was permitted to him to give a soul to the image of the beast, so that even the image of the beast should speak, and cause all who did not worship the image of the beast to be put to death.

And she caused all, small and great, rich and poor, free and slave, to receive a mark

on their right hand, or on their foreheads;

And that no one could buy or sell unless he had the mark or the name of the beast, or the number of its name.

Here is wisdom: let him who has understanding count the number of the beast; for it is the number of a man, and his number is 666.

Then I looked, and behold, the Lamb was standing on Mount Zion, and with him were 144,000, who had the name of his Father written on their foreheads.

And I heard a voice from heaven like the roar of rushing waters and like the sound of loud thunder; and I heard the voice of harpists playing their harps,

And they sang a new song before the throne, and before the four living creatures, and before the elders; and no one could learn the song except the 144,000 who were bought from among those of the earth.

These are those who have not defiled themselves with women, for they are virgins; these are those who follow the Lamb wherever he goes; and these are those who were bought from among men to be firstfruits to God and to the Lamb.

And no deceit was found in their mouths; for they are blameless before the throne of God.

Then I saw another angel flying in midair, having the eternal gospel, to preach the gospel to those who dwell on the earth, and to every nation, tribe, language, and people;

Saying aloud: Fear God and give him glory, for the hour of his judgment has come; and bow down before him who made heaven and earth, the sea and the springs of water.

And another angel followed him, saying, "Fallen, fallen is Babylon, that great city, because she made all nations drink of the wine of the fury of her immorality."

And a third angel followed them, saying in a loud voice, "If anyone worships the beast and its image and receives its mark on his forehead or on his hand,

This one too will drink the wine of God's wrath, the pure wine poured into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and of the Lamb.

And the smoke of their torment will rise forever and ever, and those who worship the beast and its image, and whoever takes the mark of its name, will have no rest day or night.

Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.

Then I heard a voice from heaven saying to me: Write: Blessed are the dead who from now on die to the Lord; Yes, indeed, says the Spirit; for they rest from their labors, and their deeds follow them.

And I looked, and behold, a white cloud, and upon the cloud sat one like a man, having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple, crying out in a loud voice to him who was sitting on the cloud, "Throw down your sickle and reap, for it is your time to reap, because the harvest of the earth is ripe."

Then he who was sitting on the cloud swung his sickle over the earth, and the earth was harvested.

And another angel came out of the temple which is in heaven, also having a sharp sickle.

And another angel came out from the altar, having power over the fire; and he cried out with a loud cry to him who had the sharp sickle, saying, "Throw down your sharp sickle and gather the clusters of grapes from the vine of the earth, for its grapes are ripe."

And the angel thrust his sharp sickle into the earth and gathered the grapes of the earth, and threw them into the great winepress of God's wrath.

And the vat was trodden outside the City; and blood flowed out of the vat, reaching as far as the horses' bridles for a distance of 1,600 stadia.

Then I saw another sign in heaven, great and marvelous, [namely] seven angels who had

the seven last plagues; for by these the wrath of God is completed.

I also saw what appeared to be a sea of glass mingled with fire, and those who had triumphed over the beast and over its image and its mark and over the number of its name, standing on the sea that was like glass, and having harps of God, Who sang the Song of Moses, the servant of God, and the Song of the Lamb, saying: How great and marvelous are your works, O Lord God Almighty! Your ways are just and true, O King of the Holy Ones!

Lord, who will not fear you, and who will not glorify your Name? For you alone are Holy; therefore all nations will come and worship before you, for your judgments are fully revealed.

And after these things I looked, and behold, the Temple of the Tabernacle of the testimony was opened in heaven.

And the seven angels who had the seven plagues came out of the Temple, clothed in pure white linen, and with golden sashes around their chests.

And one of the four living creatures gave to the seven angels seven golden jars full of the wrath of the living God for ever and ever.

And the Temple was filled with smoke from the majesty and power of God; and no one could enter the Temple until the seven plagues of the seven angels were accomplished.

Then I heard a loud voice from the Temple saying to the seven Angels: Go, and pour out on the earth the vials of the wrath of God.

So the first [Angel] went away and poured out his vial on the earth, and a foul and dangerous boil broke out on the people who had the mark of the beast and on those who worshiped its image.

And the second angel poured out his vial upon the sea, and it became like the blood of a dead body, and every soul that lived in the sea died.

And the third angel poured out his vial on the rivers and on the fountains of water, and they became blood.

And I heard the Angel of the waters, who said: Lord, WHO IS, WHO WAS, AND WHO WILL BE, you are just, because you have made such a judgment.

Because they shed the blood of the Saints and the Prophets, you also gave them blood to drink; for they deserve it.

And I heard another from the Sanctuary, saying: Surely, Lord God Almighty, your judgments are true and just.

Then the fourth angel poured out his vial on the sun, and [power] was given to it to scorch men with fire.

So the men were scorched by the intense heat, and they blasphemed the Name of God who has power over these plagues; but they did not repent to give Him glory.

After this the fifth angel poured out his vial on the seat of the beast, and the reign of the beast became dark, and [men] bit their tongues because of the pain they felt.

And because of their pains and their wounds they blasphemed the God of Heaven; and did not repent of their deeds.

Then the sixth angel poured out his vial on the great river Euphrates, and the water of that [river] dried up, so that the way of the kings toward the rising sun might be opened.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;

For they are demonic spirits, performing wonders, and who go to the Kings of the earth and of the universal world, to assemble them for the battle of that great day of the Almighty God.

Behold, I come like the thief; blessed is he who stays awake and keeps his clothes on, so as not to go naked and be shamefully exposed.

And he assembled them at the place which is called in Hebrew Armageddon.

Then the seventh angel poured out his vial into the air; and a thundering voice came

from the throne of the Temple in Heaven, saying, "It is done."
Then there were flashes of lightning, and rumblings, and peals of thunder, and there was a great earthquake, such an earthquake, [I say], and so great, that there was never any like it since men have been on the earth.
And the great City was divided into three parts, and the cities of the nations fell; and great Babylon came to be remembered before God, to give him the cup of the wine of the indignation of his wrath.
And every island fled away, and the mountains were no longer found.
And there came down from heaven upon men a prodigious hail, the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague that it caused was very great.
Then one of the seven angels who had the seven vials came and spoke to me, saying, "Come, I will show you the condemnation of the great prostitute who sits on many waters;
With whom the kings of the earth committed fornication, and who intoxicated the inhabitants of the earth with the wine of her prostitution.
Then he carried me away in the spirit into a wilderness; and I saw a woman riding on a scarlet beast, full of blasphemous names, and which had seven heads and ten horns.

And the woman was clothed in purple and scarlet, and adorned with gold, precious stones, and pearls; and she held in her hand a golden cup, full of the abominations of the impurity of her prostitution.
And there was a name written on her forehead, a mystery, Babylon the Great, the mother of fornications and abominations of the earth.
And I saw the woman drunk with the blood of the Saints, and with the blood of the martyrs of Jesus; and when I saw her I was seized with great astonishment.
And the angel said to me, "Why are you astonished? I will tell you the mystery of the woman and of the beast that carries her, which has seven heads and ten horns."
The beast that you saw was, and is not, but must come up out of the abyss and be destroyed; and the inhabitants of the earth, whose names have not been written in the Book of Life from the foundation of the world, will marvel when they see the beast that was, and is not, and yet is.
This is where intelligence resides for anyone who has wisdom. The seven heads are seven mountains on which the woman sits.
These are also seven kings, five of whom have fallen; one is, and the other has not yet come; and when he comes, he must remain for a little while.
And the beast that was, and is not, is also an eighth [King], it comes from the seven, but it tends toward its destruction.
And the ten horns that you saw are ten kings who have not yet begun to reign, but they will take power as kings, at the same time with the beast.
They have one purpose, and they will give their power and authority to the beast. These will fight against the Lamb, but the Lamb will overcome them, because he is Lord of Lords and King of Kings, and those who are with him are the called, the chosen, and the faithful.
Then he said to me, "The waters that you saw, and on which the prostitute sits, are peoples, nations, and languages."
But the ten horns that you saw on the beast are those that will hate the prostitute, and will devastate her, and strip her, and eat her flesh, and burn her with fire. For God has put it into their hearts to do what pleases him, and to form one plan, and to give their kingdom to the beast, until the words of God are fulfilled.
And the woman you saw is the great City, which reigns over the kings of the earth. After these things I saw another angel coming down from heaven, having great power, and the earth was illuminated by his glory.
He cried out loudly and loudly, and said: Fallen, fallen is Babylon the great, and she has become the dwelling place of demons, and the retreat of every unclean spirit,

and the haunt of every unclean and detestable bird.

For all nations have drunk the wine of her unrestrained prostitution; and the kings of the earth have committed fornication with her; and the merchants of the earth have grown rich from the excess of her luxury.

Then I heard another voice from heaven saying, "Come out of Babylon, my people, so that you do not share in her sins, and so that you do not receive any of her plagues."

For his sins have ascended to heaven, and God has remembered his iniquities.

Pay her back as she has done to you, and pay her double according to her works; and in the same cup in which she has poured you [to drink], pour her double.

As much as she has glorified herself and been in delight, give her as much torment and affliction; for she says in her heart: I sit as Queen, I am not a widow, and I will see no mourning.

Therefore her plagues, which are death, mourning, and famine, will come in one day, and she will be completely burned up with fire; for the Lord God who will judge her is powerful.

And the kings of the earth, who committed fornication with her, and who lived in luxury, will weep for her, and mourn over her, beating their breasts, when they see the smoke of her burning;

And they will stand far away for fear of her torment, and will say: Alas! Alas! Babylon, the great City, this powerful City, how has your condemnation come in such a moment?

The merchants of the earth will also weep and mourn over her, because no one buys their merchandise anymore;

Which are goods of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all kinds of fragrant wood, all kinds of ivory furniture, and all kinds of vessels of very precious wood, bronze, iron, and marble;

Cinnamon, perfumes, essences, incense, wine, oil, fine flour, wheat, pack animals, sheep, horses, chariots, slaves, and the souls of men.

For the fruits of your soul's desire have departed from you; and all the delicate and excellent things have perished for you; and henceforth you will find these things no more.

The merchants, [I say], of these things, who have become rich by them, will stand far from her, for fear of her torment, weeping and mourning;

And saying: Alas! Alas! The great City, which was clothed in fine linen, purple, and scarlet, which was adorned with gold, with precious stones, and with pearls, how in an instant have so many riches been dissipated?

Every pilot, every crew of those who go aboard ships, all the sailors, and all those who trade on the sea, shall keep away;

And seeing the smoke of its burning, they will cry out, saying: what [city] was like this great City!

They will throw dust on their heads, weeping and mourning, crying out, saying: Alas! Alas! The great City, in which all who had ships on the sea became rich through its opulence; how has it been desolate in a moment?

O heaven! Rejoice over her; and you also, holy Apostles and Prophets [rejoice]: for God has punished her because of you.

Then an angel of great power took up a stone, [which was] like a great millstone, and threw it into the sea, saying, "Thus shall Babylon, this great city, be thrown down with force; and shall not be found again."

And the voice of harpists, musicians, oboists, and trumpeters will no longer be heard in you; and no craftsman of any trade will be found in you; and the sound of the millstone will no longer be heard in you.

And the light of the candle will no longer shine in you; and the voice of the bridegroom and the bride will no longer be heard in you; because your merchants were princes on earth; and because by your poisons all nations were deceived.

And in it was found the blood of the Prophets, and of the Saints, and of all those who were put to death on the earth.
After these things I heard the voice of a great multitude in Heaven saying: Alleluia! Salvation and glory and honor and power belong to the Lord our God.
For his judgments are true and just, because he has executed the great prostitute, who corrupted the earth with her immorality; and he has avenged the blood of his servants [shed] at the hand of the prostitute.
And they said again: Alleluia! and its smoke rises forever and ever.
And the twenty-four elders and the four living creatures fell on their faces and worshiped God, who was seated on the throne, saying: Amen! Alleluia!
And a voice came from the throne, saying: Praise our God, all you his servants, and you who fear him, both small and great.
Then I heard what sounded like the voice of a great assembly, and like the roar of many waters, and like the peal of loud thunder, saying: Alleluia! For the Lord our God Almighty has taken possession of his kingdom.
Let u